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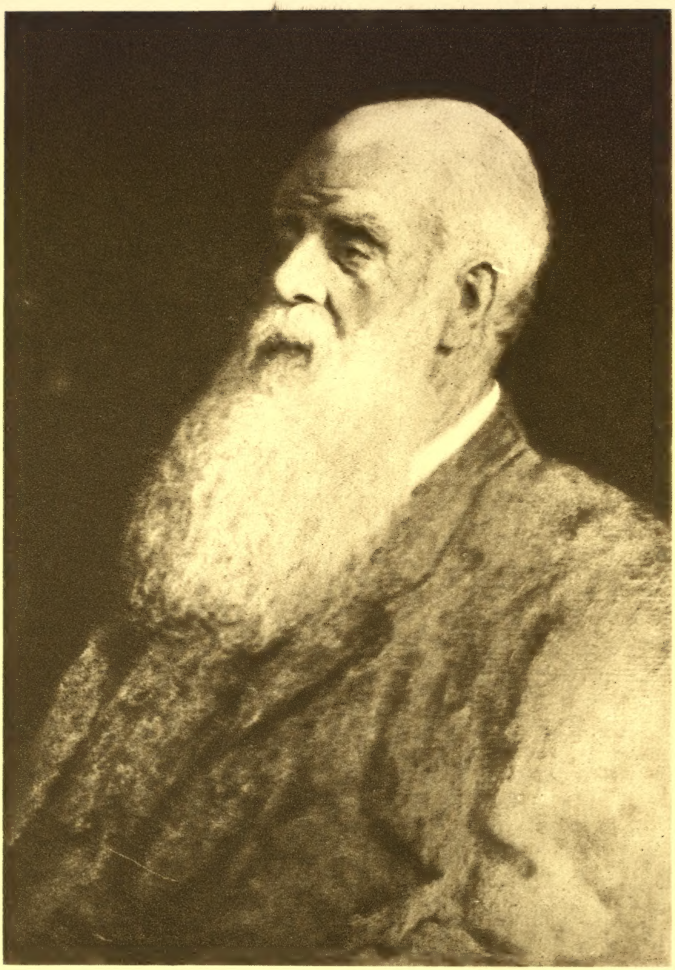
STORY OF THE CHURCH MISSIONARY SOCIETY

VOL. IV.



John H Kennaway
President CMS

THE
HISTORY
OF THE
CHURCH MISSIONARY SOCIETY

BY

EUGENE STOCK, D.C.L.

FORMERLY EDITORIAL SECRETARY, C.M.S.

> "Telling to the generation to come the praises of the Lord, and His strength, and His wondrous works that He hath done . . . . That they might set their hope in God, and not forget the works of God, but keep His Commandments."—Ps. lxxviii. 4, 7, R.V.

SUPPLEMENTARY VOLUME
THE FOURTH.

141783
6/3/17

LONDON
CHURCH MISSIONARY SOCIETY
SALISBURY SQUARE, E.C.
1916

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PREFACE

WHEN I first thought of writing the story of the C.M.S. during the years that have elapsed since the Centenary, I had no idea of producing so large a work as a fourth volume of the History published in 1899 must necessarily be. I only contemplated a small book for popular use. I had at first no intention of reporting on the several Missions in order. My idea was a brief narrative of the Society's proceedings at home. This would include its reception of information from the field and of missionaries on furlough, so that any events abroad of exceptional importance would in this way be mentioned in the indirect form of news coming to Salisbury Square. But the book would, in the main, be the history of the Society, rather than of the Society's Missions, during the period.

But this plan proved to be unworkable; and it became obvious that the Missions must be dealt with separately if their story, however condensed, was to be intelligible. Still, however, I proposed only a small volume for general circulation; and I began writing on a very limited scale accordingly. But when some portions of the MS. were submitted to the Secretaries, they were not satisfied. They urged that India and China, in particular, called for much fuller treatment. Eventually it was decided by the Publications Sub-Committee that I should attempt a Fourth Volume of the History on a scale similar to that of the previous three volumes.

One result of the change of plan has been the delay of over a year in bringing out the work. My original idea was to stop at the Declaration of War, August, 1914, and to have the book out by Easter, 1915. The period I should treat would thus be just fifteen years from the Centenary, which was kept in April, 1899. As another year's work became necessary, it was also necessary to bring the narrative down a year or so later, and practically to produce a sixteen years' history. But I had already made a number of statistical and other comparisons based on the idea of the "fifteen-year period"; and it has not been possible to alter all these. The book, therefore, contains a good many references to the "fifteen-year period," although the events of the additional year and a half have been added. In fact, the narrative, in certain particulars, runs even into the early months of 1916, so that, in so far as those particulars are concerned, the period covered is little short of seventeen years. The result is that some slight inconsistencies may be detected here and there; but I do not think they are of any real consequence. This explanation, however, should be borne in mind.

In one respect this volume differs from its predecessors. Their title was, "The History of the C.M.S.: its Environment, its Men, and its Work"; and many of the chapters practically embodied a sketch of the history of the Church of England for the hundred years reviewed,—a sketch which in fact gave much general information not to be found in any other published history. But in the present volume no attempt has been made to continue this sketch. The "environment" described in these pages is the environment in the Asiatic and African fields. The Church at home is only referred to so far as the Society's own history requires, chiefly in the 52nd and 53rd chapters.

On the other hand, more space is given than before to the development of the Society's own work at home. That development has been one of the chief features of the period reviewed, and many details are given to which there is but little corresponding in the previous volumes. I can quite anticipate that some of my friends in the mission-field may be disposed to inquire why more space should be given to the *personnel* of the home staff, to Salisbury Square methods and proceedings, to Local Associations, Summer Schools, Publications, &c., than to this or that important Mission. But I remember how Alexander Mackay wrote from Uganda begging for more information in the periodicals about the home organization and work. Such information, he pleaded, was to the missionaries in the field as interesting as missionary letters were to readers at home. The result actually was that for several years notices of local meetings, &c., were given three or four pages in each issue of the old *Intelligencer*. Mackay would have appreciated the modern *Gazette*. He himself, within five months of the announcement of the new Gleaners' Union, in 1886, wrote from Uganda enthusiastically about it, and sent home a remarkable diagram, which he called

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* The letters "C.M.S." and "F.S.M." will be noticed. The latter refer to the February Simultaneous Meetings of 1886, which also Mackay had noted with interest.

"The Gleaners' Union **C**hart of **M**ain **S**tatistics" "by a **F**ellow **S**ervant in the **M**ission." * It shows, on strict mathematical lines, the Society's progress in missionaries, stations, schools, converts, funds, &c. It was reproduced in the *Gleaner* of July, 1887. Mackay evidently realized how much the Firing Line depends upon the Home Base—a lesson we have all been learning by hard experience in the present War.

Since the greater part of this book was in type, Canon C. H. Robinson's *History of Christian Missions* has appeared. I regret that although I have read every line of that valuable work, I have not been able to make much use of it in my pages. It was too late, in fact, to do so, though I have gathered from it, and referred to it, here and there.

I have added, by way of Appendix, a long chapter on the effects of the War upon the Missions, that is, *so far*—for who can tell how far it may further affect them ? We can but commit them to the care and guidance of the Lord by Whose command they are undertaken, and Who will assuredly overrule all events to the accomplishment of His own wise and gracious purposes.

To Him also I would humbly and reverently commit this book, with all its imperfections, in deep thankfulness for the high privilege, in old age, of recording the further history of one of the agencies employed by Him and His Church for the advancement of His Kingdom.

E. S.

April, 1916.

THE FRONTISPIECE.

The portrait of the President, the Right Hon. Sir John H. Kennaway, Bart., which appears as the Frontispiece to this volume, is from an oil painting by Miss C. Ouless, painted in 1915, and presented to the Society for the Committee Room at Salisbury Square.

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PART I. Chap. I.

Ancient Centenaries.

"THE fashion of celebrating Centenaries," said Bishop John Wordsworth of Salisbury in a sermon preached a few years ago, "is by no means new. A trace of it may be found in the ancient Roman state when at the secular games, which occurred only at intervals of a hundred and ten years, the voice of the herald proclaimed in solemn words, *Come and see Games which no one living hath seen, and which no one living will see again.* You have here the germ of the thought on which all observance of centuries rests, that such a period generally exceeds the life of the longest-lived man, and its passage offers a natural opportunity to look backwards over the road traversed." And he remarked, "The thankful temper which is needed for true insight may be promoted by occasional detailed retrospects of past history."

The *History of the Church Missionary Society* did not include an account of the Centenary Commemoration. In fact Vols. I. and II. were published some weeks before it, and Vol. III. was in type, but was delayed by the Index, which ran to 160 columns of small type. The present volume, therefore, must begin with a brief summary of the proceedings of the memorable Centenary Week.

C.M.S. Second Jubilee, Nov., 1898.

But there must first be a reference to what was called the Second Jubilee. The Society's First Jubilee had been held, not at the close, but in the middle, of the fiftieth year; not in April, 1849, when the fifty years were completed, but on Nov. 1st and 2nd, 1848. It was thought well to repeat this plan at the Centenary; to observe the Second Jubilee in the midst of the one hundredth year, while deferring the principal commemoration to April, 1899, when the hundred years should be completed. Accordingly, on Nov. 1st, 1898, there was a special service, with Holy Communion, at St. Bride's Church. An occasion so full of sacred memories of friends and fellow-workers gone before could not be more appropriately fixed than for All Saints' Day. The preacher was Bishop E. H. Bickersteth of Exeter, son of a former

PART I. Chap. 1.

Secretary of the Society. That father, the first Edward Bickersteth, had himself preached one of the Jubilee Sermons, and had spoken at the Jubilee Meeting; and the Bishop had, as a young clergyman, been himself present at the meeting, and not only so, but had been the author of a hymn specially written for that occasion, "O brothers, lift your voices." Then in the afternoon, at Exeter Hall, the place where the First Jubilee Meeting had been held in 1848, was held the Second Jubilee Meeting, the President, Sir John Kennaway, taking the chair. In choosing the speakers, it was felt to be appropriate that all should be men who had some link with the First Jubilee. The President, indeed, Sir John Kennaway, naturally took the chair, as his predecessor, the Earl of Chichester, had done in 1848; but all the others had some kind of reminiscence of the fiftieth year. The Hon. T. H. W. Pelham spoke as a son of Lord Chichester; the Rev. Canon Henry Venn, as a son of the great Honorary Secretary of those days; the Rev. Canon C. V. Childe, as a son of the Principal of the Church Missionary College at the time; the Revs. T. Y. Darling and R. Pargiter, as missionaries who were actually then in the field, in India and Ceylon respectively; the Rev. W. Salter Price, as having himself been present at the Jubilee Meeting, being then an Islington student, and also as one of the first band of missionaries sent out in the year following, to India (and afterwards in East Africa); Bishop E. H. Bickersteth, the preacher of the sermon; and the Author of this present work, who also, as a boy of twelve, had been present at the Jubilee Meeting. The meeting was opened with the Jubilee hymn above mentioned, and closed with the grand one which had closed the gathering of fifty years before, "All hail the power of Jesus' Name."

The Centenary, April, 1899.

Five months passed away, and then came the Centenary. For the Commemoration in London the whole inside of a week was set apart—the week in which the middle day, Wednesday, was happily April 12th, the one hundredth birthday of the Society. The programme in outline was as follows:—

Monday.—Day for Thanksgiving and Prayer.
Tuesday.—Day for Review of C.M.S. Missions.
Wednesday.—Centenary Day.
Thursday.—Day for Review of Other Missions.
Friday.—Day for Looking Forward.
Saturday.—Day for the Children.

MONDAY: At St. Bride's.

On Monday morning, the Holy Communion was celebrated at St. Bride's Church, when four hundred members and friends gathered round the Table of the Lord. An address was given by the Rev. Herbert James, Rector of Livermere, an old and valued friend, who had been the preacher of the Annual Sermon in 1890. His text was 1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" In the afternoon a prayer-meeting was held at Exeter Hall, which might have been called a Veterans' Meeting, for the Chairman, Bishop Royston, who had been Secretary at Madras for the South India Missions and also Acting Secretary in Salisbury Square before becoming Bishop of Mauritius, was in his seventieth year, and both the speakers, Archdeacon Richardson of Southwark and Canon Samuel Garratt of Ipswich, were over eighty. In the evening, a special service was held at St. Paul's Cathedral, attended by an immense congregation. Archdeacon Sinclair officiated; the President and the Treasurer (Sir John Kennaway and Colonel Williams) read the Lessons, Isa. xlix. and Rev. vii. 9–17; and the Archbishop of Canterbury, Dr. Temple, preached the Sermon, his text being Acts xiii. 2, "Separate Me Barnabas and Saul for the work whereunto I have called them."

At St. Paul's.

On the following five days there were fourteen great meetings, eleven at Exeter Hall, one at the Queen's Hall, and two at the Albert Hall. It was desired to include as many Bishops as possible, and the following were invited to preside or speak, besides the Primate:—Bishops Creighton of London, Westcott of Durham, Randall Davidson of Winchester, Bickersteth of Exeter, Kennion of Bath and Wells, Glyn of Peterborough, Talbot of Rochester, Bardsley of Carlisle, Ryle of Liverpool, Moorhouse of Manchester, Jacob of Newcastle, Eden of Wakefield, Straton of Sodor and Man, G. H. Wilkinson of St. Andrews; Knox, Suffragan Bishop of Coventry; Taylor Smith of Sierra Leone; and Bishop Whipple of Minnesota. It was a disappointment that Bishop Creighton and Bishop Wilkinson could not be in London at the time; and Bishop Westcott, on the very day before he was expected, had to telegraph that his doctor would not allow him to travel. The others all duly appeared.

Bishops invited.

It should here be added that four Indian and two African clergymen came from the mission field to attend the Centenary, and all were allotted a part in the proceedings. The two Africans were—the Rev. James Johnson of Lagos, who was already well known in England, and who, only a few months later, before he went back, was consecrated to be an Assistant Bishop in the Diocese of Western Equatorial Africa; and the Rev. Obadiah Moore, Canon of Sierra Leone, and Principal of the Grammar School there. The four Indians were—the Rev. William Seetal, pastor at Agra, ordained in 1881—(he died in 1901, and was called by Mr. Gill, afterwards Bishop of Travancore, "the pillar and leader of the Church in the N.-W. Provinces"); the Rev. Solomon Nihal Singh, B.A., of St. Paul's Divinity School, Allahabad (now a Canon of Lucknow); the Rev. Ihsan Ullah, of the Punjab (now Archdeacon of Delhi); and the Rev. W. D. Clarke, B.A., Pastor of Zion Church, Madras.*

Foreign Delegates.

Tuesday was the Day for Review of C.M.S. Missions. The morning meeting was the one at which Bishop Westcott was to have presided. His letter, read at the meeting, said that he had

TUESDAY: Review of C.M.S. Missions.

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* An interesting photographic group of these six men appears in the Centenary Volume, facing p. 206.

"looked forward for months" to the occasion, and that he had intended to speak "on some points in the message of hope which the advance of Foreign Missions in the century had brought to us —a fresh vision of the heavenly order, an enlargement of sympathy, a deepening of fellowship, an increase of spiritual knowledge, a strengthening of faith, in a word a new revelation of life that is truly life, a fulfilment of the closing word of the Lord's ministry —*νενίκηκα*—with the sure promise of a larger fulfilment." A chairman having to be found on the spur of the moment, Lord Kinnaird was invited, and kindly took the Bishop's place. Archdeacon R. Long, Rector of Bishopwearmouth, formerly a C.M.S. Secretary, gave the first address, on the principles that had guided the Society in the past in its successive advances to new fields of labour; and then three pioneer missionaries in succession told of the beginnings of three of the latest new Missions, viz., Dr. Bruce of Persia, G. Ensor of Japan, and C. T. Wilson of Uganda.

Missionary Methods.

At the afternoon meeting the subject was Missionary Methods. Bishop Eden of Wakefield presided, and in a very able speech propounded three theses, viz., Method (1) is the economy of power, (2) lays down orderly lines for organized bodies of persons, (3) has to do with life rather than with system. Rowland Bateman, of the Punjab, then spoke on Evangelistic Work; C. W. A. Clarke, Principal of the Noble College, Masulipatam, on Educational Work; W. Banister, of Fukien (now Bishop of Kwangsi and Hunan), on Women's Work; Dr. Duncan Main, of Hangchow, on Medical Work; Dr. Weitbrecht, of the Punjab, on Literary Work; and James Johnson of Lagos (now Assistant Bishop) on Native Church Work.

C.M.S. at Home.

At the evening meeting Bishop Davidson of Winchester (now Archbishop of Canterbury) presided, and spoke in the most enthusiastic way. The chief business was a lecture on the Story of the Society at Home, given by Canon Sutton, Vicar of Aston, who had been Home Secretary of the Society for some years, illustrated by lantern views, including many portraits of C.M.S. men of the past. At its close the Rev. G. F. Head, Vicar of Clifton, pointed the moral in an earnest address.

WEDNESDAY: The Breakfast.

Wednesday, as before said, was Centenary Day, exactly one hundred years since the memorable little meeting at the Castle and Falcon Hotel on April 12th, 1799, at which the Society was formed. The commemoration opened with a Breakfast *at the very same hotel*, not indeed in the same room, as the building had been altered since then, and the original room had disappeared. After breakfast, a few words were spoken by the Hon. Clerical Secretary, Mr. Fox; Bishop Whipple of Minnesota and Bishop Chadwick of Derry, representing the American and Irish Churches; Canon Venn of Walmer, son of the former Hon. Secretary; and the President, Sir John Kennaway.

For the gathering which was *par excellence* the Centenary

The Centenary Meeting.

Commemoration two simultaneous meetings were arranged. Up to that time no Society had met in the Albert Hall. It was regarded as too large for regular speeches, though suitable for demonstrations at which it might not matter whether they were properly heard or not. We have learned since then that a reasonably good speaker can be heard even in that Hall, but this was not realized at the time. Moreover, Exeter Hall had for nearly seventy years been the home of Christian enterprises, and no one would have liked to hold a great official assembly anywhere else. But it was clear that the chief Centenary Meeting would fill it twice over; so it was resolved to resort to the old original practice of the early days of the century, and to admit men only, providing a simultaneous meeting elsewhere for their womenkind. Men, in fact, did come from all parts of the country for this one occasion, and at least 2500 assembled in Exeter Hall; one lady only being present, the wife of Bishop Whipple; while at the same time an equal number of women, with a very few men, thronged the Queen's Hall.

It was desired that the Exeter Hall gathering should not be in any sense an ordinary missionary meeting, however good, but rather an occasion for testimonies from eminent representatives of different phases of the life of the nation. The Archbishop would represent the Church at home, and Bishop Whipple the Church abroad; and the Marquis of Salisbury or the Earl of Halsbury, it was hoped, the State; Lord Wolseley or Lord Roberts the Army, and Admiral Sir E. Fremantle the Navy; the Earl of Northbrook, India, etc. However, although the Premier, the Lord Chancellor, the two great Generals, and the Admiral, all replied sympathetically, all were from various causes prevented attending. But the two prelates, the ex-Viceroy of India, the Premier's son, and a leading representative of commerce and industry, did respond; and after the President had taken the chair, Mr. Fox read the letters from the Premier and others, as well as telegrams of good wishes from many parts of the world. He also presented a Motto Text for the new Century:—

> "There hath not failed one word of all His good promise. . . . The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. . . . That He may incline our hearts unto Him . . . to keep His commandments. . . . That all the peoples of the earth may know that the Lord, He is God; there is none else" (1 Kings viii. 56-60, R.V.).

The Speeches.

After the President's opening address, the Archbishop of Canterbury moved the first resolution. "With very deep emotion," he said that he rose; and his speech deeply moved the meeting. Then came Lord Northbrook. No one would call him a gifted speaker; but his plain words were exactly what the hundreds of plain laymen before him needed and would appreciate. He said he had read the fourteen chapters on India in the two volumes of the Society's History then lately published—(he had not seen the eight in Vol. III.)—and entirely endorsed them, especially with reference to Native Church policy. Bishop Whipple followed, having crossed the Atlantic expressly to attend the Commemoration. "With a full heart," he said, "I bring to this venerable Society the loving greetings of a sister Church." He pleaded with intense earnestness for greater oneness of spirit among Christians. "I have tried," he said, "for forty years to find the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousand-fold." Mr. (now Sir) C. E. Tritton next spoke briefly as a representative both of the House of Commons and of British business men; and he was followed by another M.P. who had come in unexpectedly. This was Lord Cranborne, son of the Premier (and now Marquis of Salisbury). Sir R. Webster, the Attorney-General (afterwards Lord Chief Justice), had been coming to represent the Government, but at the last moment he was prevented, and Lord Cranborne came instead. His few fervent words will never be forgotten by those who heard them:—

Lord Cranborne's Appeal.

"Gentlemen, we are proud of our Empire. . . . Sometimes we almost tremble at the weight of responsibility which is upon us, and sometimes we view with a certain shrinking the necessary bloodshed which the expansion of the Empire involves. Can it be justified? Can this burden of responsibility be defended? Only upon one consideration: only because we believe that by the genius of our people, and by the purity of our religion, we are able to confer benefits upon those subject populations greater than it has been given by God to any other nation to be able to afford; and it is only because we know that in the train of the British Government comes the preaching of the Church of Christ that we are able to defend the Empire of which we are so proud. Therefore, gentlemen, I ask you to pledge this meeting to the Christianity of the British Empire. I do not care in what quarter of the globe it may be, I do not care what may be the political exigencies of the moment, I do not care what colleges of secular instruction you may establish; but unless, sooner or later, in due and proper time, you carry with those institutions the definite teaching of Christianity, you have done nothing at all."

The last speech was by the Hon. Secretary himself, Mr. Fox; after which Bishop Jacob of Newcastle offered prayer, and Bishop Whipple in a most solemn and touching form pronounced the Benediction.

Queen's Hall Meeting.

Meanwhile, the simultaneous meeting at the Queen's Hall was going on. It had been hoped that the Bishop of London (Dr. Creighton) would preside over it, but as already stated he was unable to come, and the Society's veteran friend Dr. J. C. Ryle, Bishop of Liverpool, the oldest Bishop then on the Bench, was the appropriate occupant of the chair. It was, as he said, thirty-seven years since he had preached the Annual Sermon. Needless to say, his welcome was a warm one; and he naturally laid stress on the Society's faithfulness to its evangelical and spiritual principles. The other speakers were Bishop Chadwick of Derry, representing the Church of Ireland all the more suitably after having given his own daughter to the Uganda Mission;* Sir T. Fowell Buxton, G.C.M.G., who had been the Society's Treasurer until he was appointed Governor of South Australia; the Dean of Norwich, Dr. Lefroy, whose speech was probably the most eloquent of that day, and perhaps of the whole week; and Colonel R. Williams, M.P., the Treasurer.

Thanksgiving Meeting at Albert Hall.

The Evening Thanksgiving Meeting in the Albert Hall, which filled the vast building to the topmost gallery, was of an unique character. The speeches were secondary, and were short. It was a gathering rather for praise and prayer. The programme was divided into five sections, viz.: (1) Thanksgiving for the Foundation of the Society, (2) for Extension at Home and Abroad, (3) for Labourers entered into Rest, and their Converts, (4) for the Supply of Men and Means, (5) General Thanksgiving. The first section comprised the Old Hundredth, special thanksgivings, the *Cantate Domino*, and a brief word from the President. The second section comprised Mr. Fox's hymn, "O King of Glory, God of Grace," the reading of Deut. viii. 11–18, a Missionary Litany, and a short speech by the oldest member of the Committee, Mr. Sydney Gedge, M.P. The third section comprised Archbishop Maclagan's hymn, "The saints of God, their conflict past," the reading aloud of selected fragments of Scripture by three Indian clergymen, the Revs. Ihsan Ullah, W. Seetal, and W. D. Clarke, a special thanksgiving offered by Mr. Fox, and a short address by Archdeacon Eyre of Sheffield. The fourth comprised Mr. Sheppard's hymn, "We scan the years swept from us," and a speech by Mr. Henry Thornton, President of the Notts Association, followed by the hymn, "God is working His purpose out." And the fifth consisted of the *Te Deum* (the most impressive feature of the evening), a speech by Bishop Taylor Smith, the General Thanksgiving repeated by the whole company, and "All people that on earth do dwell."

The "overflow meeting" that same evening quite filled Exeter Hall. Colonel Williams presided, and the speakers were Bishop Jacob of Newcastle, Mr. C. R. Walsh, Hon. Secretary of the New South Wales Association; the Rev. James Johnson of Lagos (now Bishop); Dr. Dina Nath Prithu Datta, Government Medical Officer in the Punjab; and the Rev. E. A. Stuart, Vicar of St. Matthew's, Bayswater, now Canon of Canterbury.

THURSDAY: Other Missions, Anglican.

Thursday was again a day quite unique. The Society on that day "looked not on its own things," but on "the things of others." It was the Day of Review of Other Missions: in the morning, other Missions of the Church of England; in the afternoon, Scottish and Continental Missions; in the evening, Missions of English and American non-episcopal Societies.

At the morning meeting, the Bishop of Exeter, Dr. Bickersteth, presided. The Bishop of Newcastle, Dr. Jacob, who had once been chaplain to Bishop Milman of Calcutta, spoke on Missions in Asia, chiefly those of the S.P.G., and particularly those in India. For Africa Bishop G. H. Wilkinson of St. Andrews had been invited, but, as he could not come, his place was taken by the Bishop of Rochester, Dr. Talbot, now Bishop of Winchester, who, after a brief notice of the S.P.G. Missions in South Africa, gave more fully the story of the Universities' Mission to Central Africa, of which he was chairman. Then, Missions in the Southern Seas, in Australia, New Zealand, Melanesia, and New Guinea, were described by the Bishop of Bath and Wells, Dr. Kennion, who himself had been Bishop of Adelaide. And lastly, Bishop Whipple once more came forward, with an account of the missionary work of the sister Church in the United States.

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* And a son also, afterwards.

Other Missions, Non-Anglican.

In the afternoon, the chairman was the Bishop of Manchester, Dr. Moorhouse. For the Established Scottish Church, Dr. Marshall Lang, an ex-Moderator of the General Assembly, and brother of the C.M.S. Lay Secretary, spoke; and for the Free, Dr. George Smith, the brilliant author of the biographies of great Indian missionaries, Carey, Martyn, Duff, &c., and formerly editor of a leading Calcutta paper and Correspondent of the *Times*,—father, it may well be added, of Dr. George Adam Smith. Then M. Théodore Monod, the French pastor, described the work of the Paris Missionary Society, and Herr Würz that of the Basle Society, of which he was Secretary. German Missions were to have been represented by Count Andrew Bernstorff, but he was prevented from coming as he had intended; and instead of them, the Bible Society's work was briefly set forth by its Vice-Chairman, Mr. Henry Morris, a leading member also of the C.M.S. Committee.

The evening chairman was Bishop Straton of Sodor and Man. Wesleyan Missions were eloquently described by the Rev. F. W. Macdonald, Congregationalist Missions by Dr. Wardlaw Thompson and Dr. Barrett of Norwich, and Baptist Missions by the Rev. F. B. Meyer; but the China Inland Mission and others of the same type, and the great American Presbyterian, Congregational, and Methodist Missions were left unrepresented.

FRIDAY: Looking Forward.

As Tuesday and Thursday had been days of information, Friday was to be a day of inspiration. "Looking forward" was the theme. The morning was given to two Bible readings, one by the Rev. Hubert Brooke on the Evangelization of the World, based on the first chapter of Haggai, and the other by the Rev. Evan Hopkins on the Second Coming of Christ, based on St. Matt. xxiv. 14. The chairman was Dr. Barlow, Vicar of Islington, afterwards Dean of Peterborough, who himself also gave in effect a short Bible reading on St. Peter's speech in the Council of Acts xv.

Regions Beyond.

The afternoon meeting was one of the fullest of the week, the younger clergy gathering in great force to hear the Principal of

Wycliffe Hall, Mr. Chavasse (now Bishop of Liverpool). The Bishop of Carlisle, Dr. J. W. Bardsley, was the chairman. The subject for this meeting was the Regions Beyond. It was opened by the Rev. H. B. Macartney of Melbourne, who at the time was Home Superintendent of the Bible Society. He asked, "What is a Region Beyond?" "Where are the Regions Beyond?" and "Which of them shall the C.M.S. take up?" Then Dr. E. A. Knox, Bishop Suffragan of Coventry (now Bishop of Manchester), spoke on "The Regions Beyond: What are their Needs?"—to which question he gave a four-fold answer, viz., (1) The discovery of the Truth, (2) Deliverance from the consequences of the Past, (3) Faith in a Personal God, (4) Access to God. Then some of the actual Regions Beyond were described in four ten-minute speeches, by Mr. A. B. Lloyd of Uganda, who had lately traversed Stanley's Pygmy Forest, and three Indian clergymen, the Revs. W. D. Clarke, Ihsan Ullah, and Nihal Singh. The hymn, "A cry as of pain," was then solemnly sung, followed by a closing address by Mr. Chavasse on, "How shall we meet their Needs?"—which question he answered in three phrases, "A Partnership in Christ's Work," "in His Methods," and "in His Life,"—an address of exceeding impressiveness.

Solemn Closing Meeting.

A dense crowd thronged the Hall on the last evening. The subject was, "The Claims of Christ on His People." The chairman was Dr. Carr Glyn, Bishop of Peterborough, whose opening address showed his deep sense of the solemnity of the occasion. The speakers were—the Rev. W. G. Peel, C.M.S. Secretary at Bombay, who had just been summoned home to be consecrated Bishop of Mombasa; the Rev. S. A. Selwyn, Vicar of St. John's, Boscombe; and Prebendary Webb-Peploe. It will be noticed how strongly "Keswick" was represented in the list of speakers on this concluding day; Mr. Hubert Brooke, Mr. Evan Hopkins, Mr. Macartney, Mr. Selwyn, and Mr. Webb-Peploe, all being prominent front-platform men at the Convention, and Mr. Peel manifestly a teacher of the same "school." But in these latter years C.M.S. has owed much to "Keswick." The subjects allotted to the three speakers this evening were Spiritual Shortcomings, Spiritual Possibilities, and Spiritual Determinations, and the fervour and power of the three addresses could scarcely be exaggerated. There was no applause, and the meeting broke up in solemn silence.

Children at Albert Hall.

This ended the general proceedings of the Commemoration. The Children's Day, Saturday, was a kind of supplement. The Albert Hall was thronged with young folk, and the order was perfect, every place for every child having been carefully planned. The Bishop of Sierra Leone, Dr. Taylor Smith, presided, and the other appointed speakers were the Rev. E. A. (now Canon) Stuart, the Rev. E. N. (now Canon) Thwaites, the Rev. Canon Obadiah Moore, the African clergyman from West Africa; but Mr. Moore was prevented by indisposition from attending, and Mr. Baylis, the Secretary in Salisbury Square for the Africa Missions, took his place. All the speeches were delightful; the children manifested keen interest in everything; and the natural thought in many a mind was, How many of these boys and girls will take the missionary cause upon their hearts from this day? and how many will live to see the Third Jubilee (if the Lord should tarry so long)? and where will Missions be then?

The *Times* on the Centenary.

When the Day of Intercession for Missions was first observed, in 1872, the *Times* article on it was an extraordinary exhibition of ignorance and prejudice,* which elicited a private letter from Archbishop Tait to Mr. Delane, the famous editor. Very different was the tone of the *Times* in commenting on the C.M.S. Centenary. It is worth while preserving some passages from its leading article:—

> "Men may ask, and even after this week will in all probability continue to ask, what is the good of Missions, and by so doing will display a strange blindness to the real character of the Christian religion. That faith may ultimately either succeed or fail, but in the meantime it is bound to be at once exclusive and inclusive, to announce alike to Jews, Turks, infidels, and heretics the *sic volo, sic jubeo* of the only way of salvation. Christianity, it has been reproachfully said, differentiates itself from all other religions, and then argues from the differences. Of course it does, and of course it must. It follows, on the theory of the thing, that every Christian Church, from the very nature of its belief, must take its part in the delivery to the world of this message.
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> "After all, though all due account be taken of the revival in Church activity which the Tractarian movement has produced at home, it was Charles Simeon and the Venns and their successors who taught English Christianity that it has duties abroad, and that they cannot be carried through without the best men and the requisite money. . . .
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> "But the ordinary Englishman who looks upon Foreign Missions as an amiable craze, serving to absorb the activities of the good old ladies of his acquaintance, will still put the practical question, "What is the outcome of it all?" And we are free to confess that the Church Missionary Society has much to say for itself. In the first place, its history and its expansion establish the old truth that two cannot walk together except they be agreed, but that, being agreed, they can go almost anywhere and do almost anything. The gigantic celebration of this week is a triumph for clear and definite convictions maintained through thick and thin.
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> "Again, the ordinary Englishman appreciates success when it comes to him in the shape of numbers. . . . When the Church Missionary Society, which at the end of ten years could find only a joiner and shoemaker to send out, tells us that it has nearly eleven hundred European missionaries to-day employed at its various stations, of whom sixty-six elect to receive no stipend at all, it has a fair answer of one sort to make. . . . When to this is added the fact the Society has a large number of properly qualified medical missionaries, men and women, on its staff, it can certainly come to the ordinary Englishman with a bold face; it can

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* See *Hist. C.M.S.*, Vol. II. p. 410; and *Life of Abp. Tait*, Vol. II. p. 360.

tell him that, whatever he may think of its convictions and its total of converts and its vast voluntary contributions, he has to reckon with it as a civilizing and informing power, which would be still more powerful if the life of most Englishmen abroad conformed more closely to the conventions of the Englishman at home."

Provincia Meetings.

Centenary Meetings and Services followed in all parts of the United Kingdom during the next two months. The *Centenary Volume* actually gives particulars (of course only a line, or two lines, in many places) of the observance in no less than 1624 towns and villages; and as many of the towns include distinct parishes and suburbs which had their own separate meetings or services or both, and not a few had series of meetings through a whole week as in London, the number of gatherings of all kinds is beyond calculation. Liverpool, for instance, counts for *one* of the above 1624, just as (say) Llangattoch-Vibon-Avel counts for one. It is interesting to notice that the Diocese of Norwich had by far the largest number of places observing the Commemoration, no less than 194; Winchester being second, with 96, and then Canterbury, St. Albans, Ely, and Salisbury, with over 70 each. But it is highly probable that a great many gatherings were never reported. It is not likely, for instance, that they were held in only thirteen places in Ireland. Many of the Bishops who had taken part in the London Commemoration preached and spoke also at other gatherings, both in their own dioceses and elsewhere, Archbishop Temple himself preaching and speaking at Manchester and at Wimborne; and in addition to them the following Bishops are named in the reports as taking important parts locally: Bristol (Browne), Chester (Jayne), Chichester (Wilberforce), Durham (Westcott), Gloucester (Ellicott), Hereford (Percival), Lichfield (Legge), Lincoln (King), Llandaff (Lewis), Norwich (Sheepshanks), Oxford (Stubbs), Ripon (Carpenter), St. Asaph (Edwards), St. David's (Owen), Salisbury (Wordsworth), Southwell (Ridding), and Worcester (Perowne); the Suffragan Bishops of Barrow (Ware), Beverley (Crosthwaite), Dover (Walsh), Derby (Were), Guildford (Sumner), Hull (Blunt), Reading (Randall), Shrewsbury (Sir L. Stamer), Southampton (Lyttelton), Thetford (Lloyd), Swansea (J. Lloyd); and Bishops Cramer-Roberts, Macrorie, and Mylne.* Many of these had never been at all identified with the Society; and the same remark applies to a host of other leading men who took part, Canon Gore for instance, who preached at Westminster Abbey. In many places, the leading friends and workers of the S.P.G. took a cordial part in the proceedings; and here and there a function was arranged on the broad basis of the Missionary Call to the whole Church of Christ, Churchmen of all schools, and Nonconformists, joining in the heartiest way. Cambridge and Nottingham were conspicuous in this respect.

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* It should be remembered that there was then no diocese of Birmingham, nor of Southwark; and of course not of Chelmsford or Sheffield or St. Edmundsbury.

The Centenary Abroad.

There were also interesting Centenary gatherings abroad. Accounts of them were sent from several of the dioceses in Canada, Australia, and New Zealand, many of the Bishops preaching and speaking; among them Bishop Montgomery, then of Tasmania. Also from Sierra Leone, Lagos, Abeokuta, Ibadan, Bonny, Lokoja, and other places in West Africa: from East Africa and Uganda; from Cairo, Alexandria, Jerusalem, Baghdad, Julfa-Ispahan; from Calcutta, Allahabad, Lucknow, Agra, Jabalpur, Amritsar, Bombay, Madras, Masulipatam, Tinnevelly, Travancore, and a host of other districts, towns, and villages in India; from Colombo and other places in Ceylon; from Hong Kong, Canton, Foochow, Shanghai, and other cities in China; from Metlakatla and elsewhere on the far-off Pacific coast. The most striking of all the commemorations seems to have been in Tinnevelly, lasting for three days, morning, noon, and night. The S.P.G. missionaries and Tamil clergy joined, and sent contributions to the local Thanksgiving Fund, by means of which a Centenary Hall was built at Palamcotta. Similar tokens of fellowship marked the celebrations in many other places.

The Centenary Fund.

There was of course a Centenary Fund at home. It was in two parts. The three years preceding the Commemoration were devoted to what was called the Three Years' Enterprise, or "T.Y.E." During that period many special offerings were made, definitely for sending out more missionaries, and the then new method of the "O.O.M.'s" ("Our Own Missionary") received a great impulse. But apart from this, many persons put by, or collected, a weekly or monthly sum to make up a gift for general purposes. To give but one example: a National-schoolmistress in a mining district in the north of England asked the pitmen and their families to give her each one penny for Missions every month for three years. She obtained over 300 promises, and every month she went round to all the houses to receive the pennies; and at the end of the three years she sent up £50. These "T.Y.E." funds amounted to £65,616. Then the direct Centenary gifts came to £146,681; making a total of £212,297. No definite sum had been asked for in the Committee's statements; but it was noticed that the Jubilee Fund of 1848–9 had realized a sum equal to two-thirds of the average annual income at the time, and it was hoped that a similar sum might be received at the Centenary. As the annual income was now about £300,000, two-thirds were actually contributed, and a little more. The details of the Centenary Contribution List are interesting, as all such details are; but they cannot be enlarged on here. It should, however, be mentioned that a great many parishes not usually supporting the C.M.S. gave at least an offertory; also that there were offertories in twenty-four cathedrals, which amounted to £577; also that the contributions from "foreign parts," independently of the large sums raised in the Missions for local objects (as in Tinnevelly, before mentioned), amounted to £3095.

The allocation of the T.Y.E. and Centenary Funds was in accordance with previous announcement. £30,000 was invested to increase the Capital Fund to £100,000. £4500 was used to discharge an old mortgage on the C.M. House. £8000 was devoted to a new Nursery Home attached to the Missionaries' Children's Home at Limpsfield; £36,000 was appropriated by the donors to "O.O.M.'s" or other specific objects; and all the rest, less the special expenditure incurred, went to assist the General Fund in the extension going on through the four years, 1898–1902, chiefly in the form of an increasing number of missionaries.

The Centenary Volume.

Not the least interesting fruit of the Commemoration was the *Centenary Volume;* and as that volume is little known to the C.M.S. circle, a brief account of it must be given. It begins with a short introductory sketch of the Society's history, occupying thirty pages. There are then five Parts. Part I. is entitled "Before the Commemoration," and comprises an account of the Three Years' Enterprise, including the special committees of inquiry which sat through the three years examining all sections of the work and administration; also a report of the "Second Jubilee" before referred to, with the speeches in full, in all thirty pages. Part II. consists of a full account of the Commemoration itself, in London, with the brief reports above noticed of the functions in the Provinces and abroad. All the speeches at the great meetings in the Centenary Week are given in full, and remain a valuable record, from which any speaker of to-day would gather "things new and old." This Part, the largest, occupies 470 pages. Part III. contains notes on the Centenary Funds, in fourteen pages. Part IV., which occupies 160 pages, is especially valuable for permanent reference. It contains all sorts of lists and tables: all the Office-bearers of the Society from the first; the Preachers of the Annual Sermon, with their texts; the story of the Periodicals; the story of the various Unions at home, and of the Associations in the Colonies; an account of the Society's colleges and other institutions; a note of the dioceses worked in, with lists of their bishops; a complete list of all the C.M.S. missionaries and native clergymen; an account of the educational antecedents of the missionaries, the Public Schools, Universities, and Colleges, whence they have been drawn; separate lists of the Colonial missionaries, medical missionaries, missionaries raised to the Episcopate, etc.; a bibliography of the translations and other literary works produced by the missionaries; a list of the languages used; and tables and charts, statistical and financial. Lastly, Part V. is a supplement, separately paged, and occupying 233 pages, containing the full Contribution Lists of the Centenary Funds. The whole is a massive volume of 970 pages, a treasury of useful and inspiring information, which does the highest credit to the Editorial Department.

CHAPTER II.

THE OUTLOOK AFTER THE CENTENARY.

Retrospect: C.M.S. Home Developments; the Church Waking up—The Outlook Abroad: Africa, India, China, &c.—The Committee's Bird's-eye View of the Period and Work—Problem of Native Church Organization.

Survey of Past and Present in 1899.

THE Society resumed its ordinary work after the Centenary celebration with every token of encouragement. Not only had the Commemoration itself been successful beyond expectation, but the retrospect of the previous few years presented abundant cause for thanksgiving, and the outlook at home and abroad gave every reason for confidence and hope. In the twelve years 1887–99, the Society's missionaries had increased in number from 309 to 811, with the natural result that the Missions were extending in all directions.

C.M.S. Developments.

This was partly due to the large additions of women to the missionary staff, their number having risen in the same period from 20 to 281; but the ordained men had increased from 247 to 406, and the laymen from 40 to 124. The Income had advanced from £203,000 to £303,000 (taking at each end an average of three years); and the Centenary Funds had wiped off past deficits. The "Three Years' Enterprise" which had been undertaken in 1896 as a preparation for the Centenary had animated old friends and set many new ones to work. The Unions,—Clerical, Lay, Ladies', Gleaners',—were all growing in numbers and influence. The Women's Department, now four years old, was everywhere enlisting new workers and equipping them by means of conferences and gatherings of all kinds. The Medical Mission Auxiliary was a distinct success, and was now not only supporting the fifty medical missionaries and a band of nurses, but was undertaking to bear in future all the cost of building new hospitals and dispensaries. Plans for the promotion of Educational, Industrial, and Literary work in the Missions had been formed. The Colonial Associations in Australia, New Zealand, and Canada,—seven, six, and five years old respectively,—were sending to the C.M.S. fields zealous men and women, and supporting them. Lastly, the *History of the C.M.S.* had been prepared, and published in three large volumes, and had met at once with a large sale.*

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* All these developments are more fully described in later chapters of this book.

The Three Years' Enterprise had not been confined to organizing work in the country and the raising of funds for extension. It had included a close review of the whole range of the Society's activities, carried out by several special committees, with a view to discovering weak points and strengthening all the work. It seemed likely that the most fruitful result of this examination would be twofold, (*a*) further decentralization in the administration of the Missions, (*b*) the development of Native Church organization; and in fact both expectations were eventually fulfilled.

The Church waking up.

The animating prospect as the nineteenth century was nearing its close was not confined to that branch of the great missionary enterprise which was represented by the C.M.S. The Church of England did appear to be waking up gradually. The Lambeth Conference of 1897 had declared that the work of Foreign Missions "at the present time stands in the first rank of all the tasks we have to fulfil." Archbishop Temple's own keen sense of the Church's obligation to evangelize the world had deeply impressed the assembled bishops; and he was still employing no small part of his remaining energies in old age in the task of infusing the whole Church with the same consciousness of responsibility to give itself whole-heartedly to the fulfilment of its Divine Lord's command. The Boards of Missions were slowly, and as yet not very energetically, extending their influence. The S.P.C.K. had kept—in very modest fashion—its bicentenary shortly before the C.M.S. commemoration; and the other elder sister, the S.P.G., was already preparing for its own bicentenary in 1900–01. Two of the great Nonconformist Societies, the Baptist and the London, had already celebrated their centenaries; the Religious Tract Society had just done the same; and English Christendom generally was conscious that a period of no ordinary interest had arrived.

Outlook abroad: Africa.

The outlook abroad was not less encouraging, and advance was called for in all the mission fields. In Africa, Great Britain was taking over from the Royal Niger Company the vast territories which were to become the Protectorate of Nigeria, as it had, only five years before, taken over from the British East Africa Company the equally important regions which that Company had been developing—the boundary line between the British and German spheres of influence having been settled in 1890. The Uganda Railway was in course of construction, and traders were already beginning to pour into the healthy districts which it was opening up. Lord Kitchener had been slowly but steadily advancing up the Nile; and the signal victory of Omdurman had just avenged Gordon by destroying the tyranny of the Khalifa, restoring peace to the devastated Sudan, and making Khartum a great centre of British influence.

In some of these vast African fields, missionary extension was already the order of the day; and, before twelve months had elapsed, there was advance in, or into, them all. Particularly, in the Yoruba Country (now a part of Nigeria), the remarkable movement in the Jebu districts had begun, which was in the coming years to bring thousands into the Christian Church; while in German East Africa, tribe after tribe was being reached, and in Uganda, Pilkington's suggestion of a "three years' enterprise" to extend the work within a radius of 200 miles from the capital was being rapidly acted on by teachers supplied by the native Church. So arduous had the episcopal work become in such a diocese as "Eastern Equatorial Africa" (as it was then called) that Bishop Tucker had arranged for its division; and while he took the area, and the title, of Uganda, Mr. Peel, the highly-esteemed Secretary of the C.M.S. Missions in the dioceses of Madras and Bombay successively, had just been appointed to the area of British East Africa with the title of Bishop of Mombasa, having jurisdiction also over the Society's Missions in German territory. The number of C.M.S. missionaries in West and East and Central Africa had risen from 43 to 149.

Moslem East.

The Moslem East was also being reinforced. Taking Egypt, Palestine, Turkish Arabia, and Persia together, the staff had increased from 20 to 80 in eleven years. For Egypt and Palestine in particular important plans were being formed; while in Persia, entrance to the ancient city of Ispahan had just been effected, and in Turkish Arabia it was planned to occupy Mosul.

India.

In India, the Missions were progressing without startling events, but with the baptisms of adult converts averaging 2000 a year. The evangelistic, educational, medical, and zenana work was all going on with increasing diligence; but as the Native Christian community increased year by year, both its spiritual life and its ecclesiastical organization called for more and more attention. Special "Missions," similar to Parochial Missions at home, had been, and were being, held with marked tokens of blessing. Church organization, as yet only in the form of local Councils, was fostering gradual independence of the Society, but giving, confessedly, little prospect of the rise of a real Indian Church. The peculiar circumstances of India precluded rapid progress in this respect. Meanwhile, no less than four new bishops had just succeeded to vacant dioceses: Dr. Welldon to Calcutta, Dr. Whitehead to Madras, Dr. Macarthur to Bombay, and Dr. Lefroy to Lahore.

China.

In China, political events were perplexing. Germany had brandished her "mailed fist" to obtain "a place in the sun," and had annexed a large territory; Russia had seized Port Arthur; and Great Britain had just occupied Wei-hai-wei. The young Emperor's attempts at reform in the administration of the country had been defeated by the energy of the old Empress. The growing enlightenment of the Chinese gentry was illustrated by the wide and unexpected success of a new Anti-Foot-binding Society; but in so ancient and conservative a nation changes were not easy. Difficulties were being caused by the policy of the

French Roman bishops in seeking secular rank and a share in the conduct of secular affairs. Local riots were sometimes alarming. An S.P.G. missionary had been cruelly murdered in the North; and in Fukien, C.M.S. and C.E.Z. missionaries narrowly escaped the fate that had overtaken their brethren and sisters at Kucheng four years before. But no one anticipated the terrible events that were to ensue on the Boxer rising in the following year. Meanwhile, the C.M.S. Missions were going on with distinct success in the provinces occupied by the Society. The youngest of them, in the great Western province of Szechwan, was already bearing fruit. Plans were in course of formation for advancing from the South into Hunan. The appointment of the Rev. J. C. Hoare to the vacant bishopric of Victoria, Hong Kong, was viewed with thankfulness and hope.

Japan.

Progress in Japan had been slow in recent years. There had been a kind of half-patriotic reaction against Western influence, and Christianity was looked on as a disloyal religion. Yet a Christian had been elected President of the Diet. The Nippon Sei-kokwai (Japan Church) was quietly growing in influence. An experienced S.P.G. missionary, the Rev. H. J. Foss, had just become Bishop of Osaka, Bishop Awdry having been transferred to Tokyo.

Colonies.

New Zealand was still a C.M.S. mission field, though the date was approaching for the final transfer of the work to the Colonial Church. There had been a striking revival among the younger Maoris. (To-day, when we see the splendid share in the War which New Zealand, both colonist and Maori, is taking, we may well thank God for the Mission, to which the Colony owed its existence.)

The Missions to the Red Indians and Eskimo in the North and West of Canada were still occupying over sixty missionaries, and costing £20,000 a year, although the popular notion, in Canada as well as in England, was that the C.M.S. "had withdrawn," or "was withdrawing." At Mr. Peck's Mission in Cumberland Sound no Eskimo had yet been baptized, but there were promising catechumens. Much farther north, within the Arctic Circle, Mr. Stringer (afterwards Bishop of Yukon) had lately occupied Herschel Island. Bishop Ridley was still faithfully labouring in his far-western diocese of Caledonia.

Bird's-eye View of the field and the work.

In the Committee's first Annual Report after the Centenary was over—the Report for 1899–1900—they referred to the hundreds of annual letters received from the missionaries in all parts of the world, to which no Report, however full, could do justice. The paragraph may well be inserted here, as an attempt to give a bird's-eye view of the field and the work in a picturesque form. These letters, said the Committee, "are sent by the veteran of forty and fifty years' standing, and by the recruit reporting on his first years. They describe in simple language a vast amount of

PART I. Chap. 2. quiet, unobtrusive work. They picture to us the Missionary Bishop with his staff of native clergy; the district missionary with his bands of evangelists; the educational missionary with his eager students, Christian and non-Christian; the pioneer missionary pressing into hitherto unreached districts of Africa or China; the medical missionary on the Afghan frontier or in the Persian city never before occupied for Christ; the linguistic missionary reducing some barbarous tongue to writing, or revising some important version of the Bible; the woman missionary among her zenana ladies, or in her girls' school, or instructing her Bible-women, or ministering to the sick in the Mission hospital, or visiting the poor and needy. They carry the reader from the Ganges to the Yukon; from the Yangtse to the Nile; from the Niger to the Tigris; from the Skeena to the Min; from the Himalayas to Ruwenzori: from Fujiyama to the Ghauts; from Great Bear Lake to the Victoria Nyanza; from Blacklead Island to Loo-choo; from the innumerable villages of Bengal to the scattered wigwams of the Red Indians; from the myriads of China to the few hundred Eskimo of the Arctic Circle; from ancient cities like Baghdad and Ispahan to the mushroom settlements of Klondyke; from the timid simplicity of the Bhīls and Gônds to the polish of Japanese civilization; from the cold Buddhism of Kandy to the feverish idolatry of Benares; from the humble coolie of Mauritius to the proud mullah of El Azhar University at Cairo; from old names dear to our fathers, like Abeokuta and Palamcotta and Waimate, to names unknown in the Report ten years ago, like Toro and Chongpa and Dengdoi; from a long-established colony like Sierra Leone to the latest spheres of British influence, Uganda and Hausaland and Khartoum."

One of the Problems ahead.

One subject considered by the special "review committees" of the Three Years' Enterprise had been, as above indicated, the Organization of Native Churches. Provision had already been made for the Maori and the Red Indian Christians in what had become white men's countries. They would naturally take their places as small contingents in the great Colonial Churches. But the real Native Church problem lay in Asia and Africa, where the future Churches would be predominantly native, and must eventually become self-governing and independent, without (it would be hoped) ceasing to be in full communion with the Mother Church. To deal with this great problem was felt to be one of the most responsible tasks of the new century. "Valuable," said the Committee in the Report already cited, "as have been the Native Church Councils planned by the foresight and wisdom of Henry Venn, something more is now needed. The native episcopate must be promoted—not only in West Africa; and real Church Synods with lay members must be established—not only in Japan." The C.M.S. and the Central Board of Missions, nearly simultaneously, took up the question, with results to be stated by and by.

CHAPTER III.

BRIEF SURVEY OF THE SIXTEEN YEARS.

The Boer War: Unity of the Empire; a Pattern for the Church—Colonial Co-operation—A Record Year for Recruits—Death of Queen Victoria—King Edward and King George—Other Centenaries—Archbishop Temple—C.M.S. Missionaries raised to the Episcopate—Pan-Anglican Congress and Lambeth Conference—Edinburgh Conference—Student Movement—Doubts in S.P.G. and C.M.S. Circles—Personal Changes—Home Developments—The Funds—Swanwick—The War.

The Boer War: the Empire United.

THE sixteen years had only begun a few months when England found herself unexpectedly engaged in a great war. It was in the autumn of 1899 that the President of the Boer Republic sent us his memorable ultimatum. The completion of the sixteen years has, in the mysterious providence of God, found us involved in a far greater war, indeed the greatest in the history of the world. The C.M.S. Committee headed their Report for 1899-1900 with these three texts:—

> "The hand of the Lord was to give them one heart." 2 Chr. xxx. 12;
> "All the people answered with one voice." Exod. xxiv. 3;
> "All the people arose as one man." Judg. xx. 8;—

—observing that the year had "witnessed an example of oneness of heart, oneness of voice, and oneness of action" "unique in the history of the world." How much more truly and emphatically could this be said now! In the case of the Boer War there was a minority, and not a weak or a voiceless one, that disapproved of it; but now, is there a perceptible minority at all? Still more significant now, therefore, is the application drawn by the Committee in 1900:—"Just such a spirit is what the Church of Christ needs to achieve the object of her present existence. . . . When His servants flock in His Name to Heathendom in the same ardent spirit in which the Queen's soldiers flocked to South Africa—and not the soldiers only, but chaplains and doctors and nurses and members of the Army Service Corps,—volunteering eagerly and sailing at a few hours' notice, whatever their home ties and difficulties,—then the Church will have risen to her high calling, and will be able to claim a far larger blessing upon all her manifold work at home and abroad."

An Example to the Church.

A conspicuous feature of the oneness of the British nation and

Colonial Help.

empire in 1900 was the co-operation of the great self-governing Dominions in the war. Their contingents were among the most effective branches of the Army, just as we find them to be to-day. And, said the C.M.S. Committee, "while Australians and Canadians have fought side by side with British troops in South Africa, Australians and Canadians have done admirable service in the mission field." In East Africa and Uganda, in Palestine and Persia, in India and Ceylon, in China and Japan, in New Zealand and on the Arctic Circle, fifty Australian and Canadian missionaries were already working side by side with their English and Irish brethren and sisters.

A record year for Missionary Recruits.

It is an interesting coincidence, too,—if no more than a coincidence,—that that first year of the Society's second century witnessed an accession of new missionaries which constituted a record. For the first and only time—for no subsequent year has equalled it—the recruits exceeded one hundred in number: fifty-two men and fifty-one women, not counting twenty-three more women taken over from the then just defunct Female Education Society. The year 1900 was notable in another respect in the same connexion. Ten years before, in August, 1890, a memorable Letter, sent to the Committee by a band of leading clerical members who found themselves together at Keswick, had called for an addition to the staff of one thousand missionaries. In August, 1900, the Society had sent out, in the ten years since that Letter was written, one thousand and two.

Death of Queen Victoria.

The Boer War was still dragging its slow length along when the longest and most brilliant reign in English history came to its conclusion. The beloved and revered Queen Victoria died on January 22nd, 1901. "In the world-wide mourning for the venerated Queen," said the Committee in their next Report, "the Christians gathered out of many races by God's blessing on missionary labours have taken their full share. Indian Christians wept for their Empress, for the 'World's Mother,' as one old Punjabi woman called her. Chinese Christians, guiltless of geography, asked if Osborne were more than two days' journey off, and how they could get there. Throughout Uganda memorial services were held in the native churches. In Persia the Mohammedans joined the Christians to hear Bishop Stuart's funeral sermon. Even on the Yukon, in the furthest corner of North-West Canada, the news was known within five days, and the Red Indians gathered to praise God for Queen Victoria, and to pray for King Edward."

King Edward: a Retrospect.

Edward VII. ascended the throne, and the Committee took the opportunity to recall the fact that the year of the new king's birth, 1841, had been a notable epoch in the history of Missions. That year saw the first landing in Africa of David Livingstone, the first Niger Expedition, the sailing of Bishop Selwyn to New Zealand, the war with China which opened that empire to British missionary enterprise, the founding of the Telugu Mission by Noble and

Fox (two of the earliest missionaries from Cambridge and Oxford respectively), the formation of the Colonial Bishoprics Fund, the establishment of an Anglican bishopric at Jerusalem, and the appointment of Henry Venn as Secretary of the C.M.S. These retrospects are always encouraging,—which is one reason why the present volume is written at all.

Other Centenaries.

Such retrospects have been fostered during the sixteen years by the numerous centenaries of important events that have occurred. In 1901, the venerable sister Society, the S.P.G., kept its Bicentenary; and the call to Bishop Montgomery to leave his Tasmanian diocese to take the Secretaryship proved in its issues to be in itself an event sufficient to mark the epoch. The C.M.S. signalized the occasion by publishing a sketch of S.P.G. history, of which the elder sister made large and grateful use. In 1904, the Bible Society, the valued fellow-worker of all the Missions, celebrated its hundredth year; and the C.M.S. headed its Annual Report with St. Peter's inspired utterance, "The Word of the Lord abideth for ever." Three years later was recalled the triumph of Wilberforce in 1807, when Great Britain abolished the slave trade. In 1913 came the hundredth anniversary of his second great victory in passing through Parliament the resolutions that definitely opened India to the messengers of the Gospel and established the bishopric of Calcutta; and in the same year was celebrated the centenary of the birth of Livingstone. Not inappropriately did the Committee head one of their Reports with the words of the 77th Psalm, "We will remember the years of the right hand of the Most High."

Reverting to King Edward's accession, the C.M.S. Report, which commemorated Queen Victoria and welcomed the new Sovereign, was headed with the words, "Of *His* Kingdom there shall be no end." So the Angel Gabriel assured the Mother of King Jesus, and we know the word is true. The greatness of the contrast with earthly kingdoms was significantly emphasized by the shortness of King Edward's reign. On May 6th, 1910, he was succeeded by King George V. Twice, therefore, in the sixteen years, was the splendour of a royal coronation witnessed in Westminster Abbey. On the former occasion the Committee headed their Report with the words of Heb. ii.,—referring to the statement in the Eighth Psalm that God had put all things under man's feet,—"We see not yet all things put under him. But we see Jesus . . . crowned with glory and honour"; and they asked, "Why not yet?" "Is it because the Church is neglecting her primary and paramount duty? . . . Is it because Missionary Societies are told to ask for no more money?"—and they thereupon quoted from Bishop Chadwick's poem,—

Two Coronations.

> Cut down the expenses, some folks say,
> The Church of Christ has too much to pay.

The Bishop's scathing lines were still more applicable at the time

Archbishop Lang's Sermon.

when the second Coronation occurred; but Archbishop Lang's sermon in the Abbey struck a higher note. His text was, "I am among you as he that serveth." So said the King of kings at the supper table in the upper room, just when He was taking the lowest place and washing the Apostles' feet. So, the Archbishop suggested, would King George give himself wholly to the service of his people. And so must it be with every Christian if there is to be an end of the "not yet," and "man," in the person of the Man Christ Jesus, is to be crowned King by the whole world.

Archbishops Temple and Davidson.

The Church as well as the State has seen important changes in the sixteen years. Archbishop Temple, full of years and honours, died on Dec. 23, 1902, having preached his last sermon on St. Andrew's Day, in behalf of Missions, in Canterbury Cathedral. His successor, Randall Davidson, Bishop of Winchester, brought to the primatial chair a quite unique experience in Church affairs, and a devotion to the cause of world-wide evangelization not less real than that of his revered predecessor. He has only fulfilled the Society's confident expectation by the warmly sympathetic interest he has constantly shown in its work. Only a short time earlier, Dr. Winnington Ingram had signalized his accession to the bishopric of London by appointing to the first prebend of St. Paul's at his disposal the Society's Honorary Secretary, the Rev. H. E. Fox. Among other elevations to the Episcopate there have been two of special interest and gratification to the Society, that of Dr. Handley Moule to Durham and that of Dr. Drury to Sodor and Man and Ripon in succession; and if the Church Missionary College was honoured by the conferring of episcopal office on one of its old Principals, scarcely less was it honoured by the appointment of another former Principal, Dr. Barlow, to the Deanery of Peterborough. The selection of the Bishop of Sierra Leone for the important office of Chaplain-General of H.M. Forces, while removing a valued fellow-worker from the mission field, gave Dr. Taylor Smith fresh opportunities of exercising his unique influence.

Other new Bishops.

C.M.S. Missionaries raised to the Episcopate.

No less than twenty-three C.M.S. missionaries have been raised to the Episcopate within our period. Bishops Peel, Elwin (the late), Hamlyn (S.P.G., Accra), Gwynne, Willis, in Africa; Bishop MacInnes for Jerusalem, Bishop Stileman in Persia; Bishops Gill, Durrant, and Waller in India; Bishops Price, Molony, Banister, White, in China; Bishops Andrews, Lea, Hamilton, in Japan; Bishops Lofthouse, Holmes (the late), Stringer, Anderson, Robins, Lucas, in Canada,—had all been on the C.M.S. roll of missionaries. To these should be added Bishop James Johnson, the African Assistant Bishop in West Africa; while Bishop Azariah, the first native Indian bishop, had several close links with the Society. Bishop Waller is the 57th C.M.S. missionary raised to the Episcopate, not including the Africans or the Indian.

Pan-Anglican Congress.

One of the principal ecclesiastical events of the period was the Pan-Anglican Congress of 1908, suggested and planned by Bishop

Montgomery. Many prominent members of the Society, and not a few of its missionaries, took an active part in the deliberations. The influence of this unique gathering upon the mind of the Church was unmistakable, particularly in presenting an object lesson on the world-wide extension and work of the Anglican Communion. "Not," said the C.M.S. Committee, "that the Anglican Communion is identical with the Holy Catholic Church of our Creeds, but it is an important part of that Church as a visible organization, and it is contributing an important contingent to that true mystical body of Christ which is the blessed company of all faithful people." The Pan-Anglican Thankoffering, which amounted to some £350,000, has proved a valuable help to Church enterprise overseas, and not least to the C.M.S. Missions. Its grants, direct or indirect, to those Missions, which have in the aggregate exceeded £50,000, have greatly facilitated development and extension, and this at the very time when the Society's own resources were proving inadequate to meet the insistent calls from all sides.

Fifth Lambeth Conference.

The Congress was immediately followed by the fifth Lambeth Conference, attended by 243 bishops. Their Encyclical Letter to the whole Anglican Communion was a most stirring appeal for a spirit of self-sacrifice and consecrated service; and this was followed up by a Letter from the Archbishops of Canterbury and York, referring to the Pan-Anglican Congress, and declaring that the Church at home could not "dare to be disobedient to the vision which it had seen." "Its life could not continue as if the great appeals of 1908 had not been heard." "A door of special opportunity" had been opened. "We are jealous for the honour of the Church of England that it may be among the first messengers of Christ to enter in."

Edinburgh Conference.

But even events like these were destined to be surpassed in importance by the memorable World Missionary Conference at Edinburgh in 1910. Not indeed for the first time did the divided sections of Protestant Christendom meet on common ground to discuss the problems of their common work in the evangelization of the world. Not to speak of earlier gatherings in England and abroad before the period we are reviewing, the largest in numbers had been held in New York in 1900, the year following the C.M.S. Centenary, at which the Society was officially represented. But the Edinburgh Conference differed from all its predecessors in the carefully balanced representation of different bodies, in its influential character, and in the permanent value both of its preliminary inquiries by select commissions and by its own reported discussions. On its first day the Archbishop of Canterbury thrilled all his hearers by declaring that if only "the place of Missions in the life of the Church" was "the central place and no other," it might well be that there were some standing in that hall that night "who should not taste of death till they saw the Kingdom of God come with power"; and the practical outcome of the Conference has done not a little towards the fulfilment of those inspiring words. Under the strong leadership of Dr. Mott (who had been chairman of the debates), the Continuation Committee, formed to carry on the work and influence of the Conference, has given a fresh impetus to the whole missionary enterprise; the remarkable Conferences held in India and the Far East, also with him as leader, have done much to draw together the scattered and separated regiments of the mission army; and the new *International Review of Missions*, edited by the Edinburgh Secretary, Mr. Oldham, is putting the study of missionary problems on a fresh scientific basis.

Student Movement.

It must not be forgotten that the way had been prepared for this great Conference and its effects by the meetings and influence of the Student Movement. That Movement had taught many of the ablest of our younger men and women, and, through them, not a few of the older leaders, that for purposes of united prayer and mutual help it is not necessary that all should think alike even on great and solemn theological questions, provided that all are loyal to Christ as the Son of God and the Saviour of the world. Those who were thus loyal found that without compromising anything specially dear to them in doctrine or mode of worship, they could meet on common ground those who differed from them; and the result has been notable both within the Church of England and in the wider fellowship of British Christendom. And meanwhile, the Student Movement has continued to exercise its good influence in enlisting its members in the actual service of Christ at home and abroad.

Doubts in both S.P.G. and C.M.S. circles.

Some of the older members of the Missionary Societies within the Church of England have not been able to view this tendency favourably. The S.P.G. was gravely taken to task for joining in the Edinburgh Conference at all, many of its members objecting to the Anglican Church conferring on equal terms with representatives of Christian communions not regarded by them as Catholic, and thus fostering a "Pan-Protestantism" which (they thought) would be a hindrance to any possible union with the Roman and Eastern Churches. On the other hand, the C.M.S. has been criticized by a section of its own supporters for compromising (as they thought) its traditional Evangelical position by joining in any way with Churchmen of other schools, and with the S.P.G. in particular. But the stream of tendency has been against the objectors on both sides. On the one hand, S.P.G. men have shown increasing friendliness with both non-episcopal societies at home and with their missionaries abroad, and on the other hand, the influence of the Central Board of Missions and the Diocesan Boards of Missions—the latter the creation of the last sixteen years—has brought together at combined services and meetings Churchmen of all schools for united prayer and conference; gatherings which have distinctly fostered a wider missionary interest, and in particular have brought the work of the C.M.S.

before large circles otherwise unreached. The respective positions and principles of the different Societies are better appreciated and more frankly respected; while the true fellowship of men and women who, while differing on various matters by no means unimportant, serve the same Lord and equally seek the extension of His Kingdom, has been increasingly manifested.

C.M.S. Committee on the Society and the Church.

In the Report of 1903 the C.M.S. Committee expressed themselves on these matters in the following words. After referring to the loud calls for advance in the missionary enterprise, they said:—"Let the motive for going forward be considered. Is it the glory and honour of a Society, or of a religious party, or even of a Church? God forbid! It is for the glory and honour of Him Whom we already 'see crowned,' but Who waits for the establishment of His Kingdom. The one grand object of Missions is that He may be exalted, and the Church Missionary Society wishes God-speed to every Mission, every Society, every Church that works for that object. Differences in this imperfect state there will be, and must be—differences of gift, of administration, of operation; differences of theological expression, of ecclesiastical policy, of evangelistic method. The Church Missionary Society has its own distinctive principles—the principles of the Apostolic Age, of the English Reformation, of the Evangelical Revival; and on those principles it stands, and intends by the grace of God to stand. It maintains, and will maintain, its just independence—not independence of the Church or of its constituted authorities, but the reasonable independence of a body of loyal Churchmen banded together for the preaching of Christ in the world. At the same time, it declines to be turned aside, by groundless and unworthy suspicions, from its ancient practice of friendly intercourse with other Societies, whether within the Church of England or within the wider range of Protestant Christendom; and it rejoices to see, what its founders would have rejoiced to see—'but died without the sight'—the Church of England as a body, and its Episcopate in particular, fostering the missionary enterprise. Let the words of the great Bishop of Minnesota, at the C.M.S. Centenary Meeting, be recalled. 'I have tried,' he said, 'to find the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousand-fold.'"

Personal Changes.

The sixteen years, of course, saw many changes in the Society's home staff. It has been a matter of true thankfulness that the President and Treasurer of 1899, Sir John Kennaway and Colonel (now Sir Robert) Williams, are the President and Treasurer of 1916; but in the Secretariat there have been many changes. These will be fully detailed hereafter; but it should be mentioned here (1) that the Home Department, after the successive retirements of Mr. Burroughs and Mr. Flynn, had the great advantage for some years of the joint administration of Bishop Ingham and Dr. Lankester; (2) that Dr. Lankester eventually became Lay Secretary; (3) that when the state of Prebendary Fox's health compelled his retirement from the post of Hon. Clerical Secretary after fifteen years' highly valued service, he was succeeded by the Rev. C. C. B. Bardsley.

Home Base Developments.

In the general work of what has come to be called the Home Base, there has been striking progress in many departments. The Medical Mission Auxiliary has largely extended its influence, and now supports the whole of the Society's Medical Missions. An Educational and an Industrial Committee were formed soon after the Centenary, and the former, during the last few years, has done remarkable work in interesting leading educationists and University men in the colleges and schools maintained in many of the Missions. Women workers in the cause have been multiplied, and for their benefit a great many highly profitable conferences and other gatherings have been arranged by the zealous and efficient Women's Department. Under the same inspiration a Girls' Movement has attracted the enthusiastic co-operation of many circles of the younger ladies. A Young People's Department has been gradually developed, and has had much success in banding together the children of our Christian families. The great Public Schools have been visited, with the cordial leave of the Headmasters. The Home Preparation Union has done important service in preparing possible future candidates. The other Unions, for Clergy, Laymen, Gleaners, &c., have all made progress. Among quite new and important developments, the Summer Schools and the Study Circles, both of them imitations of American agencies, have been exceptionally successful; while the older Missionary Exhibitions have been supplemented by kinematograph pictures of the various mission fields.

In all these and many other ways, missionary information has been widely diffused, and missionary interest quickened; one result of which—indeed both a cause and a result—is the greatly enlarged demand for missionary books, for which there is now a market not dreamed of twenty-five years ago. The C.M.S. publications have multiplied, and have met with a large sale; and the standard of missionary literature, from whatever source, has, in a literary sense, been distinctly raised.

The Funds.

The effect of all this movement should be seen in more numerous offers of service and in increased funds; and there is more reason for thankfulness in these respects than is commonly supposed. Taken as a whole, the years 1899–1914 were a period of financial difficulty; but this is not due to any real falling off in contributions. The average annual receipts on all accounts (except the Centenary Fund) for the first five years amounted to £353,614; for the second five years, to £388,177; for the third five years (omitting the Swanwick Fund), to £403,397. That shows a difference between the first and the third periods, roughly ten years, of £50,000; and in fact between the first year and the fifteenth year (again omitting Centenary Fund at one end and Swanwick Fund at the other) there is a difference of £82,633.

The Missionary Staff.

Why, then, the continually reported deficits? Simply because of the extended work resulting from the large increase of missionaries in the years preceding the Centenary, and in the earlier years following. The Society was at length obliged to direct retrenchments which caused much trial and difficulty in the mission field, and also to limit the number of new recruits. And the result has been that whereas in 1899–1906 the number added yearly to the roll averaged 80, it fell in 1911–12 to 41; while the total number of missionaries, which rose from 811 in 1899 to 1018 in 1906, fell to 942 in 1913, though it rose again to 975 in 1915.* The knowledge that the number of recruits was being limited led to a diminution of offers of service, especially from men to be trained at the Church Missionary College. The general result is that the total number of missionaries on the roll in 1915 is 164 more than at the date of the Centenary. But this increase is almost entirely due to the women; and while we rejoice in the truly blessed work of our sisters—without whom, we must remember, one half of the population in any mission field can scarcely be reached at all—the lack of advance in the number of men, and particularly of ordained men, is causing real difficulty in many of the Missions.

The Swanwick Conference.

It was in view of these circumstances, and especially in view of the large accumulated deficit, that the Committee, in 1913, resolved to ask the frank counsel of representative friends. Much had been done, from 1906 onward, in more systematic organization of the members of the Society in Diocesan and Archidiaconal Associations; and this enabled a real representation of the country to be secured. The three hundred friends who met at Swanwick in May, 1913, were for the most part (i.e. barring those who came from Salisbury Square) actually elected by these Associations, so that an independent judgment could be confidently looked for. The Committee were quite prepared to order still more drastic retrenchments if the country demanded it, and some experienced members fully expected this to be the sad but inevitable result. But after hearing the reports on the actual state of the Missions in such a day of opportunity, the Conference with practical unanimity called for a fearless policy of advance; and the money required to clear off all past deficits and make it possible to go forward was, without any lead from the official members, spontaneously appealed for by the independent members; with a result which not only aroused an enthusiastic burst of sympathy from the whole country, but gave real encouragement to the sister Societies, as showing what God, in answer to prayer, could enable His servants to do.

Relieved in this unexpected way, through His gracious providence, from financial anxiety, the Society felt able to look forward with fresh courage, and to form definite Plans for Advance. All the mission fields called for advance; all the Missions needed development; given a due supply of men and means, there seemed no limit to the possibilities of extension. The Committee, indeed, were determined to move with due caution, watching for those providential tokens by which the will of God is often made known, and not allowing human enthusiasm to push the Society beyond the line of that Divine Will. They desired that it might be true of them, as of Israel of old, that "at the commandment of the Lord they encamped, and at the commandment of the Lord they journeyed," content to stand still when the "cloud" rested, and eager to follow when it moved forward.

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* These figures do not include missionaries' wives, for reasons to be explained by and by. The figure for 1915, also, does not include 25 accepted but not yet sailed when the figures were made up—a new inclusion in the last Report which would otherwise vitiate the comparison.

The War.

Suddenly, just when all looked bright and hopeful, another cloud, the great War Cloud, darkened the heavens. Of the tremendous events that ensued this is not the place to speak; but we may rightly in passing take encouragement from the issue of the other war which had darkened the opening of our period. That war lasted longer, and cost more, than we expected; but the peace that at length put an end to it has resulted in the united loyalty of a new Dominion. Similarly, we shall hope and pray that the great War now waging may be followed by a peace which shall unite a new Europe in a firmer fellowship than ever before.

Part II.

THE FOREIGN FIELD.

CHAPTER IV.

AFRICA: THE POWERS AND THE PEOPLES.

Retrospect of Public Events—Anglo-German Agreements for Africa—Anglo-French Questions—Conquest of the Eastern Sudan—Developments in African Protectorates and Spheres of Influence—Boer and other Wars—Evil Influences: Congo Atrocities, Liquor Traffic, Slavery, &c.—Islam in Africa—Nigeria Protectorate—Uganda: the Railway, the Kabaka—British East Africa—The Eastern Sudan—Livingstone Centenary.

PART II.
Chap. 4.

WHEN the Church Missionary Society celebrated its Centenary, the outlook in Africa was one that inspired both thankfulness and hope. The Dark Continent was dark no longer—in the sense of being unknown. Dark it still was spiritually, for lack of the Gospel in immense portions of its vast area; but it was at least accessible, from north to south, from east to west. The "Scramble for Africa" seemed practically over. Almost all its territories had been divided among the European Powers.

RETROSPECT OF PUBLIC EVENTS.

German Colonial Extension.

In the early 'eighties, Germany had suddenly developed an ambition to possess a colonial empire, and thus to secure a more conspicuous "place in the sun." There was nothing unnatural or improper in such an ambition; and certainly Great Britain, considering her own immense development, had no right to think so. But the unexpected German occupation of various tracts in West and South-West Africa, and the claim to a protectorate over parts of East Africa regarded as belonging in a sense to the Sultan of Zanzibar, had alarmed other Powers, and the Berlin Congress of 1884–5 had been convened to settle the questions at issue. That Congress had virtually divided Africa into provisional "spheres of influence," each Power undertaking not to overpass the limits laid down, while free to develop its own "sphere" at its own time and in its own way.

Spheres of Influence.

But this agreement did not put an end to the difficulties. France in West Africa, and Germany in both West and East Africa, had no light task in influencing, and eventually governing, the tribes thus committed to them respectively; and the unrest which ensued, and even serious risings, were not always dealt with wisely.

Moreover, perplexing boundary questions arose between the Powers. The "spheres of influence" had only been roughly indicated; and England had troublesome disputes with both France and Germany when it became necessary to draw exact lines. For instance, a straight diagonal line had been drawn from the East Coast to the Victoria Nyanza, marking off the "spheres" of Great Britain and Germany; but this line, ruled arbitrarily across the map, ran right over the great mountain Kilimanjaro, and the Kaiser asked that it might be deflected a little so that the whole mountain might come within the German territory. To this the British Foreign Office agreed, unconscious that they were giving away the Switzerland of East Africa.* But the line only went up to the Lake, and, two or three years later, in 1890, the further question arose, which way should the line cross the Lake and be prolonged on the farther shore? If prolonged in exactly the same north-west direction, it would cut Uganda in half. This time, Lord Salisbury consulted the C.M.S. before settling the point, and at the Society's suggestion the line was ruled across the Lake due west, thus leaving all Uganda in the British "sphere." It was only just in time, as Dr. Karl Peters, the German traveller, was actually seeking at the same moment to induce the king of Uganda to refuse the advances of the British East Africa Company and put himself under the Kaiser's protection.† The Anglo-German Agreement also gave England the protectorate of Zanzibar, in exchange for Heligoland, which Germany, not unreasonably, felt should belong to her. Another agreement, in 1899, settled the hinterlands, in West Africa, of the British Gold Coast Colony and the German Togoland.

Anglo-German Agreement.

Anglo-French Questions.

England's difficulties with France about boundaries were in West Africa. Sierra Leone and the Gambia had been settled in 1895. The Sierra Leone Colony received a hinterland about the size of Scotland; and although outbreaks, with murders of missionaries, had arisen there, owing to the suppression of slave-trading and human sacrifices, the country in 1899 was settled and prosperous under the wise administration of Sir F. Cardew. But the whole enormous territory of the Western Sudan, lying behind, was recognized as belonging to France. On the Upper Niger, and in the Central Sudan, the questions were more complicated, but they were at last settled, for the time, in 1898, a few months before the C.M.S. Centenary; each country conceding territory to the other at different points. (Further agreements were made in 1904.)

Fashoda.

A much graver controversy with France arose, also in 1898, in another part of Africa. A French officer, Major Marchand, with a small force of Senegalese natives, had marched across the Sudan from West to East, and having emerged on the Upper Nile, occupied Fashoda. This was in the territory formerly administered for the Khedive of Egypt by Gordon, and Great Britain demanded the furling of the French flag. The situation for a few weeks was extremely critical, but happily the Government of the Republic gave way.

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* A Foreign Office official, *after* this had been done, came to the C.M. House for information about the district thus dealt with. He said the Kaiser wished for Kilimanjaro because a German had discovered it. This was true, but that German was John Rebmann, a C.M.S. missionary in Anglican orders.

† The Company's difficulties in Uganda were a year later, in 1891; and it was not till 1892–4 that it fell to Lord Rosebery, first as Foreign Secretary in Gladstone's Government, and then as Prime Minister himself, to take the country definitely under British protection.

Conquest of the Eastern Sudan.

The importance of this last question arose from the victorious campaign of Sir Herbert (now Lord) Kitchener against the Khalifa, which had only just been brought to its successful conclusion. Thirteen years had elapsed since the death of Gordon had brought the whole Eastern Sudan under the tyrannical and barbarous rule of the Mahdi. At last, quietly but resistlessly, Kitchener had advanced up the Nile; on Sept. 2nd, 1898, he totally defeated the Dervish army at the battle of Omdurman; and on Sunday, Sept. 4th, a solemn service was held at Khartum in memory of Gordon, in the palace he had once occupied. The great Christian hero was avenged in the way he would most truly have wished, by the freeing of the country for which he gave his life from a cruel despotism. The misery and devastation wrought by Mahdism in the once prosperous Sudan was thus brought to an end. The slave trade was at once abolished; good government was restored; and the foundations were laid for a flourishing future. After such a victory, achieved by such long patience and skilful preparation, it was impossible for England, with all her desire to be at peace with France, to yield the Upper Nile to Major Marchand's expedition. And within a year, in November, 1899, the new Sirdar, Sir F. R. Wingate, completed the deliverance of the Sudan by the overthrow of the fugitive Khalifa and the remnant of his army.

Development in East Africa

Both in East and in West Africa, the influence of Great Britain had been exercised at first, not by the Government, but by commercial companies. The British East Africa Company and the Royal Niger Company had both done excellent work. The former had not only effected much for the promotion of legitimate trade, the improvement of communications, and the enforcement of law and order, but had set free 4000 slaves, compensating the owners; and in the far interior they had secured a footing in Uganda, Captain (now Sir Frederick) Lugard being their agent there.* But it had been all expenditure and no profit; and the shareholders, as the chairman, Sir W. Mackinnon, said, had "taken out their dividends in philanthropy." Before our period begins, however, in 1895, they had handed over their territories and influence and plant to the British Government, and forthwith the Uganda Railway had been begun. When the C.M.S. Centenary was celebrated, it had covered half the distance to the Nyanza; white settlers were already prospecting in the highlands thus reached, attracted by the healthy climate; and the future material prosperity of British East Africa appeared to be secured. Moreover, the telegraph had already been carried the whole way to Uganda, so that news which had formerly taken some months to reach England could now come in twenty-four hours. In Uganda itself, the troubles that had ensued on the insurrection fostered by the ex-king Mwanga, and the mutiny of the Sudanese troops, came to an end when both Mwanga himself, and Kabarega, the troublesome king of Bunyoro, were captured,—which occurred within a few weeks of the Centenary.

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* It is interesting to remember that Sir F. Lugard's father, a clergyman at Worcester, was an Hon. District Secretary of the C.M.S. there for many years.

and in West Africa.

The transfer of the Niger territories by the Company there to the British Government was in course of arrangement when the Centenary was celebrated, and Nigeria, North and South, became Protectorates on Jan. 1st, 1900. This Company also had done excellent work under the brilliant leadership of Sir George Goldie. It had given the Empire half a million square miles of the most fertile and thickly-populated portion of West Africa; it had put down slave-raiding over a great area, and abolished slavery within its own jurisdiction; and it had taken strong measures to check the evil trade in spirits. In this last respect it would have done more, had not the traders circumvented it by sending their liquor through the neighbouring French and German territories. It was hoped that the Brussels Conference, which met in the very month of the C.M.S. Centenary, would result in international agreements to minimize the evil by so raising the duties on liquor as to render the trade unprofitable; but the effort to obtain these was successful only in a very limited measure. Meanwhile, in the older British Colony of Lagos, with its Yoruba hinterland, railway and telegraphic communication was advancing, and law and order being consolidated.

Other parts of Africa.

So, in the three great portions of Africa in which the C.M.S. was specially interested, West Africa and Nigeria, East Africa and Uganda, Egypt and the Eastern Sudan, there was in 1899 a hopeful outlook. British Central Africa, also, had been prospering under the able administration of Sir H. H. Johnston; and the Cape to Cairo railway, planned and inspired by the genius of Cecil Rhodes, was already being pushed forward, the Kaiser agreeing to the scheme as it affected German territory. The death of Rhodes in 1902 removed the greatest of Anglo-Africans. In the Congo Free State, also, the railway had reached Leopoldville;* but, on the other hand, the native population was suffering severely through the oppression and cruelty of King Leopold's agents, though the horrors of the rubber traffic had not yet been fully

* The communication by rail or by river or lake steamer across Africa from west to east was completed in March, 1915. In that month the final link was forged by the railway from the Lualaba River being carried to a point on Lake Tanganyika opposite to the terminus of the German railway from the East Coast.

revealed. Portuguese territories, East and West, were afflicted more or less in similar ways. Italy had its troubles in Eritrea and Somaliland.* And in South Africa the difficulties between Boer and Briton were rapidly developing, although no one anticipated what a serious war would be waging before the year came to an end.

Boer War.

On that war it is not the business of this book to enlarge. Suffice it to say that in October, 1899, President Kruger sent his ultimatum; that the disasters of November and December led to the sending out of Lord Roberts and Lord Kitchener; that Kimberley and Ladysmith were relieved in February, 1900, and the principal Boer army surrendered in the same month; that the British flag was hoisted at Pretoria in June; that the Transvaal was formally annexed in September; that the military genius of Generals Botha and De Wet prolonged the subsequent guerilla warfare for nearly two years; and that they finally surrendered on May 31st, 1902. In due course the new "Union of South Africa" was formed; the people of the conquered Boer States were admitted to the full rights of citizenship; the day came when General Botha himself became Prime Minister; and he has now won the admiration of the whole Empire in the present war-time by his suppression of De Wet's rebellion and his conquest of German South-West Africa.

Other little Wars.

Fighting on a smaller scale has not been absent during the sixteen years. In 1900 occurred the third Ashanti War. The first had been in 1873–4, when Sir Garnet Wolseley's expedition rescued the Basel Society's missionaries from a cruel captivity. The second was in 1896, and was memorable for the death of Prince Henry of Battenberg.† This time, Colonel (now Sir James) Willcocks and a force of Indian and African troops fought their way to Kumasi, the capital, again set free a Basel missionary party, and annexed the whole country to the British Empire as part of the Gold Coast Colony. The C.M.S. Committee, in February, 1901, received one of the Basel men, Mr. Ramseyer, who had been twice a captive, and had been rescued both in 1874 and in 1900. In 1900 there were several risings against the British rule in Nigeria, and the important Moslem town of Bida—a familiar name in Bishop Crowther's time—was assaulted and burnt by the British force. Other insurrections have from time to time since then given trouble there and in the Central Sudan; Kano itself had to be bombarded and taken in 1903, a victory which delivered the Hausa people from the Fulani yoke; and Yola, 500 miles up the Binue river, was taken in 1902, to stop slave-raiding and outrages on traders. Meanwhile, again and again has Somaliland, on the eastern side of the continent, been the scene of some of Britain's "little wars."

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* In German East Africa there were serious insurrections, particularly (to come down a little later) in 1905, when a U.M.C.A. station was destroyed and the lives of its missionaries were endangered, while a Roman Catholic bishop and four priests were killed.

† It will be remembered that Canon Taylor Smith (now Bishop and Chaplain-General), who was then Diocesan Missioner at Sierra Leone, and on the C.M.S. staff, accompanied this expedition; that to him Prince Henry committed his last messages and personal effects; and that he was summoned home by cable from Queen Victoria to report thereon.

North Africa.

A passing allusion may be made to two public events of importance in North Africa. Morocco, one of the small portions of the continent still nominally independent, has frequently been a source of trouble to the European Powers, and to England in particular; and the visit of the Kaiser, and his subsequent attempt to get a footing for German aggression at Agadir on the north-west coast, led to dangerous controversy. It is now recognized that the country, adjoining as it does the French dominions in Algeria, is a "sphere" for the dominant influence of France. Tripoli has since been annexed by Italy, though not without much difficulty from the Arab tribes; and Turkish rule was thus practically put an end to in Africa. Even her shadowy suzerainty over Egypt is now a thing of the past.

EVIL INFLUENCES AT WORK.

Many evils have afflicted the peoples of Africa for centuries past; but it cannot be denied that the contact with them of European "civilization," while it has delivered them from some of those evils, has brought others in its train. British public opinion is not always sensitive enough to the sufferings caused to the black man by his intercourse with the white man; but it was thoroughly aroused by the dreadful atrocities connected with the rubber traffic in the Congo State, first revealed by the Baptist missionaries and then confirmed by other witnesses. Individual cases of oppression and cruelty have occurred in other parts of Africa, but the guilty parties, when discovered, have been punished. In the Congo regions the brutality was systematic and official. Lord Lansdowne made representations to the other Powers concerned in 1903, and Sir Edward Grey again and again protested; but no real change came until the death of King Leopold, whose agents it was that were responsible for the atrocities. But since the terrible sufferings of Belgium through the German invasion, and the noble conduct of King Albert, all Christian Englishmen desire to forget the past. Moreover, the Congo State was not alone in its shocking conduct to the natives. In 1906 the German Reichstag had to listen to a succession of horrible charges against German officers in Togoland, Cameroons, and East Africa, brought, not by English missionaries, but by their own countrymen. The acts of which they were accused were as bad as anything on the Congo, though not on so large a scale. Portuguese slavery, too, or what was equivalent to slavery, was responsible for much ill-treatment of the natives. But the Congo horrors were insisted

Congo Atrocities.

on with persistent courage and energy by a man who had the ear of the British public and of the authorities, Mr. E. D. Morel; and whatever else may be forgotten, we cannot forget his great services in this matter.

West Africa Liquor Traffic.

It is much to be wished that Mr. Morel had been equally zealous for the right in regard to another grievous evil from which Africa has suffered. While Englishmen were being roused to indignation by the Congo atrocities, they were almost entirely ignorant of the frightful injuries being done to the Negro populations of British West African possessions by the liquor traffic; and in the strenuous battle which Bishop Tugwell has so bravely waged against it, he has had against him all the influence of Mr. Morel and his newspaper, the *African Times*. Nothing in recent years has been more sad than the attempt in so many quarters to deny or minimize the evil. One governor, at a public meeting at Lagos, referred to what he called "the liquor phantom"; which led to a striking protest on the spot by Bishop Oluwole, who said, "A phantom is an airy nothing: you cannot see it, you cannot handle it. But we do see thousands of cases of gin and demi-johns of rum," &c. Most of these came from Germany, and, in one month in 1901, 175,000 gallons of rum were landed from a special line of steamers from Hamburg. The increased duties arranged by the Brussels Conference of 1899 quite failed to check the traffic; almost equally unsuccessful was the similar Conference of 1906; and in 1912, the Powers could not agree on any further steps, although the imports had in six years risen from 4,700,000 to 6,830,000 gallons—that is, for all the West African Colonies. Meanwhile, in 1909, a Government Commission had been appointed to report on the whole subject; but it consisted of two officials and two traders, and missionaries were only allowed to give evidence; the result, naturally, being unsatisfactory and misleading. Chiefs of interior towns who, knowing the real facts, wished to prohibit the sale in their own districts, were afraid to risk the displeasure of the British authorities by doing so; and Bishops Tugwell and Johnson had to undergo much unmerited reproach for the stand they bravely made. However, in 1912, new regulations were made, authorizing the prohibition in certain areas of the sale of liquor to natives; and it is hoped that gradually the evil may thus be dealt with.* But the quantity of spirits imported has gone on increasing. A Gold Coast missionary applied to the Customs for a case of Bibles which had come for him, and was told that 16,000 cases of rum and gin would have to be removed before his one case could be reached! † Every one who is interested in this subject should read Sir Harry

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* In the *C.M. Review* of Dec., 1909, and Jan. and March, 1910, the Report of the Commission, and the evidence given before it, was most ably examined and discussed by Mr. Furness Smith; and in the number for Dec., 1910, there is an account of Mr. Morel's violent attack on Bishop Tugwell, the C.M.S., an the Native Races and Liquor Traffic United Committee.

† See *C.M. Review*, July, 1915, p. 443.

Johnston's article on "Alcohol and the Empire" in the *Contemporary Review* of May, 1915. It is distressing to hear that since the War began, British traders are taking over the traffic in spirits hitherto chiefly in German hands.

African Slavery.

Another cause of suffering in Africa, perhaps the greatest of all, has been slavery and the slave trade. The sea-going traffic is now, thank God, a thing of the past; but there is still a good deal of servitude not very distinguishable from the old practice. Bishop Tucker waged a persistent war with what seemed to be the remnants of slavery in Zanzibar and the island of Pemba, British possessions since 1890; and for some years with little effect. But at length, in October, 1907, the legal status of slavery was finally abolished throughout the British East Africa Protectorate; and further steps followed to secure the freedom of existing slaves, the Government paying £40,000 as compensation to their owners. Livingstone's "open sore" was at last put an end to, so far at least as Great Britain was concerned. In Uganda there had been no need for the strong arm of England to suppress the evil. The Christian chiefs there had done it of their own free will fourteen years earlier, in 1893, before even the first hoisting of the Union Jack, and simply on the ground that the divine law is, "Thou shalt love thy neighbour as thyself." * In Nigeria, the excellent plan, in itself, of governing through native administration and "on native lines," has involved the recognition of a certain kind of domestic slavery which cannot be wholly or speedily suppressed; but it has lately been much modified by Sir F. Lugard's repeal of a certain "Native House Rule Ordinance," and the abuse of the system would no doubt be sternly dealt with. Other European Powers, it is to be feared, are less pledged than Great Britain to abolition, and grave cases have from time to time been reported from the French Congo and from Portuguese territory. Stanley the traveller was entertained at Zanzibar by the officers of H.M.S. *London*, at their mess. In his address to them he said, "You will never stop slavery in Africa until you mark the country with the sign of the Cross. Wherever the missionary goes slavery is doomed." This was reported by the naval chaplain who was present.†

A Danger to Uganda.

There was for a short time a risk of the Baganda people being induced to furnish a contingent to a service which might easily have developed into a kind of slavery. When the lucrative mining operations on the Rand were revived after the subjugation of the Transvaal, and much more labour was called for than South Africa could conveniently supply, the suggestion was made that the natives of Equatorial Africa should be hired for the purpose, and the Baganda were specially recommended. Sir Henry Stanley vehemently protested. "Let not the Baganda," he said, "be taken from their homes to perish in the mines, but be left to spread the truth which they have learned, and to become to Africa what England has been to the world." The C.M.S., the L.M.S., and the Scottish Societies approached Lord Lansdowne, and he promised that a beginning should be made only in the countries south of the Zambesi; in which limitation Mr. Joseph Chamberlain, then Colonial Secretary, concurred. Nevertheless a deputation from the Rand went to Uganda to enlist labourers; but happily not a single man could be induced to go. Eventually Chinese labour was sought for; and it will be remembered that the cry of "Chinese slavery" had, whether justly or not, no little influence in deciding the General Election in England in 1906.

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* See the thrilling account by Bishop Tucker, *Eighteen Years in Uganda*, Vol. I., p. 261.

† *C.M. Intell.*, June, 1904, p. 470.

African Paganism.

Although the British Government, of course, does not interfere with the religion of the African people, it does take measures to put down barbarous customs. But this is not easy in such populous countries; and infanticide, human sacrifices, and even cannibalism have been heard of from time to time, both in Nigeria and in the hinterland of Sierra Leone. In the latter country there are what are called "Human Leopard Societies" and "Alligator Societies," the superstitious rites of which involve the shedding of blood and participation in the sacrifices by eating some small portion of the victim. There is no doubt that the practices have some connexion with the appeasing of spirits, which is supposed to be more surely effected where the sacrifice is a valuable one, such as human life. But this is not the place for an account of African Paganism.*

Islam in Africa: Its methods,

Concerning Mohammedan influence in Africa a few words must be said. Its methods are well explained in two articles by the Rev. G. T. Manley in the *C.M. Review* of Oct., 1913, and Jan., 1916. He expounds the stages of Moslem advance. First, a few traders from a Moslem state in the north settled in a Pagan district, and opened up a trade route thither. Then the Moslem king raided the district and carried off slaves, and presently introduced Moslem law and customs and dress. Then the prestige thus acquired influenced the younger men of the conquered tribe, and Islam became fashionable. And then it was a short step to adopt circumcision, repeat the short creed, recite short prayers five times a day, and otherwise live as before, without dropping any of the superstitions and unmentionable immoralities already prevailing. Sometimes the Pagan tribe would fight the intruder and expel him; otherwise, in a generation or two, the whole population would be Mohammedan. Trade, marriage, conquest, prestige,—these were the four causes of success. But there have been more rapid and more barbarous methods. Dr. Walter Miller, the C.M.S. missionary in Northern Nigeria, whose knowledge has been repeatedly spoken of highly by Sir F. Lugard, wrote in 1904, "Islam has spread very little in modern times by conversion, but rather (*a*) by wiping out, wholesale, huge populations, and then repopulating the wrecked districts with Mohammedan communities; (*b*) by so harrying the heathen people by capturing their women and children while in the farms outside the fortified towns, that to avoid this the tribes accept Mohammedan rule and pay tribute, but retain their heathen customs; (*c*) through the desire of some of the chiefs to acquire prestige." Of course British rule prevents the old slave-raiding, and peaceful methods now prevail. The Moslem, writes another missionary, the Rev. A. W. Smith, enters the door "as merchant, tailor, leather-worker, charm-maker." He "observes ostentatiously all the details of Mohammedan ritual," and "the average African is nothing if not imitative." No moral change is demanded, and none follows. Mohammed "made it easy." "A Mohammedan once illustrated the difference between the demands made by Islam and Christianity respectively by pointing to his own loose, roomy garments, and contrasting them with the tight and hampering garments of the Christian missionary."

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* There are many books on this subject. Among the best known accounts are the late Miss Mary Kingsley's writings, but her prejudice against Missions affects her evidence. Among recent works may be mentioned Mr. Roscoe's *Baganda* (Macmillan), Mrs. Fisher's *On the Borders of Pygmy Land* (Marshall Bros.), Mr. Kitching's *On the Back Waters of the Nile* (Fisher Unwin), and Mr. J. H. Weeks's *Among Congo Cannibals* (Seeley). Three singularly illuminating articles by Bishop Willis of Uganda appeared in the *C.M. Review* of Sept., 1911, and Jan. and Feb., 1912, entitled, "The Mind of the African," "The Appeal," and "The Response of the African." For the interior of East Africa see Dr. Crawford's account, *C.M.S. Report*, 1906, p. 63, and Mr. McGregor's, *C.M. Review*, Jan., 1909.

Its Attractions,

The very able and interesting Report of Commission IV. of the Edinburgh Conference, drafted by Professor Cairns, suggests another cause for the spread of Islam among animistic peoples, based on Dr. J. Warneck's account of its influence in the East Indian archipelago. "To the animist the world is peopled by many unseen beings, who are envious of the living, and who, unless propitiated, strike them with disease or calamity. Hence the message of one Almighty God comes as good tidings of great joy. Because God is One . . . and because He is Almighty, He can protect the worshippers. . . . Have we not here a clue to the rapid spread of Islam among the animistic peoples?"

Its Progress,

Of the advance of Islam in both West and East Africa there is no doubt. The constant increase of mosques in the towns and villages tells its own story. At Lagos itself a new mosque was built in 1913 at a cost of £12,000; but that, naturally, is exceptional. At its inauguration the headmaster of the Government school for Moslems spoke of British rule as "the star in the heavens which guided Islam to the shore of liberty." The notion undoubtedly prevails that the Government favours Islam, and this, with the Moslem support of polygamy, sufficiently accounts for the welcome it meets with. Much the same condition of things prevails in both British and German East Africa. But the best European rulers know well that Islam does not tend to the peace

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and order and loyalty of the people they have to govern. In German East Africa the authorities begged the missionaries to give the children a Christian education on that account; and one of the Governors of British East Africa, Sir Percy Girouard, in a speech on board a liner in 1910, said that the Government and the missionary must combine to combat the advance of Mohammedanism.

Its Results.

It is fashionable to praise Islam and sneer at Christian Missions. Mr. Morel does not sneer, and he would give Missions a free hand among Pagan tribes; but he urges the British authorities to prohibit them in Moslem districts, and argues that Islam is more suited to the African than Christianity, (1) because it is less of an alien faith—which means that it can tolerate barbarous customs; and (2) because it allows polygamy and thus tends to the increase of population—which is by no means clear, and rather seems to be the contrary of the fact.* Very different has been the opinion of the best observers. Livingstone said, "Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have." M. Mage, the French traveller in Senegambia, said, "Islam is at the bottom of the weight of ills under which Africa is suffering." Schweinfurth, one of the greatest of African explorers, pronounced the *mallams*, the Moslem wandering teachers who had been called "single-minded missionaries" by a lecturer at the Royal Institution, to be "incarnations of human depravity." Capt. Orr, R.A., in his important work, *The Making of Northern Nigeria*,† takes a middle line. "Even if it be true," he says, "that Islam lays a dead hand on a people who have reached a certain standard of civilization, it is impossible to deny its quickening influence on African races in a backward state of evolution." "Not," he adds, "that the spread of Islam amongst Pagan tribes is wholly beneficial. Its appeal to his sensual nature is not without its effect. The very civilization which Islam brings teaches its vices as well as its virtues." ‡ If it be remarked that Christian civilization does the same, which in a sense is true, the answer is that the vices of Islam are an inherent part of it, whereas the vices of Christians are the antithesis of real Christianity.

MORE ABOUT THE C.M.S. FIELDS.

Concerning three parts of Africa which are not only under British rule or influence but are C.M.S. fields of work, viz., Nigeria, British East Africa and Uganda, and Egypt and the Eastern Sudan, something more must be said.

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* In his book on Nigeria, 1911. This work is well reviewed, and answered, in the *International Review of Missions*, April, 1912. See also *Contemp. Rev.*, Oct., 1906.

† Macmillan, 1911.

‡ It is the testimony of missionaries who know the languages, and therefore the customs, of the peoples better than most officials or traders, that Mohammedans introduce grosser immoralities than pagan tribes had tolerated, and for which the pagan penalty would have been death.

Three new Governors.

It is a fact worth noting that within a few months of the Centenary, and before the twentieth century opened, these three great territories all received new chief administrators of special experience and high character. A few days before Christmas, 1899, Sir H. H. Johnston, who had governed British Central Africa very successfully, arrived in Uganda as "Special Commissioner, Commander-in-chief, and Consul-General." On the following New Year's Day, 1900, Colonel (now General Sir F.) Lugard assumed the office of High Commissioner of Upper Nigeria. And even a little before this, Sir F. R. Wingate had become Sirdar of the Eastern Sudan on Lord Kitchener's recall and commission as Chief of the Staff in South Africa.

Sir F. Lugard in Nigeria.

Lugard's appointment was particularly interesting. It was he who had restored peace and order in Uganda, when he was only there as agent of the British East Africa Company; and now he was to take his energy and good judgment to West Africa. And the sequel is still more interesting. At that time Upper or Northern Nigeria was a protectorate by itself. Southern Nigeria and Lagos were both separate governments. The three territories are now, from January 1st, 1914, provinces under one administration; and the first Governor-General of the whole vast region is Sir Frederick Lugard.

Nigeria: Its importance.

Nigeria, as the whole Colony and Protectorate are now called, is both in size and population, next to India, the largest and most important of British tropical dependencies. It is in area five times the size of the British Isles, and equal to Germany, Italy, and Holland together. Its population, estimated at from 15 to 17 millions, is double that of British East Africa, Uganda, and Nyasaland together, and three times that of the Union of South Africa; and in density, while South Africa has 12·6 to the square mile, and Uganda about the same, Nigeria has 45·4; or, taking Southern Nigeria alone, 98·4.* No wonder King George V. telegraphed on the day of the proclamation uniting the whole country under the one Governor-General, "I wish to convey to the Emirs, Chiefs, and all the inhabitants of the New Protectorate and the Colony my best wishes for their future happiness. Pray assure them of the great interest I take in all that concerns their welfare, and express my earnest hope that great prosperity may be in store for them." †

Material Progress.

So, after good service elsewhere, particularly at Hong Kong, Sir F. Lugard has come back to rule a country of which he himself reduced a large portion to order sixteen years ago. He has seen the immense development that has marked the interval. In particular, the railway now extends from Lagos to Kano, a distance of 670 miles. In its earlier stages it was of course a great wonder; and it proved a help to the Missions as well as to trade. In January, 1900, when a new church was to be dedicated at Abeokuta, only sixty miles from the coast, the Governor of Lagos, Sir W. Macgregor, arranged for a train to go up in one day and return two days later. In the following October, the British authorities invited the Alake (chief "king") of Abeokuta, and four other "kings," to visit Lagos. For a "king" to leave his own territory was an innovation indeed, but they came down by the special train provided, and stayed five days; and at the request of the Lieutenant-Governor, Sir G. C. Denton, a special service for them was arranged at Christ Church, when Bishop Oluwole preached on Ps. lxxii. 11, "Yea, all kings shall fall down before Him, all nations shall serve Him." But all this is ancient history now. It would be more up-to-date if a similar visit from the far greater Mohammedan potentates in the Central Sudan, and their use of the railway which has now pierced their territories, had to be recorded. Meanwhile, another railway, roughly parallel to this one, but farther east, is to start from a terminus near Bonny, which is to be called Port Harcourt after the late Secretary of State for the Colonies, and run northwards till it strikes the Binue River, and thence on towards Kano, thus providing an alternative route to the interior. Other railways are in progress. Moreover, Lagos, the Liverpool of West Africa, as it has been called, is now an accessible port. Until lately, the liners and other large vessels had to lie out at sea while small steamboats crossed the bar between them and the harbour with exports, imports, and passengers. Now, ships of 8000 tons can enter and lie alongside the quays. The population of Lagos at the last census in 1911 was 73,766. Of these, 21,155 were Christians, 36,018 Mohammedans, and 16,953 Pagans.

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* For further comparisons see *C.M.S. Gazette*, July, 1913, p. 205.

† See Bishop Tugwell's Address to the Synod of Western Equatorial Africa, *C.M. Review*, Oct., 1914.

Commercial Development.

The importance of these facilities for communication and trade is shown by the remarkable success of the indigenous industries in West Africa. The exports of palm oil and kernel have grown immensely in recent years. "No one," says Mr. Morel, "can study the ramifications of this great trade, built up by the voluntary labour of black men, women, and children, without reflecting that the industry of these misunderstood and sneered-at Africans, whom a cheap ignorance describes as lazy, is feeding crushing-mills at Liverpool, Hamburg, Magdeburg, Bremen, and on the Rhine, providing freight for steamers all over the world; enriching European and American undertakings . . . paying the wages of tens of thousands of white workers." Cocoa, which is produced in other parts by means of foreign capital and imported labour, is produced in the Gold Coast Colony and Ashanti by the natives without capital or machinery, and beats competitors in the race. Economic servitude, therefore, as Mr. Morel argues, "reposes upon nothing but selfish greed. Morally it is outrageous. Economically it is proven unsound." *

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* See Mr. Morel's article in the *Nineteenth Century* of March, 1914.

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Sir H. H. Johnston in Uganda.

Reverting to the commencement of the year under review, let us now cross the continent to British East Africa and Uganda. Simultaneously, as we have seen, with Colonel Lugard's accession to the administration of Northern Nigeria, Sir Harry Johnston began his work in Uganda as Special Commissioner. Let it at once be here noted that Uganda proper, the old kingdom of Mtesa and Mwanga, is now called by its native name "Buganda," while the name "Uganda" means the whole Uganda Protectorate, including Buganda, Busoga, Bunyoro, Toro, Kavirondo, and many other states and districts all round; and although this official distinction only dates from 1910, it is observed throughout these pages.

On Sir H. Johnston's way to Buganda he passed through Busoga, where Bishop Hannington was murdered; and he said to the Basoga chiefs, "Long ago we English were like the Kavirondo people and wore no clothes, and smeared our bodies with paint, but when we learned Christianity from the Romans, we changed, and became great"; and he advised them to do the same. And one of his first acts on arrival in Buganda was to attend the Christmas Day service in the great church on Namirembe Hill, conducted, not by Bishop Tucker or Archdeacon Walker, but by two Baganda clergymen.

The Uganda Railway.

The Uganda Railway reached the Victoria Nyanza on Dec. 20th, 1901, at a spot to which was given the name of Port Florence (but only for a time; the local name, Kisumu, is now used). It had taken five years and a half to complete the 583 miles. The difficulties had been enormous. The latter half of the route was mountainous, "rising to 7700 ft. near mile 350, falling to 6000 ft. near mile 425, again rising to 8300 ft. at mile 490, and finally falling 3700 ft. at the terminus on the Lake." An army of 20,000 labourers had been brought from India, fed, housed, clothed, equipped; and all materials and stores had come from India or England. Man-eating lions had attacked the labourers repeatedly, and carried off some; and in the unhealthy districts near the coast there had been much sickness. The cost had been £5,550,000. But the rails, though laid, were not ready for traffic for another year. Meanwhile steamers were built and launched on the Lake, to ply between the railway terminus at Port Florence and the port of Buganda, Entebbe. For it must be remembered that the Victoria Nyanza is as large as Ireland. Not a mile, therefore, of the Uganda Railway is in Uganda. Our newspapers generally write of incidents occurring in the countries through which it passes as "in Uganda." But the Uganda Railway is a Railway *to* Uganda, just as the Brighton Railway is a railway *to* Brighton, and not *in* Brighton.

Material progress in Uganda.

From that time the various outward signs of civilized life in Uganda multiplied greatly. Brick houses were built for the chiefs, and in 1902 it was noted that they sat at table for meals and used plates and knives and forks, and that one chief had even dared to allow his wife to dine with him. Shops of all kinds were opened, many of them kept by Indians of the Bania caste—the traders. Bicycles soon arrived; and subsequently motors. Planters from Europe and India took up estates, and employed many hundreds of labourers; and the cotton and rubber industries have been growing ever since. In 1913, among the features of "civilization" reported were three hotels, restaurants, and a kinematograph theatre!—(of course for Kampala, the British headquarters).*

The young Kabaka.

It was during Sir H. Johnston's Commissionership that arrangements were settled for the future government of the country. Mwanga's younger son, Chwa, who had been baptized by the name of Daudi (David), was appointed his successor, with the title "His Highness the Kabaka of Uganda." There was to be a Council of twenty chiefs, three of whom would be Regents during the Kabaka's minority; and of this Council the Katikiro, Apolo Kagwa, was to be President. The administration of the country would thus be largely in native hands, the Commissioner representing the British Crown and having the ultimate authority. The Kabaka was then four years old, and his birthday, Aug. 8th, was celebrated on Aug. 14th, 1900, by a service in the "cathedral." In 1910 he was confirmed by Bishop Tucker, and in the same week was publicly installed as Kabaka, being then fourteen years of age. The greatest care was taken about his education, and not the least important part of it was his visit to England in 1913, under the charge of his official tutor, Mr. Sturrock. In 1914 he attained his majority, and formally took his position as Kabaka on Aug. 8th, taking also the oath of allegiance to King George V. On Sept. 19th he was married to a daughter of one of the Baganda clergy, the Rev. Yonasani Kaidzi. Her name is Airini Dulosira (Irene Drusilla). She was in the Gayaza Boarding School for nine years, and head girl for over a year; and she was the best English scholar of her day. She is described by a lady missionary who had some part in her education as "a most charming lady."

The Kabaka's "investiture," an ancient national ceremony called "Confirming the King in his Kingdom," and answering to our coronation, took place on Nov. 7th, on a hill at Budo, nine miles from the capital. For the first time in the history of Uganda it was a Christian ceremony, solemnized by a Christian bishop.†

The Katikiro.

Uganda owes much to the Katikiro, whose real ability is as marked as his genuine Christian character. He was one of the earliest converts in Mtesa's day, and was a sufferer at Mwanga's hands in the persecution of 1886. He visited England in 1902, being an invited guest to King Edward's coronation. He was accompanied by his secretary, Ham Mukasa, who wrote an exceedingly interesting book on their experiences en route and in this country, which was translated into English by the Rev. E. Millar, and published by Hutchinson.* Ham Mukasa and his book were referred to appreciatively by Colonel Sadler at a meeting of the Colonial Institute in December, 1904. It was a graceful act of King Edward to include the Katikiro in the birthday honours of 1905, when he was appointed a K.C.M.G., and became Sir Apolo Kagwa. He was an able administrator during the Kabaka's minority; and his care for the Christian instruction of the people is evidenced, *inter alia*, by the Bible class for chiefs held weekly in his house, with an average attendance of sixty. †

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* Some interesting figures showing the material prosperity of Uganda, taken by Bishop Willis from the Government reports, will be found in the *C.M.S. Gazette* of Nov., 1915, p. 336.

† See the extremely interesting account by Dr. J. H. Cook, in the *C.M. Review* of February, 1915.

British East Africa Protectorate.

British East Africa is the country between the Uganda Protectorate and the East Coast. Its port, Mombasa, on a small island in an inlet, whence the Uganda Railway starts, was for some years the capital; but the headquarters of the Government are now at Nairobi, on the much higher and healthier ground halfway between the coast and the Victoria Nyanza. Mombasa harbour is a fine one, but British steamship companies were slow to avail themselves of its advantages, and for several years German liners carried the trade of the country. To C.M.S. friends Mombasa is historically interesting, as the place where the first missionary on the coast, J. L. Krapf, landed in 1844, and was the first to hear from Arab traders of the great mountains and lakes of the interior; and in its neighbourhood lived his comrade Rebmann, thirty years without coming home. Together with the mixed Swahili (coast) people, partly Arab in origin and Mohammedan in religion, and the descendants of the former slaves from the interior tribes, there is an increasing contingent of Indian traders, who are more and more settling on the coast. In the interior there are numerous nations and tribes, some, as the Wa-kikuyu, of the Bantu race, and others, as the Masai, of Hamitic origin. The Government estimates the population by the number of huts (ascertained for the hut-tax), reckoning an average of four people to the hut.

The whole of the Protectorate is now organized under British administrators; and white emigrants from Europe are making their homes in the highlands accessible by the railway. Mr. Joseph Chamberlain, who as Colonial Secretary visited East Africa in 1902, was greatly struck with the prospects of the country. Colonel Kenyon, R.E. (a member of the C.M.S. Committee), after a visit to the country in 1913, wrote, "From whatever point of view the traveller looks at East Africa and Uganda, he finds them teeming with interest. To the sportsman or naturalist the herds of hartebeest and wildebeeste, of Thomson's gazelle and of zebra, the flocks of ostriches, the groups of giraffes, seen from the train as he journeys from Mombasa to Nairobi and

Two East African pictures.

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* See extracts in the *C.M. Intell.*, Jan., 1905.

† Two of the Katikiro's sons are now at Mr. Fraser's College in Ceylon.

the Nyanza, appeal strongly. The entomologist and botanist find abundant scope for their studies in the butterflies and beetles, the flowers and trees everywhere. The numerous types of mankind, varying from the naked savage of Kavirondo to the polished chief or clergyman of Uganda, attract the attention of the anthropologist. The student of medicine and sanitation finds abundant occupation in his investigations of plague and sleeping sickness; while the politician and historian have fascinating subjects in the past history and future prospects of these wonderful Protectorates." * A railway journey through East Africa was humorously described by Sir Charles Eliot, the Commissioner in the earlier years of the present century, as reminding the traveller of *Punch's* "Prehistoric Peeps":—"Near the stations the ostrich and the barndoor fowl almost intermingle. The obstinate rhinoceros, which assimilates new ideas more slowly than other beasts, disputes the passage of the train in a narrow cutting and derails it, though he perishes in the attempt. A troop of more intelligent elephants occasionally occupy a station, and in their curiosity ravage the booking-office and take tickets, which cannot be accounted for afterwards."

African Industries.

With a view to promoting industries in East Africa and Uganda, two companies were established in 1903–06, chiefly through the energy of Mr. (now Sir) T. F. V. Buxton, whose friends rallied round him to find the necessary capital; viz., the East African Industries, Ltd., and the Uganda Company, Ltd. This is not the place for details of the work done, but it is clear to all readers of the occasional notices in the C.M.S. publications that real good has been effected.† Three laymen who had been upon the Society's staff were allowed to take service under one or other of these companies. One, Mr. Kristen E. Borup, was a Danish Canadian, and it was under his superintendence that the cathedral in Uganda was built which was afterwards burnt down. Another was Mr. Hugh Savile, a son of the venerable Colonel Savile of Bristol; and the third was Mr. J. A. Bailey, whose wife (Miss Harvey) was the first woman missionary sent by the Society to East Africa. By means of this industrial work the dignity of labour was being slowly but surely learned. In 1908 an Industrial Exhibition was held in Uganda, at which there were 4000 exhibits.

The Eastern Sudan.

Reverting once more to the beginning of the century, and turning our attention to the Anglo-Egyptian Sudan, we find the Sirdar, Sir F. R. Wingate, and the representative of Great Britain in Egypt, Lord Cromer, grappling with admirable skill and uninterrupted success with the grave problems before them. In due course Lord Cromer was succeeded by Sir Eldon Gorst, and he by Lord Kitchener; but Sir F. Wingate has continued at his important post throughout the period under review. In Egypt, the Anglo-

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* *C.M. Review*, Jan., 1914. Of Mombasa an excellent account was given in the *Review* of May, 1911, by the Rev. G. W. Wright.

† See especially Mr. Buxton's article in the *C.M. Review*, Jan., 1909.

French Agreement of 1904 delivered the British Government from many difficulties, and set England free to develop her own policy, which was, in one sentence, to see that the country was governed in no other interest than that of the people to be governed. Materially, the progress in prosperity, both in Egypt and in the Sudan, was marked year by year. The construction of the great dam at Assuan, completed in 1902, added largely to the national resources, and emphasized afresh the dependence of Egypt upon its historic river.* The railway to Khartum, and the regular steamers from Khartum plying over a thousand miles to the borders of the Uganda Protectorate, made communication easy from the Mediterranean to the very heart of Africa; and the opening of the branch line to the Red Sea at the new town called Port Sudan brought the whole country into closer touch with the outside world. But still more important was the promotion of justice in the Egyptian courts and of education † for the people; while in the Sudan the deliverance of the unhappy peasants from the shocking barbarities of the Khalifa's rule, and the establishment of law and order generally, gave the whole world an object lesson of the beneficial influence of British protection. Mr. (now Bishop) Gwynne wrote in 1903:—

Material Progress.

> "The people who five years ago were of all men the most wretched, and were under the rule of perhaps the most bloodthirsty tyrant the world has seen since Nero, are now contented and happy and doing well. Where ruined houses banked up by mud and sand showed all that remained of the city of Gordon, now stand magnificent buildings, finely-built houses and shops, well-planned streets. Instead of the arbitrary and cruel injustice and oppression when every official had his price to be bribed, now are established justice, liberty, and righteousness, never even dreamed of in all the history of the people. . . . The chiefs of departments are earnest God-fearing men, and set a high tone to the rest of our countrymen."

The Gordon College.

On the other hand, the Gordon College at Khartum, with its endowment of £100,000, and its first-rate education for Mohammedans, could only be regarded with partial approval by Christian people, who felt that the encouragement of Islam and the exclusion of the Bible involved a policy singularly inappropriate as a memorial to a great Christian hero.‡ But the fact is that, as a chaplain at Assuan, Canon Oldfield, said three or four years ago, British domination has, in a sense, "re-established Islam." While the Mohammedans are protected by a Christian Government against Christian "proselytism," Mohammedan officials are sent freely into Pagan districts where all their influence is exerted to induce

Islam re-established by Britain.

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* See a full account of this great undertaking in the *C.M. Intell.* of April, 1906.

† A good account of the problems of education in Egypt was given by Dr. Sailer of the American Presbyterian Church in the *International Review of Missions*, July, 1912.

‡ See further, Chap. IX., p. 105, where the action of the C.M.S. is described.

the people to embrace Islam. When King Leopold of Belgium died, a large Pagan territory known as the Lado Enclave, between the Upper Nile and the Congo State, which had been leased to him by Great Britain, reverted to British rule; and Mohammedan soldiers and school-teachers were at once sent in, to keep order and to open schools.*

Thus we have taken a rapid and cursory survey of public events in Africa both before and since the C.M.S. Centenary, of some of the evils that have afflicted or are afflicting the African peoples, and of the political and material progress of certain parts of Africa, Nigeria, East Africa and Uganda, and the Eastern Sudan, in which the C.M.S. is especially interested. The Missions carried on in those and other parts will occupy our attention in the following chapters.

Centenary of Livingstone.

Only three years ago we were celebrating the centenary of the birth of Livingstone, which almost coincided with the fortieth anniversary of his death (May, 1873), that death which was the starting-point and the inspiration of so much good that has since been done in Africa. Florence Nightingale used to call him the John Baptist of the nineteenth century. John the Baptist did not live to see the Church baptized with the Holy Ghost in accordance with his inspired announcement; and Livingstone died alone, with no apparent prospect of an answer to his prayers. What would John have said if he had seen the Council of Jerusalem listening to St. Paul and St. Barnabas as they told of the spread of the Gospel among the Gentiles? And what would Livingstone say if he could join to-day in the worship of an African congregation in the great Presbyterian church at Blantyre or in the cathedral of Uganda? †

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* Reference may here be made to an interesting article by Mr. Buxton in the *C.M. Review* of July, 1907, in which the benefits of British influence are set forth, gathered partly from the last Report sent to the Government by Lord Cromer before his retirement; and in which the patronage of Mohammedanism and the position of the Coptic Church are commented on. Also to a review by Mr. Baylis of Lord Cromer's *Modern Egypt*, in the *C.M. Review* of July, 1908.

† See article on Livingstone in the *C.M. Review*, March, 1913, the time of his centenary.

CHAPTER V.

AFRICA: CHRISTIAN MISSIONS.

Missions in North Africa—In West and South-West Africa—In East and South Central Africa—In South Africa—Roman Missions.

BEFORE entering on the history of the C.M.S. Missions in Africa in the sixteen years, we must just glance at the general position of missionary enterprise in the Dark Continent. There has been considerable extension and development in the period, but we cannot attempt to examine the details. A few figures, however, gathered chiefly for convenience from the admirable Statistical Atlas compiled for the Edinburgh Conference of 1910 will suffice for our purpose. That Atlas divides the Continent into seven parts, North-East, North-West, West, South-West, South, South Central, and East. We will briefly look at these separately, and notice in passing some of the prominent Missions.

Missions in the North.

I. *North-East Africa* (Egypt, Eastern Sudan, Abyssinia, &c.). The principal work in this great area is that of the American Presbyterians, chiefly in Egypt. They had, when the figures were made up, 124 missionaries, and nearly 600 native workers. The C.M.S., the Egypt General Mission, and a Swedish Society in Abyssinia, are at work, and a dozen other smaller organizations. The whole number of missionaries is given as 296. No figures are given of converts, because the large majority of the Christians connected with the American Mission are from the Coptic Church, and therefore not within the "Edinburgh" purview; but the influence of this Mission has been great. Mention should also be made of the Nile Mission Press, a most useful independent agency.

II. *North-West Africa* (Tripoli to Morocco). Ten societies are named, but the only one of any size is the undenominational North Africa Mission, with just half the whole number of workers, 74 out of 151. Only one returns its converts, the Central Morocco Mission, with 50 baptized persons.

West African Missions.

III. *West Africa* (Senegal to Nigeria). Twenty-nine Societies were at work, with a total of 518 missionaries, the largest being the Basel Mission and the C.M.S., with 79 and 75 missionaries respectively. The North German Society (Gold Coast and Togo) had 50; the English Wesleyans (all along the coast) 45; the Sudan United Mission, 19 (much enlarged since then); the S.P.G. (Accra), 10. Sixteen American Societies are named, several of them working in the American Negro Colony of Liberia, where the

Methodists and Baptists are the strongest, but where the Negro Bishop Ferguson has a considerable Church, the clergy numbering 26. The native workers numbered 2538, the Wesleyans having 725, and the C.M.S. 513. The baptized Christians are given as 122,580, and the whole number of adherents as 248,702. Of the former, the C.M.S. is credited with 43,700 and the Wesleyans with 31,000; but the latter's total of adherents is given as the largest, being 120,000. The C.M.S. did not return its outer circle. Among these Missions, that of the Basel Society on the Gold Coast and in Ashanti holds a high place. Its missionaries, of whom Ramseyer should be specially named, were twice rescued by British expeditions, as already mentioned. The S.P.G. Mission in the Gold Coast Colony is interesting as a revival, in 1904, after nearly a century's interval, of what was the first Mission in West Africa, begun as long ago as 1751. The Colony is now ecclesiastically the diocese of Accra.

Gold Coast.

IV. *South-West Africa* (Cameroons to German S.-W.A.). This area includes the important Congo Missions. The Societies numbered 18, the missionaries 645, the native workers 2217, the baptized Christians 45,000, the total of adherents 103,000. The Continental Societies have been strong in the German possessions, the Basel and the Rhenish being the largest, with 84 and 75 missionaries respectively. The English Baptist Society had 64, the "Brethren" 51 (including Arnot's Garanganze Mission and Mr. D. Crawford's), the Regions Beyond Mission 38. The S.P.G., which has stations at Walfisch Bay and other places on the coast, is credited with 6. Of the adherents the American Presbyterians (South) are credited with the largest number, 26,500, though they had only 18 missionaries; the English Baptists with 12,500; the Rhenish Mission with 13,000; the American Baptists with 11,000. The old Baptist Mission in Cameroon was an interesting one, and had one name much honoured, that of Alfred Saker; but when Germany annexed the country, the English missionaries were rather ruthlessly turned out. The story of the Baptist Missions on the Congo is a very pathetic one. Heroic pioneers like Comber, McCall, and Craven died on the river in the earliest days, and Grenfell and Bentley did notable service. F. S. Arnot, the leading missionary of the "Brethren," became widely known as a missionary traveller of the first class. The recent death of Dr. H. G. Guinness, head of the Regions Beyond Missions in Africa and elsewhere, is a real loss to the whole missionary enterprise.

The Congo, &c.

V. *East Africa* (British, German, Portuguese). Twenty Societies are named, with 630 missionaries; the C.M.S. having 170, the Universities Mission 73, the Africa Inland Mission 59, the S.P.G. (Lebombo diocese, Portuguese territory) 19. The German Missions were naturally strong in the German territory, the Berlin Society having 64, the Moravians 55, the German East Africa Society 48, the Leipsic Lutherans 30. The native Christian figures are comparatively small outside the C.M.S., which had 2159 workers out of a total of 2962, and 68,000 baptized

U.M.C.A. and others in East Africa.

Christians out of 83,000, due of course to the Uganda Mission. The U.M.C.A. is credited with 4574 baptized Christians, the S.P.G. with 1700, the Berlin Society with 1668. But when the total of adherents is given, the position is different. The U.M.C.A. adds 11,587 to its 4574, making 16,161. The American Episcopal Methodists add 11,296 to their 1377 baptized, making 12,673. But the C.M.S. is only credited with its baptized Christians, whereas in Uganda alone the catechumens and outside adherents are tens of thousands. This, however, only illustrates the exceeding difficulty of making statistical tables. The Church of Scotland Mission is a small one, then only six missionaries and eleven Christians; but it is now famous owing to the Kikuyu Conference. The Universities Mission, undertaken in 1859 at the instigation of Livingstone,* is one of exceptional interest. Its bishops have almost all been men of mark; Mackenzie, who died in the earliest days; Tozer, who courageously moved the headquarters from South Africa to Zanzibar, a step much criticized, but which events have abundantly justified; Steere, one of the most sagacious of missionary bishops, who built the cathedral on the site of the old slave-market; Smythies, intrepid traveller and zealous occupier of new ground; Maples, drowned in Lake Nyasa; Richardson, Hine, and now Weston. This Mission, the work of which is now organized in three dioceses, has a certain advantage in avowing definite principles and methods. It represents advanced High Churchmanship even more distinctively than the C.M.S. represents the opposite school.†

Some Bishops in East Africa.

VI. *South Central Africa* (Rhodesia, Nyasaland, Bechuanaland, &c.) Twenty-two Societies are named, with 403 missionaries, 3093 native workers, 29,000 baptized Christians, and a total of adherents 92,600. The U.M.C.A. had 45 missionaries in this area, and the S.P.G. 12; the L.M.S. and U.F. Scottish Church 41 each; the Established Scottish Church 28; the Paris Missionary Society (Barotseland) 32; the South African Dutch Church 56. Of the native workers, 1450 belong to the two Scottish Missions, and 900 to the Dutch Mission. Of the baptized Christians, just half belong to either the U.M.C.A. or the U.F. Mission, over 7000 to each; over 2000 each to the Church of Scotland and the Dutch Church; the L.M.S. and Wesleyans coming next. Of the total adherents, the U.M.C.A., the U.F. Mission, and the Wesleyan Mission have each between 13,000 and 17,000; the L.M.S. 10,000.

Scottish Missions.

The United Free Church of Scotland Mission, on the Western side of Lake Nyasa, is one of great interest and marked success. Founded at Livingstonia by Dr. Stewart and Dr. Laws, it has had its vicissitudes like others; but it has been a notable civilizing as well as Christianizing influence, backed by the African Lakes Company which was formed by Scottish merchants to do the secular work; and it has been distinctly prosperous in the organization of the native Church.* The Church of Scotland Mission is famous for its splendid church at Blantyre, probably the finest in Africa. Both the Scottish Missions do excellent industrial work. They have recently combined to form one Church, to the great benefit of both Missions. It is now called "The Church of Central Africa, Presbyterian."

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* Livingstone's great speech in the Senate House at Cambridge was on Dec. 4th, 1857. On Dec. 4th, 1907, a meeting was held in the same place to celebrate the jubilee of the event, when striking speeches were delievered by Archbishop Davidson, Bishops Talbot and Boyd Carpenter, Mr. Weston (now Bishop of Zanzibar), &c.

† The History of the Mission, by A. Moorshead, is published at the U.M.C.A. office.

Many Missions in South Africa.

VII. *South Africa* (the Union, with Basutoland and Swaziland). In this field are the largest aggregates of Societies and missionaries and native Christians. Fifty-one organizations are named, but seven of these are individual Anglican dioceses, helped by the S.P.G., but returning their statistics separately. There are also nine other South African societies, nine British, ten American, twelve Continental, four others. The total of missionaries given is 1585, of whom more than one third, 566, belong to South Africa itself, including 177 to the seven Anglican dioceses, and 201 to the Dutch Church. The Continental Societies supply 508, the Berlin contingent being 167, the Hermannsburg 99, and the Paris Society 43. Great Britain sends 221, more than half (123) from the U.F. Scottish Church, and 44 Wesleyans (Anglicans are included in the diocesan returns). And America sends 151. The total of baptized Christians is 621,880, of whom 158,720 are credited to the South African Wesleyans; 156,000 to the Anglicans; 114,500 to the Berlin and Hermannsburg Missions; 30,000 to the Dutch S. African Church; and between 17,000 and 22,000 each to the Congregationalists, the English Wesleyans, the U.F. Scottish Church, the Rhenish Mission, and the Paris Mission. It should be mentioned that the South Africa General Mission, a British organization, is reckoned with the local South African societies. Its figures are 61 missionaries, and 1254 baptized Christians. The totals of adherents are in large figures: the Methodists of various connexions claiming 377,000, the Anglican Church 206,000, the Dutch Church 137,000, the Congregationalist Missions 94,000, the Hermannsburg Mission 86,000, the Berlin Mission 48,000; the total being 1,145,000.

Of these South African Missions a full and careful historical account was published in 1911, by Mr. J. Du Plessis, a South African himself, and a member of the Dutch Reformed Church.†

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* See Mr. Donald Fraser's admirable book for study circles, *The Future of Africa*, which though dealing with Pagan Africa as a whole, is obviously the outcome of Nyasaland experience; also his interesting book on the Mission itself, *Winning a Primitive People* (Seeley); also two articles on the Church, *Int. Rev. Miss.*, April, 1913, and *The East and The West*, April, 1915. Dr. Stewart's "Duff Lectures" (1903) are a book of much value.

† *A History of Christian Missions in South Africa.* Longmans. It was reviewed in the *C.M. Rev.*, July, 1912. Another book of great value on South

South African Problems.

His book is valuable for reference, but its just influence is marred by its quite inadequate—we might say prejudiced—notices of the Anglican Church and its work and the S.P.G. Missions. Moreover, its standpoint is too much that of the average colonist as against the native, and certainly not that of missionaries like Moffat and Livingstone, Bishop Callaway and Stewart of Lovedale. But South African missionary problems are among the hardest in the world. With some seven millions of natives, including very superior tribes of the Bantu races, and with a dominant white minority, the position is full of difficulty, of which the Ethiopian Movement of recent years is but one illustration. And the divisions of Christendom are nowhere more conspicuous than in South Africa. Not only are the Roman Catholics, the Anglicans, the Presbyterians, the Methodists, the Congregationalists, the Lutherans, and the Dutch Church, all there in strength, but a host of minor religious societies are also at work. The "Edinburgh" spirit of comity and co-operation, however, is said to be growing. Among the most interesting Missions have been that of the Free Church of Scotland with its centre at the great educational institution of Lovedale, that of the L.M.S. in Bechuanaland (with memories of Moffat and Livingstone), and that of the Paris Society in Basutoland under Casalis and Coillard, and its extension in Barotseland. The Dutch Church of the Colony has important Missions, which owe no little inspiration to the spirit and influence of that great Christian teacher and writer, Dr. Andrew Murray. Among the Anglican dioceses, now eleven in number, and mostly colonial, St. John's, Kaffraria, is conspicuous for its Kafir clergy; indeed Mr. Du Plessis * says that the Anglicans and the Wesleyans have made larger use of native agency than others, the German and other Continental Societies being specially cautious in this matter. Zululand also is an interesting Anglican field.

Lovedale.

French Mn.

Dutch Church.

Kafir Clergy.

Testimony of Government Commission.

A few years ago a Government Commission on native affairs declared that bringing the natives into the Christian Church had been proved to be the best way of securing their moral and social improvement. Another Commission, appointed to inquire into the so-called "Black Peril," reported in 1912 strongly in favour of missionary work. "The evidence," it said, "of the effect of Christian teaching and education on the character of natives is very strong. These unquestionably exercise an enormous influence for good. . . . The Commission is convinced that the restraining and directing influence of the Christian religion and education,

African problems is *Black and White in South-east Africa*, by Maurice S. Evans, C.M.G. (Longmans); and Mr. Evans has also contributed an important article on the subject to the *Int. Rev. Miss.* of April, 1915. The Anglican Church in South Africa is described by Bishop Hamilton Baynes in one of Mowbray's Handbooks of English Church Expansion, 1908; also by H. Moore in *The Land of Good Hope*, published by S.P.G.

[*] In an article in the *International Review of Missions*, Oct., 1912.

if imparted on proper lines, is absolutely essential. There is abundant testimony of the benefit derived from these agencies, which should receive the fullest possible encouragement in the interests of the white as well as the black races." Viscount Gladstone declared at a meeting in London on Feb. 2nd, 1915, that "there was not a single responsible person connected with the Government of South Africa who would not bear witness to the fact that missionary effort was the greatest possible help to the civil Government."

Black and White. According to the Census of 1911, the white nominally Christian population of the States of South Africa within the Union was just over 1,300,000. The black population was about 5,200,000, of whom about one-fifth were supposed to be professing Christians. Of the whites, nearly 700,000 belonged to the Dutch Reformed Churches, while the Anglicans were 255,000, leaving some 350,000 for all the rest. The "native" Anglicans, Bantu or "coloured" (i.e. mixed race), were 277,000, making 532,000 Anglicans altogether. Three years later, in 1914, the number was estimated to be 550,000. But these figures do not include the South African territories not in the Union. Connected with the Church of South Africa there were in 1914 fifteen bishops (for twelve dioceses) and just 600 other clergymen, of whom 91 were of the Bantu race. Of the clergy, 180 were on the S.P.G. list, as maintained or assisted by its funds. Most of these figures are taken from an article by Bishop Gibson,* which gives an interesting account of the Church and its work and claims. The Bishop's appeal at the end is particularly moving, almost as much so as that of the present Bishop of Bombay's never-to-be-forgotten paper at the Manchester Church Congress in 1908.† Bishop Gibson quotes from the *C.M.S. Gazette* these words uttered by Philip Snowden, the Labour leader: "If the Church of England is ever to regain her hold upon the masses of this country, it can only be by some tremendous act of self-renunciation"; and he calls on the Church at home to "strip herself" "to win the heathen world for the living Christ." One parish in South Africa itself, St. Peter's, Mowbray, certainly sets a bright example, raising from a congregation composed chiefly of people of limited means, £1100 a year for C.M.S. Missions.

Roman Missions. The Roman Catholic Missions in Africa are extensive. And they are mostly modern. Little that is satisfactory remains of the great enterprises of the 15th and 16th centuries. The Portuguese possessions in both South-West and South-East Africa are not distinguished for their Christian civilization. According to the statistics carefully compiled from Roman sources for the

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* In *The East and The West* for Oct., 1914. Reference may also be made to an article by a layman, Mr. T. C. Collett, describing in a very interesting way what he personally saw of the Church's work in Zululand. See *The East and The West*, July, 1914, also a previous article in Oct., 1913.

† See the last chapter of this book.

Statistical Atlas from which have been gathered the figures of Protestant Missions, there were 1500 priests in Africa, belonging to twenty different societies and religious orders; the largest body being the White Fathers (French), of whom there were 234 in Central Africa; and next, the Fathers of the Holy Ghost, 187 in number. There were 1200 lay brothers, the Franciscans having 320 in the North, and the Oblates 343 in the South; also 3300 sisters, just half being in the South. Only 41 native African priests are reported, all in Egypt and Abyssinia. (Two Baganda have lately been ordained.) The converts number nearly half a million, nearly half of these being in the central districts. The recently published *Atlas Hierarchicus*, a German Roman Catholic work, does not differ widely from these returns, but its figures are a year or two later, and include Madagascar. They are, missionary priests, 2078; native priests, 94; converts, 945,000, of whom over 200,000 are in Madagascar.

A fair comparison of these figures with those of Protestant Missions is hardly possible, because the methods of reckoning are so difficult. But, *quantum valeat*, the totals of Protestants in the Edinburgh Atlas may be given. They are, including (as above) Madagascar, ordained missionaries, 2358; native ministers, 1544; converts, 1,022,476, of whom 120,460 are in Madagascar.

CHAPTER VI.

C.M.S. MISSIONS: WEST AFRICA.

Sierra Leone: the Bishops, &c.—Influence of the Colony—Diocese of Western Equatorial Africa—S.P.G. on the Gold Coast—The C.M.S. Staff—Work of the Mission and the Native Church—The Niger: the Delta and up the River—Church Organization—Northern Nigeria: Advances and Repulses.

I. SIERRA LEONE.

PART II. Chap. 6

Sierra Leone.

WE begin our brief review of the sixteen years in the African mission field with Sierra Leone, the first scene of the Society's labours. It has a missionary history as heroic and pathetic as any in the world, but it has long since ceased to occupy a prominent place in C.M.S. Reports. The larger West African fields are far from the little Colony with its limited hinterland surrounded on all sides save seaward by French territory. The pastoral work has long been entirely done by the local Church; the missionary work in the hinterland has been gradually taken over by it; and the Society now only subsidizes it and the bishopric with grants of money, and provides the higher education (and two or three other small agencies).

The Colony itself has an area of 4000 square miles, with a population of 75,000. The Protectorate beyond has an area of 27,000 square miles and a population of 1,328,000. In the Colony, 52 per cent. are Christians, 15 per cent. Moslems, and 33 per cent. Pagans. In the Protectorate, about one million are Pagans, and almost all the rest Moslems.

Centenary of the Mission and Jubilee of the Church.

The past history of the Colony and the Mission have repeatedly been recalled within the sixteen years by the occurrence of centenaries and jubilees. In 1904 was celebrated the hundredth anniversary of the arrival of the first C.M.S. missionaries in 1804. In 1907 came the centenary of Wilberforce's triumph in the abolition of the slave trade. In 1913 was kept the jubilee of the self-governing and self-supporting Church. It is interesting to remember that on the second of these occasions there was a simultaneous but little noticed commemoration in London, when a party of West Africans in this country assembled at Westminster Abbey, and, in the presence of representatives of the Wilberforce and Buxton families, deposited wreaths on the graves or monuments of Wilberforce, Zachary Macaulay, and Granville Sharp. On the third occasion Mr. (now Sir) T. F. V. Buxton, great grandson of the first Sir Fowell, was himself present at Sierra Leone, having visited the Colony for the purpose; and he reported very favourably on the Colony and the Church.* In various gatherings of these kinds, the Governors of Sierra Leone at the different periods took a cordial part. Indeed the Colony owes much to the good men who have successively represented the British Crown. Sir F. Cardew, Sir C. King Harman, and Sir Leslie Probyn should be especially mentioned. These men have known that all along the West African littoral, on the Gold Coast, and in the vast territories of Nigeria, Sierra Leone men have been in the front in the extension of British influence and commerce. In December, 1910, the Duke and Duchess of Connaught visited Sierra Leone. He read to the assembled notables a message from King George to his "ancient and loyal Colony," which referred to Sir Leslie Probyn's Reports with satisfaction, and expressed the King's "trust" that his African subjects might be "blessed with peace, happiness, and prosperity."

West African Governors.

Three Bishops.

When our sixteen-year period began, Dr. Taylor Smith was still Bishop of Sierra Leone. He had been a worthy successor of Bishop Ingham, and his happy spirit had given him an influence quite unique, especially enabling him to promote love and harmony in the diocese. But in 1901 he was appointed Chaplain-General of the Forces, and left Africa, to his own unfeigned regret. Of his great work in the Army this is not the place to speak. He was succeeded by the Rev. E. H. Elwin, a C.M.S. missionary in the Colony. Bishop Elwin did excellent service for a few years, and died at his post in 1909. The Acting Governor, Mr. Haddon Smith, C.M.G., said, "The Colony has lost in Bishop Elwin a man of broad views who understood the people. Sir Leslie Probyn and myself have lost a great personal friend." Mr. Denton wrote a touching In Memoriam of him, mentioning especially his "radiant sunniness."† Dr. Walmsley, Vicar of St. Ann's, Nottingham, was appointed his successor. Many of the African clergy have died during our period, some after lengthened periods of service. The Rev. George Nicol, a son-in-law of Bishop Crowther, had been ordained in 1850, and died in 1907. The senior Archdeacon to-day, the Ven. G. J. McCaulay, was ordained in 1863. There are now 36 African clergymen in the Colony and Protectorate, seven of whom are engaged in the Society's educational work, and the remainder are pastors or missionaries of the independent Church. The names of McCaulay, Johnson, Bickersteth, Wilson, Nylander, Taylor, During, etc., appearing in the list, remind us that their progenitors were early converts who at their baptism took the names of missionaries or missionary supporters. Their training

African Clergy.

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* Mr. Buxton's account appeared in the *C.M. Review*, May, 1913.

† *C.M. Review*, Jan., 1910. Bishop Elwin's own account of Sierra Leone appeared in the *C.M. Rev.*, Nov., 1904.

was at Fourah Bay College, which is the most important educational institution on the whole West Coast.* Seventeen of them are graduates of Durham University, to which that College is affiliated; and six others have the "L.Th." from the same source. The University in 1913 conferred the honorary degree of M.A. on Archdeacon McCaulay and Canon Moore. A noteworthy event of 1914 was the ordination of a Krooman, J. R. Sabo, believed to be the first of his tribe admitted to the ministry of the Church. For the College, and the Grammar School, and the Annie Walsh Girls' School, the Society is still responsible.

English Missionaries.

Although the bulk of the work at Sierra Leone is now done by the African Church, the good service of the few English missionaries must not be forgotten. Mr. Alley, who retired in ill health in 1905, had laboured 27 years. Mr. Rowan and Mr. Hewitt, both clergymen of the Church of Ireland, were successive Principals of Fourah Bay College for a few years. The latter, and five other missionaries, have been transferred to other fields, and are still at work there: Mr. Alvarez, who was a well-known Oxford man more than twenty years ago, and was for some years an intrepid pioneer in the hinterland of the Colony, is now Secretary in Northern Nigeria; Mr. Hewitt and Mr. Caldwell are in China; Mr. Garrett, who was Principal of the Grammar School, is in Uganda; Miss Richards is in Travancore (where her father worked so long); and Miss C. J. Elwin went to India under the C.E.Z.M.S. Death has not failed to exact its tribute in a country once called "the white man's grave"; five members of even so small a staff have fallen: Bishop Elwin, Mr. Hensley, Mr. Kinahan, Mr. F. Wilson (whose wife was a daughter of David Livingstone), and Mrs. Castle. All the more must we thankfully note that all but one of the present staff have served throughout our period: Mr. Denton, the Secretary, and Mrs. Denton; Miss Bisset, head-mistress of the Annie Walsh School, who has been actually thirty years at work there; and, of her two helpers, one, Miss Pidsley, has served 17 years, though the other, Miss Lowe, is a recent recruit. The Christians attached to the Anglican Church in Sierra Leone diocese now number about 16,000. In 1914 there were 77 adult baptisms, and 459 of children of Christian parents. There were 4000 children in the schools. The contributions to Church funds amounted to £5800.

Bishop Walmsley's Impressions.

When the present Bishop, Dr. Walmsley, had been a year in the Colony, he wrote an extremely interesting account of his first impressions.† About the Church life of the Negro Christians he wrote very impressively:—

> "As to Church life generally it is hard to speak. How much more shall be required of us, us with all our ages of Christian life and tradition,

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* A full account of the College and its work, by Mr. Denton, appeared in the *C.M. Intell.* of Aug., 1905.

† Printed in the *C.M. Review*, May, 1912.

than of this native Church, still so young! We still have need to go on to τελειότης, full growth; how much more must they! What long training is needed before the whole man is brought into subjection to the obedience of Christ, before men learn that religion is not merely or chiefly a matter of the emotion but of the will! And how often do I feel when one laments some terrible lapse, how terribly much harder is ἐγκράτεια for that one who has given way than for me. I know I must not condone the sin, but how much does one feel for the sinner! . . . What a wonderful word that is of St. Paul's, εἰλικρίνεια, transparency of motive and of life, more readiness to endure hardness, more true sense of proportion! . . I tremble at the sight of the large congregations, the numbers of communicants, the enthusiastic missionary meetings. It is not hypocrisy—though where are there not hypocrites?—but it is a failure of all that Christ claims of heart and will and life. We here, as at home, need a fresh outpouring of the Spirit."

Sierra Leone influence.

It is unquestionable that the influence of Sierra Leoneans on the West African coast generally has not always been good; but while we hear much of their inconsistency and low standard of living, we are rarely given the facts on the other side. Here is one, reported by the Bishop:—

> "Two ladies, wives of officers from Northern Nigeria, over 1000 miles away, came on shore [at Sierra Leone] from the mail-boat which was staying here a few hours on its way home. They said they must if possible see the Annie Walsh School. They had not seen it before, nor known of it otherwise, but they said there was a young woman, the wife of a government clerk from Sierra Leone, living with her husband near them in the bush, and they often asked her how it was that her home was what it was, with Christian atmosphere and ideals, and her answer always was, 'The Annie Walsh School'; and they must see the school that had trained that young wife."

That excellent School celebrated its jubilee in Nov., 1915.

The Hinterland.

Of the hinterland, the Protectorate as distinct from the Colony, the Bishop also wrote much that was interesting. It reaches to the sources of the Niger, near which is the town of Falaba, a name familiar to us now as being that of a British mail steamer sunk by a German submarine. Pagan tribes cover the whole territory, but there is an increasing Moslem element. Mr. Alvarez did important work there until his transfer to the Niger. The Missions are now the charge of the Church. There are altogether some 300 miles of railway, and traders, both white and black, have settled at the interior stations.

Sierra Leone will always be a name dear for its hallowed associations, and the Church there will ever command our warm and prayerful sympathies. Critics of it should read Lady Knutsford's Life of Zachary Macaulay, the Governor in its earliest days. They might appreciate more correctly the really great work done in the Colony.*

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* See an article on Zachary Macaulay, by the present writer, *C.M. Intell.*, Sept., 1901. Also a review, in the *C.M. Rev.*, Dec., 1910, of *A Transformed Colony*, a book by Mr. T. J. Alldridge, I.S.O., for many years Government Commissioner on the Coast.

II. NIGERIA.

Yoruba and Niger Missions.

Very much larger is the field of the Society's other West African Missions. To reach them we must proceed a thousand miles eastward, along what used to be called the Guinea Coast. Passing Liberia and the Gold Coast Colony, German Togo and French Dahomey, we come to the Colony of Lagos and its hinterland, in which, since 1844, has been carried on the C.M.S. Yoruba Mission. Then farther on, we come to the Delta of the Niger, and enter the field of the Niger Mission, so long associated with the name of Bishop Samuel Crowther. Ascending the River a few hundred miles, we enter the great Central Sudan. That vast region is now nearly all divided between England and France (German possessions just touching it), and it is only within our sixteen year period that the exact boundary line has been settled, as before explained. The Colony and hinterland of Lagos, the Niger territories, and that part of the Sudan under a British Protectorate, are now united under the one name of Nigeria, and Nigeria is now divided into the Northern and the Southern Provinces. The Government divisions have been changed two or three times, and readers are apt to be confused.

Diocese of Western Equatorial Africa.

The whole territory also forms the Diocese of Western Equatorial Africa. The name is rather a clumsy one, but it was given by Archbishop Benson to correspond with Eastern Equatorial Africa on the other side of the Continent. That eastern diocese, however, has been divided into the two dioceses of Mombasa and Uganda, and we may well expect that in time the western diocese will also be divided. Meanwhile, Bishop Tugwell carries the burden of the whole great field, with its immense population and numerous languages, helped by assistant bishops of African race. Of these, at the beginning of our period, there were two, Bishops Phillips and Oluwole, who had been selected by Bishop Hill for the office in 1893. A third was added by the consecration, in 1900, of Bishop James Johnson, whose long experience and high character marked him out for episcopal position. He had been ordained in 1863, and had laboured faithfully as a pastor at Sierra Leone and at Lagos, and as superintending missionary at Abeokuta, and everywhere had been noted for his high standard of spirituality and zeal. He was consecrated in Lambeth Palace Chapel by Archbishop Temple on Feb. 18th, and on April 30th he preached the C.M.S. Annual Sermon at St. Bride's—the only non-European who has been accorded that high privilege.* Bishop Phillips died

African Assistant bishops.

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* Old readers of C.M.S. publications will remember "Sarah Forbes Bonetta," a child of a local Yoruba chief, who was kidnapped by the Dahomians, rescued by Capt. Forbes, R.N., and educated in England at the expense of Queen Victoria. She married a well-known African merchant at Lagos, Mr. Davies, and the Queen became godmother to her daughter. That daughter, who became Mrs. Randle, and her two children, were taken by Bishop Johnson to Windsor in July, 1900, and received most graciously by Her

in 1906, honoured for his simple goodness and faithful labours; but the other two have continued their important labours, Bishop Oluwole in the Yoruba Country, and Bishop Johnson in the Benin district of the Delta, and have rendered essential service to Bishop Tugwell and the whole Church.

S.P.G. on the Gold Coast.

There was also for a short time (1904–09) an English assistant-bishop for the Gold Coast Colony, which was then under Bishop Tugwell's jurisdiction, and in which the S.P.G. was reviving, after many years' interval, a Mission originally begun in the 18th century. This was Bishop Hamlyn, who had been a C.M.S. missionary at Lagos. In 1909 a new diocese was formed for that Colony, with a title derived from its capital, Accra; and Bishop Hamlyn became an independent diocesan bishop. He has since been succeeded by Bishop O'Rorke. The first African clergyman there (since Philip Quaque in the 18th century) was ordained in 1915.

The extension of the British Protectorate over the important regions of the Central Sudan invited a fresh outlook over those great territories, generally known as Hausaland (more correctly, the Hausa States). It was Hausaland which J. A. Robinson and G. Wilmot Brooke had essayed to enter in 1890. Although their deaths, within a few months of each other, had put an end for a time to their heroic enterprise, neither they nor their colleagues ever doubted that the Christian Message would one day be proclaimed in those lands; and now Bishop Tugwell himself resolved to invade them once more in the name of the Lord. In January, 1900, he and four comrades left Lagos on this new expedition; with what result we will see presently.

C.M.S. Mission Staff.

The mission staff of the Diocese in 1899 comprised thirteen clergymen, nine laymen, eight wives, and twenty other women; total 50. The figures for 1915 are 24 clergymen, 12 laymen, 17 wives, and 25 other women; total 78. Of the 50 of 1899, 22 are still at work. Bishop Tugwell has served 25 years,* and Mrs. Tugwell (who as Miss White went out in 1894) 21. The oldest missionaries now are Mrs. Wood, who as Miss Green went out in 1888, and has continued as a mother in Israel since her husband's death; another widow who has remained in the Mission for which her husband gave his life, Mrs. Fry, who as Miss Leach went out in 1893; and Mrs. Melville Jones, who as Miss Higgins went out in 1889. Others who have also exceeded twenty years are Archdeacon Melville Jones (1893), Archdeacon Dennis (1893), the Rev. J. McKay (1893), Mrs. McKay (Miss Grover, 1893), the Rev. H. Proctor (1892), Miss Thomas (1891), Miss

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Majesty, only six months before her death. See his own account of the interview, *C.M. Gleaner*, Sept., 1900.

* At the Synod Meeting in May, 1915, an address and handsome present were given to Bishop Tugwell, on completing twenty-one years of his episcopate, which is already seven years longer than that of any other English bishop in West Africa.

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Warner (1892). The rest of the twenty-two still at work should be named, if only to suggest thankfulness for health preserved in a West African climate:—Miss Boyton (1895); Miss Holbrook (1896); Rev. and Mrs. J. C. R. Wilson (formerly on the Congo), Rev. S. R. Smith, Rev. H. F. Gane, Mrs. Dennis (1897); Dr. Miller, Rev. J. D. Aitken, Mrs. A. W. Smith (née Blackwall) (1898).

Losses by Death and Retirement.

The Mission suffered the following losses by death:—the Rev. T. Harding, the senior missionary, who had served almost thirty years, and who was found dead in December, 1912, in a remote village, on his knees, like Livingstone; the Revs. J. C. Dudley Ryder * (one of the first Hausaland party, 1900), G. T. Fox † (son of the C.M.S. Hon. Sec.), E. Fry, J. S. Owen, E. A. Wise, and A. Field (lost in the *Falaba*); Messrs. Coleman and Dear; Mrs. Harding (before her husband), Mrs. Gane (his first wife, née Hamlin); Misses Duncum, Hickmott, Philcox, Squires.‡ Dr. Stones has been transferred to Egypt and the Rev. J. L. Macintyre to Palestine; the Rev. J. H. Linton to Persia; Misses E. F. Fox (daughter of the Hon. Sec.) and M. L. H. Warner to the Punjab; Miss Downer, to Uganda. The Rev. P. A. Bennett went as a C.C.C.S. chaplain to East Africa. The Rev. Dr. A. E. Richardson has become a well-known member of the Church Army. Dr. Jays and Mr. Theodore Lunt both failed in health, the latter immediately on reaching Africa; their home services are familiar to us all. Miss Maxwell, a specially esteemed honorary missionary from Scotland, was for some years the leader of the band of women at Onitsha on the Niger; and she has paid them occasional visits since, a most welcome service. The Colonial Associations sent one recruit to this Mission, in the person of Miss Alice Wilson, of New Zealand, who worked on the Niger for thirteen years.

West Indian Contingent.

The C.M.S. staff has in recent years been recruited from Jamaica, a committee, with the Archbishop of the West Indies at its head, having been formed in the island for the selection and training of candidates. These men are of course of African descent, and their native climate is tropical. One of them was ordained by Bishop Oluwole in 1913, the Rev. W. A. Thompson.

African Clergy.

Of the actually "native" clergy, the senior (except Bishop J. Johnson and Archdeacon Crowther) passed away three years ago. This was the aged Yoruba pastor of Ibadan, the Rev. Daniel Olubi, baptized in 1848, ordained in 1871, and known to old readers of the C.M.S. publications as Mr. Hinderer's assistant. The senior now is the Rev. Nathaniel Johnson, pastor of the principal church under the Lagos Church Council, St. Paul's, Breadfruit, ordained in 1876. He is one of four brothers, of whom one was the late Archdeacon Henry Johnson, and another Dr. Obadiah Johnson, still a leading medical man at Lagos. One of the clergy, the Rev. Thos. Adesina Jacobson Ogunbiyi, paid a visit to Egypt and Palestine and England in 1912, and wrote interesting notes of his journey in the Diocesan Magazine.

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* A most touching account of his death will be found in the C.M.S. Report, 1901, p. 69.

† See Dr. Harford's In Memoriam of him, *C.M. Review*, May, 1912, p. 307. Dr. Miller wrote in the Diocesan Magazine, "Two men, both young, both truly gentle, loveable, holy men, C.M.S. missionaries, now lie buried in the Hausa country. Both were Trinity men, both at Ridley, both as curates under Mr. Lillingston; and both lives were sacrificed for Kano—Claude Dudley Ryder and George Fox."

‡ Also Miss E. Dennis, who died Dec. 19, 1915.

Moslems on the Niger.

Two of the special difficulties of the Missions in Nigeria were noticed in the previous chapter, viz., the liquor traffic and the advance of Islam. The increase of mosques in the Yoruba Country and other parts of Southern Nigeria is a cause of much anxiety. The Christian stand against polygamy has always been a difficulty, even within the Church; and the Moslem laxity in this respect attracts many who realize that the old idolatry and superstition must fall before advancing civilization, and who have to choose between Islam and Christianity. At the same time, there has been a growing dissatisfaction with their own religion among the younger and more intelligent Mohammedans. Not knowing Arabic, they have been reading Sale's English version of the Koran, and find it quite different from what their own Imams tell them; and some have then been led to read the Bible. So doing, they cannot miss the significance of the contrast.

Christian influence on Pagans.

Meanwhile, the horrors of the old Paganism in the Niger territories, though undoubtedly lessened under the influence of British rule, have by no means ceased. Infanticide, human sacrifices, and even cannibalism, are still heard of in the remoter districts. But public opinion in the large Yoruba towns would condemn such things. Christianity influences the whole country indirectly, as the local kings and chiefs fully realize; and that indirect influence is not limited to social improvement. For instance, the Alake or principal chief of Abeokuta, who visited England in 1904, is actually a frequent attendant at church, although he makes no definite profession of Christianity; and he has more than once asked for a day or a week of prayer in some special circumstances of need. This Alake, whose name is Badebo, is a son of Sagbua, the famous chief who originally welcomed Townsend and Crowther to Abeokuta in 1846, and to whom Queen Victoria sent a Bible. That Bible perished in a fire, and King Edward, when Badebo came to England, gave him another to replace it.*

The Native Christian Community.

Notwithstanding all difficulties both from the outward environment and from the natural aversion of the human heart from a religion that asks for devotion to a holy God, the Mission in Nigeria has continued to prosper, through the divine blessing, in all its departments. In sixteen years there have been 34,000 baptisms of adult converts after due individual instruction; and the yearly return has continually increased, the number in the first of the sixteen years being 460, and in the last of them 5860. The last total of the Christian communities connected with the Anglican Church was, baptized members, 51,750; catechumens, 22,900; making over 74,000 adherents. There are now 71 African clergymen, of whom 57 are supported by the native Church; and 784 African lay agents, of whom 473 are similarly supported. The contributions of the Christians amounted in 1914 to £22,418. In seven years (as reported to the Synod in May, 1914) the number of churches had increased from 101 to 358, and of other buildings for worship, from 167 to 315. The general progress is strikingly illustrated by the facts stated in connexion with the 21st anniversary of Bishop Oluwole's consecration, June 29th, 1914. His single share in the work as an Assistant Bishop had included the ordinations of fifty deacons and fifty priests (of course, partly the same individuals), and the confirmation of 13,000 people. Three years before this, Bishop Oluwole gave the Synod an interesting review of fifty years' history of the Colony and the Mission, which was printed in the *C.M. Review* for November, 1911.*

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* See the account of the reception of the Alake by the C.M.S. Committee, *C.M. Intelligencer*, July, 1904.

The C.M.S. Missions in this great diocese are for convenience grouped in three divisions, practically continuing the old practice of the Society's Reports, viz., the Yoruba Mission, the Niger Mission, and the Northern Provinces Mission. Under the first of these three divisions, one of the most notable advances in recent years has been in the Jebu country, where the Mission was undertaken, and is carried on, by the Lagos Church itself. At the very beginning of our period, Mr. (now Bishop) Hamlyn compared that district to Uganda; and the resemblance has been much greater since then.† The pastoral care of the converts in the Yoruba section of the Mission (of which the Jebu work is a part) is now almost all carried on by the local Church Councils, while the schools are still chiefly in the Society's hands. But the English ladies exercise an influence upon the African women and girls, both by visiting and by teaching, which cannot be measured. The Church in the Yoruba Country is deeply indebted to Mrs. Wood, Mrs. Fry, Miss Boyton, Miss Thomas, and many others. The Training Institutions are of great importance in supplying catechists and pastors; and also school teachers, male and female, for there is everywhere a demand for education, and the Government by a new educational code has lately recognized the importance of religion. This view was expressed in these striking words:—

Pastoral Work.

Work of English Women.

> "The examples of India and China, as well as of Africa, appear to demonstrate that purely secular education, and even moral instruction

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* See also his latest survey of the work, given to the Synod in May, 1915, and printed in the *C.M. Rev.*, Oct., 1915.

† See Archdeacon Melville Jones's article on the Mass Movement, *C.M. Rev.*, Feb., 1914.

divorced from religious sanction, among races who have not the atmosphere which centuries of Christian ethical standards have produced in Europe, infallibly produce a class of young men and women who lack reverence alike for their parents, their social superiors, their employers, or the Government. . . . It remains more than doubtful how far the African is capable of being restrained by moral precepts divorced from the incentive of religious sanctions."

This is very satisfactory. Of course the Government makes no distinction of creed or denomination. Only what may be called "common Christianity" is meant.

The Oyo Training College.

The Training College at Oyo, under Archdeacon Melville Jones, is naturally one of the most important agencies in the Mission. Bishop Tugwell reports that since its establishment in 1896, the total number of students has been 240, of whom 85 are now at work, and 124 are at present under training. Of the 85, ten have been ordained; two are tutors in the College; 23 are catechists; and 50 are schoolmasters or Scripture readers. Every student has to take his full share in the work of cooking, washing, gardening, &c., &c., so that the cost to the Mission is reduced to a minimum, and when the student goes into work he can shift for himself,—so that "the dignity of labour is daily and hourly emphasized."

Lagos Bookshop.

One of the agencies in this Mission, which has a success almost unique in C.M.S. experience, is the Lagos Bookshop, with its branches at interior towns. It pays its way and leaves a profit. In the year ending March, 1914, it sold no less than 5227 English and 11,512 Yoruba Scriptures, 12,000 Yoruba Prayer Books, 13,945 hymn books, besides a large amount of general literature. The printing press produced a Yoruba History of Lagos and other works, and prints a weekly paper, *The Nigerian Pioneer*. A Revision Committee is engaged on the Yoruba New Testament, and much new translational work is being done by different missionaries in various languages.

Desire for a Higher Life.

The general movement in favour of Christianity is not the result of a sense of sin or of a desire for a Saviour. The people do aim at a "higher life," but this phrase in their lips too often means something very different from its meaning in ours. They want social advancement, and they see that the old heathenism is out of character with it. But this feeling must be taken advantage of. If it leads to inquiry, that inquiry will certainly open the eyes of some. Accordingly we read, "Every nerve is being strained in the Mission to cope with the situation, and the number of teachers is gradually increasing. But much has to be left undone because of the lack of agents. In one district alone only six of the twenty-five churches have a resident teacher; in another there are but seventeen agents to work fifty-five churches which supply seventy towns and villages; in a third, there are congregations numbering between 300 and 400 with no resident teacher, dependent on two visits a month from one living fifteen miles away; and so on." * Much will depend upon the spiritual life of the regular congregations. A "mission," conducted by the Rev. and Mrs. F. Trevelyan Snow in 1913–14, seems to have been attended with real blessing; and at a Convention on "Keswick" lines held at Lagos in July, 1914, more than 1000 requests for prayer were handed in. This Convention was planned by the Rev. T. A. J. Ogunbiyi, after his visit to Palestine and to England. After all, it is the power of the Spirit of God in the Church that is the great need, as everywhere else.†

Niger Delta Pastorate.

The Niger Delta Pastorate, under Archdeacon D. C. Crowther at Bonny, continues self-supporting, and its adherents have increased year by year, now numbering nearly 9000, with six native clergymen. The senior pastor (except the Archdeacon), the Rev. J. Boyle, died in 1909.‡ The visits of Bishop James Johnson, who has general oversight of all the work in the Delta, including the Brass District and also Benin,§ have been much appreciated. Readers of the early history of the Niger Mission will remember that nearly half-a century ago the king of Brass, whose name was Ockiya, invited Bishop Crowther to start a mission there. Its history has been chequered, but it is interesting to record that in 1911 a son of Ockiya was ordained by Bishop Johnson. A Theological Institution was opened in 1912 as a memorial to Bishop Crowther, costing the Native Christians £1200. The late Rev. Dr. Allan, who visited West Africa in behalf of the Society in 1902, brought back an interesting collection of relics and curios illustrative of the old idolatry and cannibalism of the Delta, which he presented to the University of Oxford, and they can be seen in the University Museum. But a much greater token of missionary success is that at the notorious juju-town to the north-east of the Delta, where the enormities were so glaring that the British authorities destroyed the oracle, there is now a congregation (Presbyterian) of a thousand souls, with a former juju priest as one of the leaders.

On the Middle Niger.

The work up the Niger, between the Delta and the confluence of the Kworra and Binue Rivers, may be regarded as the Mid Niger Mission. Its centre has always been Onitsha, the oldest station on the river, first occupied in 1857. In Bishop Crowther's time there was little to encourage in these districts, and his mission agents themselves were not satisfactory; but a complete change has come over the whole work in recent years. English and African missionaries are labouring side by side, and

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* From the C.M.S. Report, 1914.

† There are some interesting papers on West African questions in the Pan-Anglican Reports, Vol. IV., Section D; among them, Bishop J. Johnson on Missions and Native Customs (S. D. 3 (f)); Bishop Oluwole on Pastoral Care of Converts (S. D. 2 (i)), and on Evangelistic Work (p. 24); Archdeacon Melville Jones on Equal Evangelization of Sexes (p. 146).

‡ He had lately returned from England, where he was a conspicuous figure at the "Africa and the East" Exhibition. "He had endeared himself to all" who were engaged in it.

§ On Benin, see Bishop Johnson's Report, *C.M. Review*, Nov., 1913.

the influence of Christian women from England has been most helpful, such as Miss Maxwell, Miss Warner, Miss Hornby, Miss Martin, Miss Holbrook, Miss E. Dennis—to name only those of oldest standing. Their work is the more important because throughout the Ibo Country the men largely outnumber the women among the Christians—which leads to perplexing marriage questions and other difficulties. In this middle Niger district, and in the north-eastern part of the Delta which adjoins it, lie the spheres of Archdeacon Dennis, the Revs. S. R. Smith, G. T. Basden, J. C. R. Wilson, H. Proctor, and J. D. Aitken, Mr. Cheetham, and others who have done no less zealous service, though for a shorter time; while Dr. Druitt's Medical Mission has naturally been one of the most effective agencies. Sir F. Lugard laid the foundation stones of the Dobinson Memorial Dispensary and the Hill Operating Theatre (in memory of Archdeacon Dobinson and Bishop Hill), near Onitsha, in February, 1913. Onitsha has now its own Church Council, and in 1907 the Christians sent to the Society £257 in commemoration of the jubilee of the station. Towns and villages all over the territory on both sides of the river have now their little bands of converts, including the Ijaw and Sobo countries, where Mr. Proctor, Mr. Aitken, and Mr. Reeks have been doing good work. The first confirmation in the Ijaw District was held by Bishop Tugwell in January, 1915. The demand for more teachers is persistent, and the openings are most inviting. There is, in fact, almost a "mass movement," constituting a most urgent call for reinforcements. Mr. Aitken reported only a year ago that in a few months he had registered 2000 people who had thrown away their idols.*

Church Organization.

The Church Councils at Lagos, Abeokuta, Ibadan, and other centres, and the Delta Pastorate, have prepared the way for the complete synodical organization of the diocese. In 1906, at a large meeting of clergy and laity at Lagos, a draft constitution was approved,† and the Synod has met yearly from that time. All licensed clergy in priests' orders are members of it, and lay delegates from the congregations. Subject to certain conditions of parochial organization, the right of representation depends on the support of the clergy. A congregation raising £200 is entitled to four delegates, and smaller contributors in proportion; and poor congregations may combine to secure a delegate jointly elected. The Synod appoints a Diocesan Board to assist and advise the Bishop; and Patronage Boards are formed on the Irish and Colonial system. District Councils deal with local affairs. The four chief ones above mentioned are now financially and administratively independent of the C.M.S.; while others, which still partially depend on it for funds, have chairmen appointed by the Mission who in case of need could exercise a veto. The reports of the proceedings of the Synod have shown an excellent spirit, and no little practical wisdom in the administration of the Church. In 1906, six bishops on the West African coast met and discussed the possibility of forming an ecclesiastical province. They adopted resolutions in favour of it, and also agreed upon important regulations touching marriage, discipline, education, etc. But the way has not opened for the full development then contemplated.*

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* A sketch of the Ibo Mission for 50 years from its commencement in 1857, by the Rev. G. T. Basden, appeared in the *C.M. Review* of March, 1907, with a striking diagram-map.

† This constitution is fully described in an interesting article by Mr. Baylis in the *C. M. Review*, March, 1907.

NORTHERN NIGERIA.

Advance into Hausa States.

We must now take up the Mission in Northern Nigeria separately. Bishop Tugwell's first attempt to extend it into the Hausa States, in 1900, met with a repulse. At first the outlook was promising, the party being well received at the important town of Zaria, and the good knowledge of Hausa attained by Dr. Miller during a preparatory visit to Tripoli proving very useful; but although they reached the still more important city of Kano—a great centre of trade said to be older than London!—they were immediately expelled by the Mohammedan Emir there. Later, they were also expelled from Zaria, and after almost a year in Hausaland they were compelled to return to the Niger.† Subsequently, the murder of an English officer, and the protection of the murderer by the Emir of Kano, led to General Lugard having to march against that city; and for some time the British authorities, while showing personal kindness to the missionaries, declined to permit their advance. But Dr. Miller and others—including the Revs. G. P. Bargery, F. H. Lacy, and W. P. Low ‡—were again and again at Gierku and other places, and while distressed at the "loathsome mixture" of Pagan superstition and Moslem bigotry which they encountered—lantern pictures of the Crucifixion being received with peals of laughter,—they persisted year after year; Dr. Miller giving much time to Bible translation in the Hausa language, whose "wonderful beauty and wealth" charmed him. The first convert was a lad who had been on pilgrimage to Mecca, and had been disillusioned there. After two years with Dr. Miller he was sent to the Training Institution at Oyo, and there he was baptized by Bishop Tugwell in August, 1904. In 1905 the Mission

Repulses and Difficulties.

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* The whole history of the native Church in West Africa, and the possibilities of further development, were discussed by Archdeacon Melville Jones in the *Int. Rev. Miss.*, April, 1912.

† The letters from this first Hausaland party appeared in the *C.M. Intell.* and *C.M. Gleaner* of 1900.

‡ Mr. Low was mentioned in an official dispatch for his "gallant conduct" when an outbreak occurred in which the British officer in command was killed. He was the first to hear the news, and made a hazardous journey by bicycle and horse to the place, where, knowing the language of the people, he had a chief share in restoring order.

First converts.

again advanced to Zaria. Inquirers now came forward, one by one, and in April, 1907, two Mohammedan mallams were baptized. Dr. Miller wrote, "Many are beginning to seek after God; many are convinced, but dread what it involves to be a Christian."

New Cambridge Mission.

In 1907 an interesting new Mission in the Bauchi highlands, where the population is Pagan, was begun in the following circumstances. About the year 1904 a small band of young Cambridge men whose hearts had been moved by the call from unevangelized races, associated themselves in an effort, independent of any other organization, to plant a Mission in some place which had never been reached by the Gospel of Christ. It was to be interdenominational, and to seek for support from none beyond themselves. The missionary members of the party were to be maintained, if necessary, by the other members of the Band who were unable to go abroad. It was a noble ideal, but the practical difficulties which arose in reducing it to action were soon manifest. Two members of the Band, which came to be known as the "C.U.M.P." (Cambridge University Mission Party), were sons of Prebendary Fox, the C.M.S. Hon. Sec. (one a curate with Canon Lillingston of Hull, the other in training for the medical profession). The Band were thus naturally led to consult Salisbury Square, and the result was an affiliation with the Society, by which a district in the Niger Mission was assigned to the Party, whose missionaries supported by it should be on the roll and under the regulations of the C.M.S., subject in special cases to the approval of the C.U.M.P. Committee. The first to go out in 1907 was the Rev. J. W. Lloyd, son of a well-known supporter of the Society in South Wales. The next in the same year was the Rev. G. T. Fox, and work was shortly begun at Panyam among the Pagans of the Bauchi highlands. A third member of the Party, the Rev. C. H. Wedgwood, followed, and before long a new station was opened at Kabwir. Two wives and three other members of the C.U.M.P. have since been added, the Rev. L. N. Green and Dr. J. C. Fox in 1909, and the Rev. E. Hayward in 1911; but Mr. Green has since retired. It was a great sorrow when Mr. G. T. Fox died before the closed gates of Kano in 1912.

The missionary success of this little Band has been large. Besides winning the confidence of suspicious tribes, and translating portions of the Scriptures into two new languages, it has a record of baptisms remarkable in view of difficulties and discouragements which have come as often from the white man's influence as the black man's prejudice; and strong foundations have been laid for the wider and higher upbuilding which will surely follow. Bishop Tugwell went to Kabwir in April, 1915, and confirmed 22 persons, including seven young married couples.

In 1910 Dr. Miller had leave from the British authorities to visit Kano again, and took with him his Christian mallams. One of these mallams subsequently went alone to another town, in a district closed against white missionaries. But Kano had again to be abandoned, and it is only now that there is at last a prospect of the Mission being allowed to approach the city. It must be borne in mind that these northern provinces are in fact protected native States, similar to the native States of India. The British officials are, as in India, called Residents, and the actual administration is partly in native hands; whereas in Southern Nigeria the officials are called Commissioners, and there are no "sultans" or "emirs." This no doubt accounts in part for the Government restrictions on missionary work; yet it must be frankly added that some of the Residents are confessedly opposed to Christian effort in Moslem districts.* But Dr. C. H. Robinson, who himself visited the Hausa country after his brother J. A. Robinson's death, considers that the best hope for West Africa would be "the conversion of the Hausas and of one or two other races in the interior, who possess a strength of character which is not to be discovered amongst the peoples in the coastal districts." † Meanwhile, at Zaria and elsewhere, there have been further baptisms, and the converts have shown steadfastness and zeal. An interesting recent development is the gathering of 115 Christians and inquirers into a new village by themselves, which is called Gimi. Dr. Miller reports warmly on this experiment. Among recent recruits to the Hausa Mission is a New Zealand clergyman, but an Oxford man, the Rev. Leonard S. Kempthorne, son of the Rector of Nelson Cathedral.

Moslem Sultans and British Officials.

Christian Village.

All this while, good work has been going on in the older parts of the Northern Nigeria field, at Lokoja, and in the Nupé country, and at Bida, the scenes of many visits by Bishop Crowther in former days. Quite recently, the hitherto unpromising outlook has much changed, and a widespread spirit of inquiry is now visible, almost like that in the Ibo or the Yoruba Country. People are building churches and schools for themselves, and begging for teachers. Mr. Alvarez, who was transferred from Sierra Leone to Northern Nigeria in 1901, has been in principal charge, to the great advantage of the work. The Bishop also appointed Mr. Macintyre Archdeacon, but he has been invalided home, and will probably work in Egypt or Palestine.

Lokoja and Nupé.

Other Missions have begun work during these years in Northern Nigeria, the most important being the Sudan United Mission, an interdenominational organization. Their principal field of labour is up the Binue, mainly among the Pagan population. From time to time all the Missions, including the C.M.S., have met in conference and discussed matters of common interest in the practical arrangements of the work and such subjects as the liquor traffic and polygamy.‡ Bible translation has also been done in

Other Missions.

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* See Dr. Miller's article, "Northern Nigeria: Two Outlooks," in the *C.M. Rev.*, July, 1909.

† *History of Christian Missions*, p. 299.

‡ An interesting account of one such Conference at Lokoja over which Bishop Tugwell presided, appeared in the *C.M. Review*, Nov., 1910, under the title, "Where Niger and Binue Meet."

combination;* but in Hausa almost everything is the work of Dr. Miller. Similar gatherings, it should be added, have taken place in Southern Nigeria. Of course the Roman Catholic Missions always stand aloof from such co-operation; and their influence in Nigeria is unhappily rendered doubtful by their laxity regarding heathen customs.

Testimony of Lugard and Johnston.

This brief account of the Society's West Africa Missions may be fitly concluded by quoting utterances of Sir F. Lugard and Sir H. H. Johnston. The former, in his Report to Government in 1906, wrote as follows touching the friendly attitude of the Emir of Zaria:—

> "This friendly attitude and the remarkable results achieved are probably and almost entirely due to Dr. Miller's exceptional tact and personal influence, together with his absolute mastery of the Hausa language. . . . The Resident . . . cannot too warmly express his gratitude to Dr. Miller. . . . The Emir himself has apparently formed a close friendship with Dr. Miller, and invites a frank expression of his opinions on social abuses which come under his notice. I believe that a very great deal of good has resulted."

And Sir H. H. Johnston, in a review of Mr. E. D. Morel's book on Nigeria, expressed disagreement with that gentleman's criticisms on some of the C.M.S. work, and added, "In fact, the C.M.S. for good or for ill, has done more to create British Nigeria than the British Government."

Lastly, let it be suggested that the *Western Equatorial Africa Diocesan Magazine*, a monthly periodical admirably edited by Mr. Watson of Newcastle, should be read by all who are interested in West Africa.†

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* See Archdeacon Dennis's very interesting account of the Union Ibo Bible, completed in 1912 after seven years' labour, *C.M. Rev.*, April, 1912.

† To be had from Mr. W. Watson, 15, Grosvenor Place, Newcastle-on-Tyne. Price 2/6 a year.

CHAPTER VII.

C.M.S. MISSIONS: EAST AFRICA.

British East Africa: Mombasa, Frere Town, &c.—German East Africa: Progress Prior to the War—British East Africa: the Interior—Kikuyu District—Kikuyu Conference.

PART II.
Chap. 7.

Diocese of Mombasa.

IN the same year in which the C.M.S. kept its Centenary, the proposed division of the Diocese of Eastern Equatorial Africa, over which three bishops, Hannington, Parker, and Tucker, had presided, was carried out, and the two dioceses of Mombasa and Uganda came into being. Bishop Tucker retained Uganda, and the Rev. W. G. Peel was consecrated for Mombasa on St. Peter's Day, 1899. For nearly twenty years Mr. Peel had worked in India, and had been Secretary at both Madras and Bombay; and his varied experience and high reputation pointed him out as the right man for a post of peculiar difficulty.*

The Diocese of Mombasa comprises extensive territories in both British and German East Africa, inhabited by numerous tribes speaking different languages and dialects, and without any of the comparatively advanced organization of a kingdom like Buganda.

BRITISH EAST AFRICA—THE COAST DISTRICT.

Frere Town: a retrospect.

The neighbourhood of Mombasa itself, the port of British East Africa, had been the scene of the labours of Krapf and Rebmann, the first missionaries in that part of the world (1844); and when the Society revived the old Mission in 1874, it was primarily to receive freed slaves, rescued by British cruisers from the Arab slave ships then infesting the coast. This work was undertaken at the request of Sir Bartle Frere, who negotiated the treaty with the Sultan of Zanzibar which eventually brought the East African slave trade to an end; and the settlement, founded by the Rev. W. Salter Price, was named Frere Town accordingly. The success of Mr. Price's work was strikingly illustrated when, ten years later, a fresh cargo of rescued slaves was brought in; the men who received and attended to them and taught them being their predecessors of ten years before. Besides Frere Town itself, use was also made of the old station of Rabai, fifteen miles inland, where

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* P.S.—April, 1916. Bishop Peel's death is a heavy loss to the Mission.

Rebmann had lived nearly thirty years in the old days with his handful of converts; and thither gathered large numbers of fugitives from the domestic slavery of the country, who were ransomed by the British East Africa Company compensating the owners. Evangelistic work was also carried on among the neighbouring tribes; Giriama and Jilore became familiar names in C.M.S. publications; and the patient and prayerful labours of Douglas Hooper, H. K. Binns, W. E. Taylor, and many others, and of a succession of devoted women, bore definite fruit.

The East African Christians.

Bishop Peel had heard much that was unfavourable about the Mission before he reached Africa, but he was encouraged beyond expectation by what he saw. His long Indian experience had taught him the mistake of judging a people only just come out of the darkest superstition and the grossest immorality by a standard scarcely applicable to our home population with all the advantages of its environment. And the development of trade on the coast had brought a motley multitude in which the little bands of native Christians, with all their real imperfections, were comparatively as lights in the darkness. Archdeacon Binns, in 1910, with a local experience of thirty-five years, wrote of the village of Rabai, "The change in the country is marvellous. The difference in the attitude of the whole people towards the religion of Christ, the growth in grace of many, the happy Christian homes, the sight of Christian mothers taking their little ones to church daily, the voices raised in prayer at our prayer meeting, the attendance of so many at the Lord's Table—these things cause me to thank God and take courage." Recently there has been a hopeful movement among the surrounding tribes, particularly in the Digo Country to the south; and the whole number of baptized Christians in the Coast district exceeds 1400, besides a large number of catechumens.

Inland Missions: Taita, &c.

Further inland are the Missions in the Taita country, where Mr. Wray laboured so patiently for thirty years, until he became in an unusual degree the father as well as pastor of a people transformed from the most degrading heathenism.* Excellent work has been done by Mr. Vladimir Vassil Verbi, a Bulgarian by birth, but now in English orders, with his wife and her sister (who went out in 1896–7 as the Misses Mayor); also by Mr. Maynard, one of the zealous missionaries of the New South Wales Association.

Mombasa town.

Mombasa itself is mainly a Mohammedan town, and the work has been as difficult as at (say) Peshawar; but here also there are now very hopeful signs, such as more than one hundred men in baptism and confirmation classes, and the first baptisms of immigrants from India. Among the developments of our period have been the Mzizima Hospital, worked by Dr. Shepherd, the Buxton High School, opened by Mr. Victor Buxton in 1904, and the East African Industries Company, formed by the same valued friend for the good of the people, of course independently of the

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* See the remarkable testimony of an English officer, *C.M. Gleaner*, Jan., 1916.

Mission.[*] But the chief outward and visible sign of the Christian occupation of the coast is the new cathedral, built as a memorial to Bishops Hannington and Parker and the Rev. Henry Wright, which was dedicated on May 31st, 1905. It is an imposing structure with a strikingly Oriental effect. It is a notable fact that while many older mission fields, and colonial dioceses too, are as yet without central churches that can be dignified with the name of cathedrals, the comparatively young dioceses in East and Central Africa have four, viz., Uganda, Mombasa, Zanzibar, and Likoma. The latter two are of course fruits of the Universities' Mission; and the Likoma cathedral, on an island in Lake Nyasa, was, like that in Uganda, to a large extent built by the native Christians themselves.

The four Cathedrals of East Africa.

African Clergy.

The death of one African clergyman, the Rev. W. H. Jones, should be mentioned. Some sixty years ago he was rescued from a slave-ship by a British cruiser, and taken to Bombay, whence he was sent, as were others, to the C.M.S. Mission at Nasik, where he was educated and baptized. In 1864 he and another ex-slave, Ishmael Semler, were sent to Mombasa to work under Rebmann. Both were ordained by Bishop Hannington in 1885. Jones accompanied Hannington on his last journey, and brought back the news of his murder, the returning caravan being preceded by the flag inscribed with the word Ichabod, which has been shown at missionary exhibitions all over England. He died in 1904.[†] Semler is still at work after fifty years on the coast.[‡] A third African, J. R. Deimler, was ordained by Bishop Tucker in 1896, and a fourth, Lugo Fussell Gore, by Bishop Peel in 1903.

GERMAN EAST AFRICA.

German territory, Mpapua, &c.

Turning to German East Africa, we find ourselves in a growing and deeply interesting Mission, though one of the least familiar to C.M.S. members and friends. When the first party for Uganda went up country in 1876, one man was left at a place called Mpwapwa,[§] some 250 miles from the coast, recommended for an intermediate station by Captain Cameron, who had lately made one of the earliest journeys across Africa. In the two neighbouring districts of Ussagara (or Ukaguru) and Ugogo, the work has been carried on ever since; and the name of Mpwapwa has been familiarized at home through its adoption by the first of the bands of young laymen formed to promote Missions in our parishes. The Mpwapwa Band of St. James's, Holloway, has had many imitators.

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[*] An interesting account of the East African Industries, by Mr. Buxton, appeared in the *C.M. Rev.*, Jan., 1909. See also Col. Kenyon's article, Jan., 1914.

[†] Mr. Joseph Chamberlain, when he visited East Africa in 1902, was much interested in Jones, and in the Mission generally.

[‡] The Rev. G. W. Wright says, "In spite of his years Mr. Semler confronts the mixed crowd in the market-place with boldness and vigour"; and adds the interesting fact that in working among the Indian immigrants at Mombasa he was assisted for a time by a convert of Dr. Pennell's from the Afghan Frontier, Sheikh Allah Bakhsh, who was one of the medical students at Bannu.

[§] This was the old spelling. It is now spelt Mpapua.

Bishop Peel's journeys.

British and Australian and Canadian missionaries have worked together in these districts, and Bishop Peel's letters describing his visits to the country have been of singular interest. It was here that he started his plan of self-sacrifice on the simplest scale, each Christian family, on sitting down to its principal daily meal, taking a certain quantity of the food and putting it aside then and there as God's portion. In 1899 there were 200 baptized converts. The returns for 1914 give 1300 baptized and nearly 4000 catechumens.

Should this Mission be given up?

When the Society was faced with heavy deficits a few years ago, the question was gravely considered whether this work could be handed over to another Society. There would be a distinct advantage in concentrating upon British East Africa; and there were active German Missions in the German territories, while the U.M.C.A. was at Zanzibar and in the adjoining districts to the south. But in view of the whole past history, and of Bishop Peel's reports, it was felt impossible to abandon such a work; and this decision has been rewarded by the definite progress that has been achieved in the last three or four years.

Other Missions.

In the *C.M. Review* of March, 1913, the Rev. Dr. T. B. R. Westgate, a C.M.S. missionary from Canada, gave particulars of all these Missions. His figures were for 1912, and were taken from the German official *Adressbuch*. The C.M.S. was credited with 20 missionaries and 1053 Christians; the U.M.C.A. with 32 missionaries and 4149 Christians; five German Societies together, with 225 missionaries and 10,500 Christians; the three Roman Catholic Missions with 315 missionaries and 34,000 Christians.

Meanwhile, far away to the west, at the south end of the Victoria Nyanza, there was a small Mission in the country of Usukuma. Although in German territory, and nominally in Bishop Peel's jurisdiction, this had been worked from Uganda; and it had its own historic interest as being at the place where Alexander Mackay died. But its isolation, and the neighbourhood of the Africa Inland Mission, led to the two C.M.S. missionaries being transferred to Uganda in 1909, and the handful of converts being committed to the care of the A.I.M.

Recent Progress.

Bishop Peel's letter received early in 1914 was accompanied by a remarkable little map of the Mission in German East Africa, constructed by his daughter on the spot.* It shows that the district allotted by the comity of Missions to the C.M.S. extends some 250 miles east and west, and about 100 miles north and south; and in that area there are no less than 370 dots of different shapes indicating stations, out-stations, &c. In every one of these, the Bishop wrote, reading and writing were being taught, in some cases three times a week, in others only once a fortnight; and in every one there were *some* converts under instruction for baptism, it might be one hundred, it might be half a dozen. In the joint report, signed by Archdeacon Rees and Mr. Doulton, the 370 become 405, showing that the map actually understated the facts. The Mission had profited much by the Pan-Anglican grant, out of which good school-buildings had been erected. Some particularly interesting illustrations of work and its fruits are given. Such are "the celebration of Holy Communion for three or four Christians in an isolated station by the light of a hurricane-lantern, with the verandah of a native beehive hut for a sanctuary, and the missionary's beast of burden eating his corn a few yards away"; the special service on Sunday mornings for old people at Berega, and the Bishop addressing 170 of them, but no hymns as they could not sing; the simple medical work which a convert named Danieli, trained by Dr. Baxter, carried on during the doctor's furlough, "under Miss Spriggs's superintendence"; the spirit of the catechumens, who regard it as their obvious duty "to take the Christian message anywhere"; and "the tiny *god-houses*, once much in evidence in gardens, now scarcely ever seen." In other reports, several individual native teachers have been highly spoken of. Mr. Doulton, for instance, wrote of the "faithfulness" of one, his "example to the flock," "his true witness for Christ by life and word."

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* See *C.M. Review*, Sept., 1914.

Laymen ordained.

During Bishop Peel's visit to German East Africa in 1913, he ordained three lay missionaries of long experience, Mr. J. H. Briggs, Mr. D. Deekes, and Mr. E. W. Doulton, giving them deacons' and priests' orders on successive Sundays; and he appointed the Rev. D. J. Rees Archdeacon. Mr. Deekes, it will be remembered, was the one missionary with Alexander Mackay when he died in 1890. Mr. Doulton is a Sydney man, sent by the New South Wales Association, and was one of the first to offer when the C.M.S. Deputation went to Australia in 1892.

German Influence.

All through these past years the German authorities were not only vigorous in developing the country,—the railway from the coast already nearing Tanganyika,—but also were courteous and friendly to the Society's missionaries in their territory. Latterly they urged the missionaries to push forward the education of the people, avowing their preference for Christian employés rather than Mohammedans, while if the former class were not available the latter must be taken. A remarkable testimony to the success of the C.M.S. schools among the Wagogo was given by First Lieutenant Styx, a German official, in 1907. The upper classes were being taught German; but the religious instruction was given in Kigogo, the native language, which the Mission had reduced to writing for the first time.* In 1910 the German authorities ordered all chiefs, and their heirs, to learn to read

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* See *C.M. Gazette*, Sept., 1907.

PART II. Chap. 7.

and write. A Swahili seminary was lately opened,—the Berlin Society, the Moravians, and the C.M.S. working together,—which should facilitate the general adoption of Swahili as the *lingua franca* for the whole country. This was arranged in 1911, when Missions' Inspektor Axenfeld visited East Africa.*

It must be regretfully added that the chief difficulty of the Mission has been with the Roman missionaries, who, as in so many other parts of the world, have passed by Pagan tribes as yet unreached in order to induce the Anglican Christians to join them.

So far, until the War broke out. The only information since received is given in the Appendix.

BRITISH EAST AFRICA: INTERIOR.

Advance of the Uganda Railway.

We must now go northward again into British East Africa, still in the diocese of Mombasa. The advance of the Uganda Railway, and the inviting highlands and fine climate through which (after the first 100 miles) it passed, naturally attracted, not only European settlers and sportsmen, but also Swahili traders from the coast, who are all Moslems, and who everywhere spread their religion. Several Christian Missions, however, have been established during the period under review in the Ukamba and Kenia provinces, the principal ones that are Protestant being those of the C.M.S., the Church of Scotland, and the Africa Inland Mission, the latter an interdenominational organization with bases in both England and the United States; and the Roman Catholics are also strong. About 1900 there begins to appear in the C.M.S. Reports the now famous name of Kikuyu, which is the central and healthy district in which is situated Nairobi, now the capital of British East Africa. Mr. A. W. McGregor, who had worked at Taveta with Mr. Steggall, was commissioned in that year to go forward and prospect with a view to a C.M.S. Mission among the Wa-Kikuyu, one of the largest tribes in the country. He found at Nairobi the headquarters of the railway, and a fine field for missionary work; and there also, shortly afterwards, the C.C.C.S. located a chaplain for the European community. In 1902 Mr. McGregor was joined by the Rev. H. Leakey, and in the following year he went forward into the Kenia Province, a country dominated by the mighty mountain of that name. Mr. G. Burns, of the New South Wales Association, followed at Nairobi; and other stations have since been opened. Canada sent two brothers, the Rev. E. W. Crawford and Dr. T. W. Crawford; and other missionaries have since been added. Meanwhile the centre of the Church of Scotland Mission had been fixed near a station on the railway twenty miles from Nairobi, to which had been given the properly tribal and district name of Kikuyu.† Mr. McGregor's station,

Kikuyu District.

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* See *C.M. Review*, Feb., 1914, p. 107.

† An excellent account of the Kikuyu country and its people, by Mr.

Weithaga, is progressing well. The British authorities have chosen two of the Christians to be chiefs of districts; and one of them signalized his appointment by strong measures against drink and immorality. Mr. McGregor writes that the Kikuyu people are distancing all the other tribes:—

> "Kikuyu workmen are now found engaged in all kinds of employment to the satisfaction of their employers. Perhaps no other tribe in East Africa save the Baganda can show such a record of service by members of their tribe. Kikuyus are found working in the engineering workshops, at the carpenter's bench; as High Court interpreters, in the Medical Department of the Government; as clerks in government offices; in the post office as telegraphists, &c."

Mount Kenia.

Of the country round Mount Kenia a most interesting account is given by Mrs. Crawford—who as Miss Grimes is so well known through her sacred poetry, and who has been a pioneer missionary to new tribes with her husband, the Canadian doctor—in her excellent book, *By the Equator's Snowy Peak*.* At Kahuhia, where the British Government station is called Fort Hall, the veteran Douglas Hooper, though almost a wreck physically, continues his devoted labours for the Africa which called him from Cambridge thirty years ago; working largely through the energies of his wife as a medical missionary. It is a happy thing that he is now being joined by his son (the child of his first wife, "Edith Baldey"), the Rev. H. D. Hooper, who was born in Africa. In some of these districts the celebrated warlike tribe, the Masai, are met with. The results of the work cannot be compared with those in Uganda, but the returns of 1914 give some 330 baptized Christians and about 500 catechumens.

Kikuyu Conference.

It was with the view to avoiding as far as possible the puzzling of such relatively simple and ignorant people with the differences that separate Christians, and of preparing the way for the future formation—if God bless the plans—of an united Christian Church, —that the Kikuyu Conference of 1913 was held which has led to so much controversy at home. But this important matter is noticed at length in Chap. XL.

Literary Work.

Varied translational work has been accomplished in the different parts of this great diocese. The important language is that of the coast, Swahili, which the Government are fostering as a general medium of communication. At Mombasa much has been done in the form of it spoken there, which is regarded by some as differing sufficiently from the Swahili of Zanzibar to require a distinct version of the Bible and Prayer Book. Both the New and

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McGregor, appeared in the *C.M. Review*, Jan., 1909. Also see his interesting letter in the *Gleaner* of Oct., 1915.

* Published by the C.M.S. The retirement of Dr. and Mrs. Crawford, owing to the latter's ill-health, is a great loss to the Mission. Bishop Peel's account of the country appeared in the *C.M. Intell.* of Aug., 1906.

Old Testament, and the Prayer Book, in this dialect, have been revised; commentaries on the Gospels written; the Pilgrim's Progress begun; a Swahili magazine edited. Mr. Binns and Archdeacon Hamshere have been thus busily occupied. In the language of the Taita country, Ki-sagalla, Mr. Wray produced the four Gospels, most of the Prayer Book, a hymn-book and two or three smaller books. There has been a joint committee for Kikuyu translations. In German East Africa, Australian and Canadian missionaries have revised the New Testament in the language of Ugogo. As everywhere, the Bible Society and the S.P.C.K. have printed and supplied these various translations.

The C.M.S. Staff.

In 1899 the missionary staff of the Diocese of Mombasa comprised 15 clergymen, 15 laymen, 18 wives, and 20 other women; total 68. The figures for 1915 are 25 clergymen, 3 laymen, 23 wives, and 18 other women; total 69. The change in the clerical and lay numbers is explained by the fact that several of the laymen have been ordained since. Of the whole 68 of 1899, 30 are still on the staff. The deaths have been only five. Only one man has been taken, a young layman who died almost immediately on landing. Three men lost their wives, Mr. Hamshere, Mr. Briggs, and Mr. Doulton, each of whom had married one of the women missionaries. All three have married again, this time also women missionaries. Also the wife of the Rev. A. R. Steggall died. But several men have retired who might in the African climate be called veterans. Dr. Baxter and Mr. Wray would be veterans in any Mission, with 36 and 30 years respectively; and Messrs. Burness, Cole, Taylor, England, Wood, and Luckock, Mr. and Mrs. Bailey, and Miss Brewer, all served over 20 years. Among the thirty of 1899 still at work, Mr. and Mrs. Binns have nearly 40 years to their credit, Mr. Douglas Hooper 30, Messrs. Deekes, Briggs, Archdeacon Hamshere, Doulton, McGregor, Maynard, Verbi, Mrs. Burns, Mrs. Leakey, Mrs. Deekes, and the Misses Deed, Wilde, Ackerman, and Lockett, 20 years or more.

Among those who have retired, Mr. Taylor will be remembered for his linguistic work; Mr. Wray for his long and patient service at Taita, before referred to; Dr. Baxter, and Messrs. Cole, Beverley, and Wood, for equally patient labour in Ussagara; Mr. Steggall as for several years the missionary at Taveta, the place at the foot of Mount Kilimanjaro recently captured by the Germans; Dr. Edwards as the first medical missionary at Mombasa; Mrs. Bailey (Miss M. Harvey) as having been the first of the modern band of women missionaries of the Society.

Australia is well represented in this diocese. New South Wales has sent Mr. Doulton, Mr. Burns, Misses Miller and Jackson; Victoria has sent Mr. Maynard, Miss Dixon, and Miss Good (now Mrs. Doulton). Canada also has sent good men, the brothers Crawford (before mentioned) and the Rev. Dr. Westgate.

On the effects of the War on the Mission, see the Appendix.

CHAPTER VIII.

C.M.S. MISSIONS: UGANDA.

NOTE.—*The name of Uganda is now used only of the whole Protectorate. The old kingdom is officially called by its local native name, Buganda, which is only a small part of the Protectorate. Busoga, Bukedi, Bunyoro, Toro, Ankole, and other native kingdoms, are in Uganda, but not in Buganda. The people are called Baganda, Banyoro, Batoro, &c., and one individual is a Muganda, a Mutoro, &c. The languages are Luganda, Lunyoro, &c. The term Waganda, which was common in earlier days, is the Swahili or coast word for the people, and corresponds with Baganda.*

The New Diocese of Uganda—Testimonies of Governors and Visitors—Four Christian Kings—Conversion and Death of Mwanga—Bones of Martyrs found—Bishop Wilkinson's Gifts—Progress and Extension of the Mission—Educational and Medical Work—The Cathedrals—Baganda Clergy and Evangelists—Baganda Christians—Roman Mission—Church Organization: Synod Meeting—New Heresy—Advantage of one Church—The C.M.S. Staff—Bishop Tucker: Retirement and Death; the Archbishop's Tribute.

The new Diocese of Uganda.

THE formation of the new Diocese of Uganda, by its separation from the rest of Eastern Equatorial Africa, coincided in time with local events of importance which gave promise of a new period of peace and progress. These events, the suppression of the Sudanese Mutiny, the capture and exile of the two kings, Mwanga and Kabarega, the near approach of the Uganda Railway, the arrival of Sir H. H. Johnston as Special Commissioner, and the arrangements made by him for the future government of the country, through the Kabaka, the Katikiro, and the Council of Chiefs, have already been noticed. A new era had arrived; and, as the C.M.S. Committee said in their Report, "The Christianity of Uganda, having survived the horrors of barbarism, had now to be tested by the enticements of civilization and trade." It was good that at such a juncture Bishop Tucker should be relieved of the charge of the varied work carried on in the immense areas of British and German East Africa, and thus be able to devote himself wholly, as he did with so much untiring energy and good judgment, to the care of the expanding Uganda Mission and growing Baganda Church.

Testimonies of Governors,

The results of the work were conspicuous. Sir H. Johnston, in his first official Report,* said, "The rapid spread of Christianity over Uganda is one of the greatest triumphs to which the advocates of Christian propaganda can point; . . . the difference between the Uganda of 1900 and the blood-stained barbarous days of Mtesa and Mwanga is really extraordinary, and the larger share is due to the teaching of Anglican and Roman Catholic missionaries." His successors have said much the same. Colonel Hayes Sadler, who followed in 1902, said before he left England that he had read the accounts of the Mission "with amazement"; and on his return two years later he said, "Now I have seen the work I am still amazed." Colonel Sadler proved a most sympathizing ruler, and when he left in 1904, a letter was addressed to him by the Bishop, Archdeacon Walker, and the Rev. Henry Wright Duta (Secretary of the Mengo Church Council), in which, after expressing their sense of the wisdom of his administration, they said:—"Your interest, not merely in the material development of the country, but in the intellectual and spiritual well-being of the people over whom you have been placed in the providence of God, we shall ever gratefully remember." Other Commissioners, Mr. G. Wilson for instance, and Sir H. Hesketh Bell, have also been friends to all good work. The latter, after leaving, wrote as follows to Bishop Tucker:—

> "Any success that may have attended my administration has been largely due to the good feeling and harmony that has prevailed among us all, and to the generous appreciation which we have all felt for each other's work. No one admires more than I do the wonderful results obtained by the C.M.S. in Uganda, and my heartiest good wishes accompany the continued progress of the work."

and of British Statesmen,

Visitors, too, have borne frank testimony to what they have seen. Mr. Herbert Samuel, who is now a member of the British Cabinet, wrote to the *Westminster Gazette* in 1902 a most graphic account, beginning, "It is profoundly impressive to attend a Sunday service here." Mr. Winston Churchill, when Under Secretary for the Colonies in 1907, visited Uganda,† and on his return, on two or three public occasions, expressed his admiration. "Coming into that community in the heart of Africa, it seemed to him as if he had come to a sort of centre of peace and illumination in the middle of barbarism and darkness; as if he had come into a new world where all the hopes and dreams of the negrophile and philanthropist had at last been fulfilled." This was said at a great meeting of laymen at the Church House, arranged by the C.M.S. Lay Workers' Union; but Mr. Churchill did not confine his praise of the Mission to audiences sure to be sympathetic. Almost immediately on arrival home he addressed the National

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* Extracts were given in the *C.M. Intell.*, Nov., 1900. Sir H. Johnston's book on Uganda was described at length in the *C.M. Intell.*, Dec., 1902.

† See a full account in the *C.M. Rev.*, Feb., 1908.

Liberal Club, and told the crowd of members there that while "in some parts of the Empire he had found the official classes distrustful of missionary enterprise," "in Uganda he found them very grateful." And no wonder! After referring to the "naked savages" met with en route through East Africa, he said, "Once in Uganda, you were in another world. You found clothed, cultivated, educated natives. You found 200,000 who could read and write, a very great number who had embraced the Christian faith sincerely, and had abandoned polygamy in consequence of their conversion."

and of Colonel Roosevelt.

Equally striking was the testimony of Mr. Roosevelt, who was in Uganda in 1910. He pointed out the "immeasurable advance" of even an imperfect Christianity upon the "Stygian darkness" of Paganism, thus rebuking "those who complain of or rail at missionary work in Africa" because of the "shortcomings" of native Christians. His article on the subject was written for the *Daily Telegraph*, and appeared in that paper on July 22 in that year. He wound up thus, "The result is astounding. . . . What has been accomplished by Bishop Tucker and those associated with him makes one of the most interesting chapters in all recent missionary history."

Death of Stanley.

Naturally Sir Henry Stanley watched the development of Uganda with almost paternal gratification. In 1901 he wrote to the three leading chiefs who were Regents a remarkable letter, in the course of which he said, "Your prayers and ours ascend and meet at the throne of God, and with one blessing He blesses you and us." He died in 1904, thankful for having had so large a share in opening up Africa.*

Indian Moslem soldiers in Uganda.

One remakable testimony of quite a different kind is worth recording. After the capture and exile of the rebel kings, in 1899, the Indian troops that had been sent to put down the insurrection returned to India. Some of them, Mohammedans, who were then posted at Quetta, went to the missionary there and asked for the Christian Scriptures, that they might discover what had produced such a people as they had seen in Uganda. They had actually found black Africans in the local military force who knelt in prayer night after night!—a thing to impress the Moslem mind.

Christian Kings of adjoining Countries.

The Uganda Mission has been so closely associated with the general history of the country for many years past that it is not easy to separate the story of the Mission from that of the kingdom. The education, installation, marriage, and investiture of the young Kabaka have been noticed in the previous chapter. But he is not

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* The general facts about Stanley's visit to Uganda in 1875, and his challenge to Christendom to send a Mission there,—which led to the C.M.S. enterprise,—are well known. But some deeply interesting additional particulars will be found in the *C.M. Intelligencer* of July, 1904, which appeared soon after Stanley's death. They were taken from an original communication from the Katikiro of Uganda printed in *Uganda Notes* (the local organ of the Mission), and from an article by Stanley himself in the *Cornhill Magazine* of Jan., 1901.

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the only local "king" who has publicly confessed Christ. Four kings of countries outside Buganda proper are also Christians. (1) The king of Toro, Daudi Kasagama, was baptized before our sixteen-year period, in 1896. (2) The king of Koki, Kamswaga, was baptized in 1900, taking the name of Edward Hezekiya; and his wife, who was named Keziya. They were confirmed by Bishop Tucker when he visited Koki a few months later. (3) The king of Ankole, Kahaya, was baptized in 1902, with his wife and several chiefs. Ankole, or Nkole, is the farthest part of the Uganda Protectorate, and borders on German territory; and the whole story of the entrance there is very interesting. Mr. Clayton and Mr. (now Bishop) Willis were the early missionaries. (4) The king of Bunyoro, Andereya, a son of Kabarega, was a devout and energetic Christian before his selection to succeed a weak ruler who had followed Kabarega. "No one in Bunyoro," wrote Mr. Lloyd, "has done more for the advancement of Christ's Kingdom than Andereya." An interesting account of his "coronation" was sent by Mr. Fisher. The king himself read the Lesson, 2 Chron. vi. 1–20; and the Rev. H. W. Duta preached "an appropriate and solemn sermon."*

Conversion and Death of Mwanga.

More remarkable are the conversion and baptism of those who have been prominent enemies of the Gospel. That Mwanga himself was one of them is a signal illustration of the power of divine grace. He had been sent as a prisoner, with his wife, down to Mombasa. While there he taught her to read, and asked for a Swahili Bible; and Mrs. Burt visited him, and found him familiar with the New Testament. Subsequently he was moved to the Seychelles Islands, and there he died in 1903; but he had been baptized first, and was believed to be truly penitent. The Rev. H. W. Duta, the leading Muganda clergyman, preaching in the cathedral after the news was received, pictured Mwanga's arrival in heaven, and Bishop Hannington meeting him with the usual salutation of the country, "How do you do, my friend?" His remains were conveyed back to Uganda, and interred beside those of his father Mtesa.† To the Seychelles also Kabarega, the king of Bunyoro, was banished, and to him his Christian son and successor Andereya sent a Bunyoro evangelist to teach him of Christ, with the result that in 1909 he was baptized by the Bishop of Mauritius (Dr. Gregory) when on a visit to those Islands, which are within his jurisdiction. A chaplain there, Mr. Pickwood, wrote that he was "a dear old man." The same happy change cannot be reported of Luba, the chief of Busoga who murdered Hannington at Mwanga's order. He

Kabarega and Luba.

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* See *C.M.S. Gazette*, Jan., 1909.

† It is interesting to notice that Mwanga's mother is a Christian. When she was baptized does not appear, but she was confirmed in 1905, along with ten of her household. Miss G. Bird wrote of a prayer meeting in that year at her house, adding, "We simply marvelled at the grace and power of God in changing one who had been so hard."

became friendly and helped in church building, but his heart never seemed to be touched, and he died in 1906. But his son was baptized in that same year, and baptized, it was deeply interesting to hear, by Hannington's son, who had joined the Mission three years before; and a daughter of Luba also was received into the Church in 1909. Mr. J. E. M. Hannington has also discovered the exact spot where his father was murdered in 1885.*

The Bones of the Boy Martyrs.

Along with these striking links with the past may be mentioned the discovery of the bones of the three boy martyrs who had been roasted to death by Mwanga in 1885. They were accidentally found on May 22nd, 1905, during a visit of the then Bishop of Zanzibar, Dr. Hine, who was taken to see the place where the boys had suffered; and he, being himself a doctor, pronounced the bones to be those of lads of their age.† Another episcopal visitor, Dr. Wilkinson, the Bishop of London's Suffragan for Northern Europe, generously presented a granite Celtic cross to be erected on the spot, and also gave the money to build a chapel for the King's School at Budo (see *infra*) in memory of the three martyrs, sending from England four stained glass windows commemorating the event. This cross was unveiled by Bishop Tucker during the second meeting of the Synod of the Church in July, 1910. Within the following week or two he solemnly interred with Christian rites the remains of the king who had put those boys to death, and also laid his hands upon the young Kabaka in the ancient rite of Confirmation. Could any coincidence be more significant and touching? Do not the three events thus strangely associated represent in brief the whole story of Uganda?

Bishop Wilkinson's Gifts.

New church on the site of Mackay's house.

Another deeply interesting occasion of remembering the past was on Nov. 29th, 1912, when Bishop Willis dedicated a new church at Natete, on the site of Alexander Mackay's house, and where the earliest baptisms in Uganda took place. Fifty-seven men and six women who had been baptized there in those days, were seated in front. The Katikiro had made a list of those still alive who were baptized there, 141 men and 25 women, including two of the three regents, seven head chiefs, twenty-five other chiefs, and eleven clergymen. The Rev. H. W. Duta preached, and in his sermon pointed to different parts of the church: "There stood Mackay's bed; here stood his smithy; and in that corner (by the Holy Table) was the boys' room where I slept."

Progress of the Mission: Retrospects.

We now turn to the general work of the Mission. The English staff in 1899 comprised eighteen clergymen, eleven laymen, seven single women, and four missionaries' wives. There were ten native clergymen and over 900 native teachers, all supported by the Church, as has always been the case. There were 17,000 baptized Christians, and a much larger number of adherents. The adult baptisms in the preceding year were 2724. Almost all these were in Buganda proper, the work in Toro and other surrounding districts being still quite young. In 1901, at the Brighton Church Congress, Bishop Tucker reviewed the ten years of his episcopate, showing that the baptized Christians had increased from 200 to 30,000, and the places of worship from one to 700, of which thirty-five were in the capital and its suburbs. On the tenth anniversary of his consecration, April 25th, 1900, he had held his one hundredth confirmation, and had up to that time laid his hands on 7580 candidates.

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* See *C.M. Rev.*, Oct., 1913, p. 640.

† Bishop Tucker's account of the discovery appeared in the *C.M. Intell.* of Sept., 1905. Bishop Hine's account of his visit was printed in *Central Africa*, the organ of the U.M.C.A., in the same month, and was copied into the *C.M. Intell.* of October.

Present Results.

Now it was the results to about these dates that elicited the testimonies of governors and visitors already cited. But subsequent years have largely added to the figures just given. In 1915 the baptized Christians numbered 107,000. If the 7500 catechumens are added, we have a definite Christian population connected with the Anglican Church of over 114,000. But the "adherents" number many thousands more; making a probable total of over 200,000. The adult baptisms in the year were 7392. There were forty-two native clergymen and over 3000 teachers, all supported without drawing on C.M.S. funds.

Extension to outlying Fields.

The geographical extension also has been remarkable. When Pilkington was in England in 1896, at the time that the "Three Years' Enterprise" was launched, he proposed a "T.Y.E." for Uganda, with a view to reaching the surrounding districts within a radius of 200 miles from the capital. But the actual extension has been much wider than that, eastward, westward, and northward,—not southward because that way lies the great Lake, which (as before stated) is as large as Ireland. In Koki and Ankole to the south-west, in Toro to the west, in Bunyoro to the north-west, in the Nile (or Northern) Province to the far north, in Busoga, Bukedi, and Kavirondo to the north-east and east, the work has been extending and developing; while the development of the districts within Buganda proper, and of the central institutions, has been equally notable.

Fruits of the Extension.

Extremely interesting have been the reports year by year of the advancing tide of Christianity in the outlying regions; but it is impossible to give details here. Among the pioneers who have been especially energetic may be named Mr. A. B. Lloyd, Mr. Fisher, Mr. Clayton, and Mr. Kitching. Mr. Fisher has opened no less than nine new centres of work. Bunyoro, where he and his excellent wife laboured for some years, has presented a remarkably changed aspect, largely owing to the devotion of the king, Andereya, as already mentioned. Busoga, which for some years was a discouraging field, has recently been the scene of what may almost be called a mass movement. "Thousands of people clamouring for teachers"; "chief after chief persistently begging that a man may be sent, offering to erect any necessary buildings and to supply the teacher with food"; "crowds of inquirers, who are searchingly examined before admission as catechumens";—such are some of the reports. Toro has become almost an independent Mission, sending forth its own evangelists into neighbouring districts. It was here that the first pygmy convert from Stanley's Great Forest was instructed and baptized. Ankole was the first sphere of Mr. Willis, now the Bishop of Uganda; and Kavirondo was the second—a country with a people quite different from the Baganda, naked and barbarous, and yet teachable. The Bukedi Country is towards the slopes of Mount Elgon, and here the work is in its earliest stage.* Far to the north, in the Nile Province, Mr. Lloyd and Mr. Kitching began work in the Acholi district, among the Gang people, in 1904; and though the occupation was not continuous, a few converts were baptized; and this mission has since been revived at a place called Gulu, where (wrote Mr. Fisher) "the people want nothing, wear nothing, and do nothing." Baganda evangelists have even gone as far as Gondokoro, a name so familiar to all readers of African travels, and near where the Anglo-Egyptian Sudan used to begin. The latest intelligence from this distant field is very encouraging.†

Sleeping Sickness.

One field, the Sesse Islands in the Lake, which at one time gave so much promise, and where Mr. Gordon laboured, will not now be found in the returns at all. This is owing to the sleeping sickness, which ravaged the Islands, and the Government removed the survivors to the mainland. Touching accounts came of Baganda Christians, men and women, who volunteered to go to the Islands and teach and care for the sick and dying, knowing that it meant death to themselves, which in fact it did.‡ Great efforts have been made by the Government to grapple with this mysterious disease, and at length with considerable success. Two years ago it was reported that the annual death-rate from it had fallen from 8000 to 500.

An unsuccessful Extension.

Another extension for a short time was among the Nandi people, living on a high plateau east of Kavirondo, and approached from a station on the railway. The strange customs of this tribe were noticed in the C.M.S. Report of 1911, where there are further references to the periodicals. Mr. Herbert sought for two years to gain influence among them, but they did not even care for learning to read, and in 1912 he was transferred back to Buganda, where men were urgently needed, and the work was suspended for a while.

This was the extreme east of the field. At the extreme west,

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* Bishop Tucker's exploratory visit to Mount Elgon was described in the *C.M. Intell.*, April, 1904.

† See *C.M. Gazette*, Nov., 1915.

‡ See particularly the account of thirteen women who thus went, in the *C.M. Gleaner* of March, 1910.

A persecuted Christian Church.

more than 500 miles distant, on the edge of Stanley's great forest, work was begun some years ago by native evangelists from Toro, and Bishop Tucker took a long journey to the village of Mboga in 1898 to see the little band of converts gathered in. His account of this visit, in the 32nd chapter of his great book, is one of the most interesting in all its pages. The Christians have repeatedly undergone severe persecution, and it is believed that 200 of them were attacked and slain by a heathen tribe in 1910. In 1913 Mr. Lloyd visited them, and found "a splendid number of young men and women who to all outward appearance are still faithful and trying to follow Christ." Owing to a readjustment of the boundary line between the British Protectorate and the Congo Free State, Mboga has lately fallen to the Belgians, and these Christians get no sympathy from their Roman Catholic rulers; but they are visited by volunteer teachers from Toro.

Educational Work.

The work of the English missionaries at the capital and other chief stations is mainly educational and supervisory. In addition to about 350 elementary schools scattered over the country, which are taught by native teachers, there are the High School for the sons of chiefs and others who can pay the fees, worked for some years by Mr. Hattersley, and of which Mr. Fraser, now of Kandy, had charge for a time; the King's School at Budo,* for some time under the brothers Weatherhead (and still under one of them), for a higher and partly English education,† of which school the Kabaka likes to call himself "an old boy"; the Normal School for training school teachers; and the Theological Hall, for training lay readers and, in its highest department, candidates for ordination. In this last-named work, Mr. Roscoe and Archdeacon Walker did great service in former years. And then the Girls' High School at Gayaza, which is of the greatest importance, as well-taught and well-disciplined women are one of the chief needs of the country, and women school-teachers are much wanted. Mrs. Albert Cook has rendered specially useful service by her lectures to women and girls on the duties of wives and mothers and on moral questions. The Government grant for C.M.S. schools in Uganda was £850 in 1913.

King's School: the Kabaka an old boy.

Training Evangelists and Teachers.

Some fresh progress has been made in the last three or four years in systematizing what may be called the educational ladder, particularly in that department which is concerned with the training of evangelists, pastors, and teachers. Promising young men who seem fitted for definite Christian work are first prepared for it locally by actual practice under the guidance of regular evangelists. From among them the picked men, spiritually and educationally, are chosen by the district councils and trained for a "diocesan junior certificate." Step by step the best of them go up, until they are ready for entrance into the Theological Hall, with a view to becoming lay readers with the bishop's license; and again, those who desire it present themselves for further testing for the theological course for Holy Orders, which occupies two years. And all through, practical evangelistic work alternates with the study of the Bible and Prayer Book. Schoolmasters and teachers go through similar though of course not identical stages; and schoolmistresses also, but the supply of these is inadequate, owing to the early age for marriage. General education also is arranged in grades more or less similar. This brief summary will suffice to give some little idea of the amount of responsible work to be done.*

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* It is interesting that near Budo there is a church standing on the site of Mackay's workshop. See Col. Kenyon's account, *C.M. Review*, Jan., 1914.

† A particularly interesting article on the "View-point of a Muganda Boy," by the Rev. H. T. C. Weatherhead, appeared in the *C.M. Rev.*, March, 1911. See also an article by Mr. H. W. Weatherhead in the *C.M. Rev.*, June, 1907.

Industrial Work.

The Society early saw the importance of industrial training in the Mission, and for some years excellent work was done under a Swedish-Canadian lay missionary, Mr. Kristen Eskildsen Borup. Brick-making, building, carpentry, rope-making, printing, bookbinding, were taught; and the first "cathedral" was one outcome of this. But in 1904, after a visit paid to Uganda by Mr. (now Sir) T. F. V. Buxton, a philanthropic company was formed to carry on this work apart from the Society, though in friendly relations with it. This was in every way a better plan than the Mission itself inevitably drifting into trade; but some amount of industrial training is still usefully given in the principal schools. A highly successful Industrial Exhibition was held in 1908.

Medical Missions.

Not less important has been the expansion of the Medical Mission. There are hospitals at Mengo and in Toro, with 345 and 78 beds respectively, and five branch dispensaries in other places. Great has been the influence, both bodily and spiritual, of Drs. A. R. and J. H. Cook and their colleagues. The building of the first regular hospital synchronized with the C.M.S. Centenary and the commencement of our sixteen-year period, and it was opened by Sir H. Johnston in May, 1900. It was at that time the finest building in Uganda. Two years later, during a very heavy storm, it was struck by lightning and burned to the ground, but happily, owing to the energy of the attendant "boys" in removing the patients, without loss of life. The Katikiro gave utterance to the right moral when he said, "If God has allowed our hospital to perish, it is that we must build a bigger and better one." This "bigger and better one" in due course superseded the temporary buildings used in the interim, being opened on the second anniversary of the fire, Nov. 28th, 1904. In the last few years the in-patients have numbered over 2000 a year, and the visits of the out-patients over 60,000. A branch hospital for European patients was built and equipped in 1912, being a gift from Mr. Theodore Walker of Leicester, a member of the C.M.S. Committee, in memory of his wife, with whom he had visited the Mission.

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* A full account of the "Educational Problem in Uganda," by Bishop Willis, appeared in the *C.M. Rev.*, Nov. and Dec., 1915.

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There is also a separate building for Indian patients; and another distinct block, for isolation cases, was opened by Mr. Roosevelt, when he visited Uganda in 1909, and was named the Roosevelt block; also a dispensary, given by Mr. Wellcome, of the well-known firm of druggists, Burroughs and Wellcome. The amount taken in fees in 1913 was Rs40,000, a large part being from the European patients. In the same year the electric light was installed. The Toro hospital, under Dr. Bond, received 600 in-patients in 1914, and 24,000 visits of out-patients.

The Cathedrals.

Fire also destroyed the cathedral in 1910. It was the fourth central church erected at the capital. The first, put up in 1890, was replaced in 1892 by a larger one, which was blown down in 1895; and the next one lasted nine years. These were in fact huge native huts, constructed with reeds, and thatched. The immense building planned and erected by Mr. Borup, the Swedish-Canadian missionary before mentioned, was also the work of the native Christians, and thoroughly African in style, though more substantially built, partly of brick. It held 4000 people, and is familiar to English friends through photographs. It was consecrated on June 21st, 1904; and the offertory on the occasion is worth noting: thirteen cows, four goats, 125 eggs, 130 fowls, 75,000 cowries, 1100 rupees, 1064 pice; the whole representing £85.

Cathedral Services.

Many impressive services had been held in these successive buildings; for example, the yearly anniversary of the Christian victory over the Moslem usurpers in 1889; the annual Day of Intercession for Missions, St. Andrew's Day, and the annual Empire Day; the memorial service for Queen Victoria, and the Coronation service for King Edward; also a week of special services in 1906 for the revival of spiritual life; all these being attended by thousands inside and outside the great building.* But on Sept. 23rd, 1910, this

New Cathedral building.

church also was struck by lightning and destroyed. King George immediately telegraphed a warm message of sympathy; and the people, headed by the Katikiro, forthwith made plans for a new cathedral that should not be so liable to destruction in that way. It was estimated to cost £20,000, and the chiefs proposed to raise half that sum on the spot, while Bishop Tucker, who was in England at the time, appealed for the balance of £10,000, which was quickly subscribed by sympathizing friends who felt that such a gift from the Church at home was a true way of showing thankfulness to God for His spiritual Church raised up in Uganda. Many difficulties have arisen in carrying out the plans, but the building is now gradually rising. The foundation-stone was laid by the Kabaka on Nov. 8th, 1915. The growing material prosperity of the country, however, has caused a great advance in the cost of everything, and larger funds will now be necessary.

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* On Sunday, Nov. 8th, 1908, there was a special service to celebrate King Edward's birthday, when the "kings" of Toro, Bunyoro, and Ankole, who had travelled long distances for the purpose, together with the young Kabaka, attended. Mr. Roscoe described the striking scene. (*C.M.S. Gazette*, Feb., 1909.)

Literary Work.

The important translational and literary work of the English missionaries must not be forgotten. The Bible and Prayer Book, and the "Pilgrim's Progress," with various reading-books, &c., had been produced in Luganda (the language of Buganda) before our period, Walker and Pilkington having been especially useful in this department. Since then, the Scripture and Prayer Book versions have been revised; commentaries on the Gospels and the Thirty-nine Articles, and manuals of Church History, &c., have been prepared; the first version of the whole Bible in Lunyoro (the language of Toro and Bunyoro) has been completed; and a large amount of preliminary work has been done in several languages and dialects used in the outlying parts of the Protectorate. Mr. Rowling, Mr. Crabtree, Mr. Maddox, Mr. Baskerville, Mr. Kitching, and others, have been engaged in this important but little noticed department of missionary service. Miss Chadwick and the Rev. H. W. Duta were presented by the Bible Society in 1901 with well-bound copies of the Luganda Bible, which they had revised. A notable first start in really indigenous literature was made, quite at the beginning of our period, by Ham Mukasa, the clever Secretary who accompanied the Katikiro to England in 1902. He actually prepared a Commentary on St. Matthew's Gospel. Archdeacon Walker wrote, "Ham's attempt is valuable, because it shows us how to express ourselves in a way the people will understand; it is illustrated with native proverbs. In many places the commentary seems very short and deficient. [How could it be otherwise!] Still it is most interesting to get such a view into the mind of one who has been taught. . . Possibly there are some who could not stand a much stronger dose."

A native Commentary.

Work of Baganda Clergy.

The pastoral and evangelistic work is now almost entirely carried on by the Baganda clergy and teachers, except in the newer and outlying districts. Among so large a body, there are of course great varieties in character and efficiency, and a percentage of sad failures is inevitable, if experience in all Church history is a guide. But the testimonies of Bishops Tucker and Willis, and of the most experienced missionaries, regarding them are truly a cause of profound thankfulness to God. In particular, several of the clergy have been spoken of in the highest terms. Of one of them a senior missionary wrote in 1905, "Whether we consider his private or his public life, through all runs one great desire, that God and His Truth shall reign in the land. After many years of friendship and close intimacy I cannot better sum up his life than by applying to it Francis Xavier's great motto, *Ad majorem Dei gloriam*." Of the Rev. Apolo Kivebulaya, of Toro, we read that in earlier days he was "beaten, imprisoned, put in the press-gang, and had his house burnt down and all his property destroyed," yet, said Bishop Tucker, "he has borne it all with a smile upon his face and a song upon his lips." And in 1912 it was said that the large ingathering of converts was chiefly due to "the work of Baganda pastors and catechists"; "their zeal is a real inspiration."

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Death of H.W. Duta.

The oldest and most influential of the clergy, Henry Wright Duta, died in 1913. He was one of the first converts baptized in 1882,* and suffered with others in Mwanga's persecution. He was one of the first lay-readers, and one of the first deacons and priests. He had been universally respected, and had done specially good work when assisting Pilkington and others in Bible translation and revision.

Other Baganda Clergy.

Of the other five first ordained by Bishop Tucker in 1893, two are still on the roll after more than twenty years, viz., Yairo Mutakyala and Yonathani Kaidzi (named evidently after Jair or Jairus, and Jonathan). The other two, Nikodemo Sebwato and Zakaria Kizito, were great chiefs. The former, who was the Sekibobo (special title of the chief of the province of Kyagwe), was (in Archdeacon Baskerville's words) "the faithful friend, adviser, and helper in the Mission" for two years, and then died. The latter, who was the Kangao or chief of the large province of Bulemezi, was one of the three regents appointed to rule the country during the Kabaka's minority.

Altogether, forty-nine ordinations to the diaconate have been reported, forty-six of them by Bishop Tucker and three by Bishop Willis. The number on the list in 1915 is thirty-nine, of whom six are deacons. Only three deaths have been reported, viz., of Duta and Sebwato as above, and of Nuwa Kikwabanga, one of the second band ordained, in 1896, who died of sleeping-sickness in 1905. He went to the coast with Stanley in 1889, and returned to Uganda in the following year, with Bishop Tucker's first party, which included Pilkington and Baskerville. Archdeacon Walker wrote of him, "Nuwa was a good man, and one of the first I knew in Uganda. He saved H. W. Weatherhead's life during the Nubian mutiny by carrying him away and hiding him in a swamp."

Baganda to join Sudan Mission.

A new outlet for the zeal of the Church is now provided. The new Sudan Mission is working not far from the northern boundary of the Uganda Protectorate, and an appeal has been made to the Church of Uganda to join in it. At the last Synod meeting, when the Rev. A. Shaw of the Sudan Mission was present and explained the case, four of the Baganda clergy offered to go. One was chosen, the Rev. Yosuwa Kiwavu, a senior man, ordained in 1899, who has been working with exemplary devotion in Busoga for fifteen years. Two boys from the King's School at Budo, "who could have commanded almost any salary they liked to ask in Uganda," also offered and were accepted. Eventually a party of twelve was made up, including five teachers, two wives, and two boy-servants. "The Bishop's eyes," wrote one missionary, "were full of tears" of thankfulness.

Many of the unordained evangelists and teachers have been

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* He had gone down to the coast with Mr. Pearson, and was baptized by a member of the Universities' Mission on Easter Monday, April 10th, 1882. This was a few days later than the first baptisms in Uganda itself on March 18th. Duta returned to the interior with Hannington's first party.

Baganda Evangelists and Teachers.

highly spoken of in the letters. In *The East and The West* of Oct., 1914, Mr. Roscoe gave a clear and interesting account of the gradual development of the native agency. It began in the healthiest of all ways, with the voluntary efforts of the early converts to win their relatives and friends. Then the Christian chiefs sent young men out to their different clans, arranging for their food and lodging. Then the missionaries formed plans for their training. As the numbers increased, it was found that the evangelists needed also allowances for clothing, &c.; which led to the commencement of the Native Church Fund, with regular collections at the Sunday services. And so the system has developed, until there are now more than 3000 of these men, including school teachers, and over 200 women. In many parts of the country they have been the pioneers, and when the missionary has arrived he has found "synagogues" (as the smaller places for worship are called), and little schools, and congregations, all ready for further pastoral care. But the voluntary efforts of the Christians are by no means superseded by these more systematic plans. To mention only one case which chances to be reported, "Queen" Esther of Toro lately took the women's confirmation class in that district during the illness of the regular teacher. Meanwhile the spreading education enables young men to obtain posts under Government, in which much higher pay is given than the simple allowances of the Church; a clerk or interpreter getting as much in a month as an evangelist gets in a year; and Mr. Roscoe expresses thankful surprise that so many have resisted the temptation thus presented to them, though it can scarcely fail to compel the Church to revise its scale of pay. A few years ago this scale was thus described: "The senior clergy have a house and garden and 27 rupees (36*s.*) a year, while licensed lay readers receive 16 to 18 rupees, and teachers from six to fourteen a year"; but there has been an increase since then. In 1914 there were 458 men and 102 women under training for future service, at seventeen different centres.

The Baganda Christians.

Concerning the Baganda Christians generally, the accounts are, naturally and inevitably, of a mixed character. The missionaries on the whole do not use the language of such occasional visitors as have been above cited. These visitors see the outside of things, which is in every way impressive and gratifying. The missionaries see behind the scenes, and moreover judge by a higher standard, in fact a standard never applied by ordinary judges to whole populations. Church attendance and other externals of religion are satisfying enough; but the moral standard is low, and, in Mr. Rowling's words in 1902, "We are finding exactly as St. Paul did, that after a few years the Christians need to be stirred up to the practical side of Christianity." The bitter tonic of persecution," wrote Mr. Chadwick in 1903, "has been replaced by the insidious leaven of conventionality, with its resulting insincerity." But we have to remember "the hole of the pit whence they were

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Vice and Virtue.

digged." Mr. Weatherhead wrote in 1909 confirming the statement of a well known writer in South Africa, that "the most reprobate character in England is but an infant in vice by the side of the quite young African boy or girl"; and Mr. Blackledge wrote in 1905, "Christianity has worked wondrously. Whereas before its advent there was not a pure man or woman, and purity in the home was a thing unheard of, yet now we know from the closest personal acquaintance that there are hundreds of pure men and women, and hundreds of pure homes." Naturally, also, the advent of trade and traders, and the employment of large numbers of men by the Government, have increased the wealth of the people, and it has been remarked how important for them is the prayer, "In all time of our wealth, Good Lord, deliver us."

At the beginning of 1913, a few months after the return to Uganda of Mr. Willis as the new Bishop, he set about a careful and searching inquiry into the moral condition of the Church, visiting the central churches in order, and examining the teachers and workers. The information thus obtained was both saddening and cheering; saddening as revealing a great deal of sin, but cheering as showing that the sin was recognized and deplored. Then in the summer came the meeting of the Synod, which gravely and earnestly discussed what measures should be taken. It was eventually resolved to follow the lines indicated by our Lord in St. Matt. xviii.: first, private efforts to deal with the evil; then the action of the local Church Council, through visitors using personal influence and calling the people to prayer; and only when these plans failed, the drastic step of excommunication. One practical measure has been the formation of branches of the Mother's Union at the different centres. Meanwhile, so far as outward crime is concerned, the influence of Christianity has been unmistakable. "While trade and plantations and cotton ginneries are increasing rapidly," wrote Mr. Chadwick in 1913, ". . . the police reports show no increase of crime. . . . The year has brought record numbers in schools and churches and a record minimum in the courts. The Baganda have to a great extent been fortified to stand amid the astonishing changes."

Moral Influence of Christianity.

From Mr. Chadwick also came, at the same time, a significant illustration of the effect of both the educational and the moral influence of Christianity. At Entebbe, the post on the Lake nearest to the capital, there is a large and increasing European community, official and mercantile. Until lately, almost every head servant or clerk was a Mohammedan Swahili from the coast. No one would employ a Muganda in any position of trust. This is now entirely changed. "Now nearly all the servants and office boys, and a growing number of the clerks, are Baganda; and the great majority are Christians, at least in name. It is largely due to the training in our schools, both intellectual and moral."

The changes in the social life of the people are great. The horrible barbarities of the days of Mtesa and Mwanga are things of

Home life.

the past; but the proofs of them remain. "Even now we see men and women without hands, noses, lips, eyes, ears, teeth," wrote Mr. Blackledge in 1904. The position of women is no longer that of "a mere machine for cultivating, cooking, and child-bearing." Home life is beginning to be understood and valued. "The treatment of children in a Christian home is a wonderful contrast to what it used to be in the old days." "The dignity of labour is now recognized by a people who once left almost all work to women." *

Buganda & Uganda: Which is Christian?

We have become accustomed to regard Uganda as a Christian country. To what extent is this true? First, we must distinguish between the old kingdom, now officially called by its native name Buganda, and the Uganda Protectorate, which includes the surrounding countries. Take Buganda alone. According to the last Government census (1911) the population was about 660,000. Of these, 127,000 declared themselves as belonging to the Anglican Church; 155,000, to the Roman Church; 55,000 as Moslems; and 221,000 as still cleaving to the old heathen *lubare* superstition. But almost all the leading chiefs and their families and clans profess Christianity in one of its two forms, and neither the Moslems nor the *lubare* section exercise influence, while from the latter converts are continually being made. If, therefore, we are to judge Buganda by the standard of the historians who write of the "conversion" of European nations in the Dark Ages, Buganda is a Christian country; and certainly there is no other great mission field (not reckoning South Sea Islands) that has so clear a right to the name. But the population of the Uganda Protectorate was reported as 2,900,000, of which number Buganda has only one-fifth.† In the outlying countries, Toro, Ankole, Bunyoro, Busoga, Bukedi, and the still larger territories beyond, some 70,000 were entered as Anglicans, and about the same number as Roman Catholics; and as there were only some 20,000 Moslems, the great bulk of the population was Pagan. Clearly the Uganda Protectorate has no claim to be called a Christian country.

The Roman Mission.

The Roman Church has three missions, one French (the White Fathers), one English (from Mill Hill), and one (in the Northern Province) Austrian. The staff of the two former has comprised 159 priests and lay brothers and 41 nuns.* They have at last ordained two of their converts to the ministry of the Church. It is only right to say that their numbers are largely swollen by the custom of baptizing the young children of heathen parents. The original plan of the British authorities, by which the Anglican and Roman Missions were to be confined to the districts allotted to them respectively, soon proved unworkable, as was to be expected. Baganda Christians often moved from one district to another, and neither Church was willing to lose touch with its own people. There has long been no such geographical division, and the two bodies are intermingled, though there are districts where the one or the other is exceptionally strong. At the capital, the Roman Catholic headquarters are on Rubaga Hill, and the Anglican cathedral on Namirembe Hill (i.e. the Hill of Peace).

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* Mr. Blackledge's article here cited appeared in the *C.M. Intelligencer* of July, 1904. In the same number there was an equally interesting account of village life by Miss Tanner. The work of the women missionaries among the Baganda women and girls was described in two excellent articles by Miss A. L. Allen in the *C.M. Review* of July, 1912, and by Mrs. A. G. Fraser in the *Internat. Rev. Miss.* of July, 1914. (Mrs. Fraser, now of Trinity College, Kandy, was, as Miss Glass, a missionary in Uganda. One of the most graphic accounts of the journey to Uganda, when the railway was only half constructed, was written by her in the *C.M. Gleaner* of July, 1900.) In Vol. V. of the Pan-Anglican Congress Reports, there is an interesting paper on the Training of Women Converts for Home Life, by the late Miss Robinson (p. 260).

† Details of population were given in the *C.M.S. Gazette*, Jan., 1914, p. 18.

No religious Fighting.

There is a tradition in the newspapers that the "Catholics and Protestants" were always engaged in faction fights, and even had open war at one time. There never was anything of the kind. The "French party" and the "English party" did fight once, in 1892, but the quarrel had nothing to do with religion; it was a revolt of the former party against Captain Lugard's influence, some time before the Union Jack was hoisted. It is mentioned here because in 1908 Bishop Tucker had to write to the *Times* protesting against the unwarranted legend (*Times*, May 1st). There has been no strife since the Protectorate was settled in 1893, and, wrote the Bishop, "the only rivalry that exists between them to-day is that of good works."

Church Organization.

One conspicuous feature of the C.M.S. Uganda Mission has been the successful organization of the Church. From the first, Bishop Tucker set himself to prepare the way for a self-supporting, self-governing, and self-extending Church. On his first visit in 1890, when he only stayed a few weeks in the country, he appointed six lay readers. In 1892, on his second visit, he commissioned ten more, and ordained six deacons. And he determined that none of these, or any others, should be paid with C.M.S. money. The Christian community was to maintain them all; and thus was laid the foundation of self-support. Self-extension came, one may say, by direct divine inspiration. The remarkable spiritual movement among the Christians in 1893 led to hundreds of volunteer evangelists going forth into all parts of the country to preach Christ. But self-government was more difficult to attain. Bishop Tucker would not separate the Church from the Mission. He would not give the pastoral care of the little congregations to Baganda pastors, while keeping the evangelistic and educational departments of the work in the separate hands of the Mission, and absorbing some of the best natives as mission agents apart from their Church. The Church, he felt, must be one, and the missionaries must be members of it, and not a body apart. This plan was new, and quite naturally grave differences found expression. The Bishop had to wait some years before he could fully achieve his purpose. But at last, in 1909, the constitution he had drafted, which had been approved by the Archbishop of Canterbury, was adopted at a special meeting at Mengo, attended by forty clergymen (white and black), and 250 lay delegates (nearly all black). It provided for a Synod, a Diocesan Council, Parochial and District Councils, Women's Conferences, Tribunals of Appeal and Reference, Boards of Education and Missions and Theology and Church Estates. All the English missionaries came under the Synod. Its funds, chiefly contributed by the Church, were to be supplemented from the Bishop's Diocesan Fund; but no C.M.S. grants were to be asked for, beyond the stipends and equipment of the missionaries and the necessary buildings for their work. The "Church Estates" are lands about ninety-two square miles in extent, allotted in 1900, when the government of Uganda was arranged by Sir H. Johnston, to "the three missionary societies" (two R.C., one Anglican) in trust for the native Churches.*

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* *Catholic Missions* of June, 1914, says that the White Fathers had then 118 priests, 14 "brothers coadjutors," 1168 native catechists, 34 European nuns, and "a teaching congregation of black nuns who swarm throughout the country." There were two seminaries with 82 and 83 students, a college for chiefs' sons, and 715 elementary schools. (Quoted in *C.M. Rev.*, Oct., 1914.) But many Frenchmen have been called to France for the army. The Mill Hill Mission has thirty-one priests and seven nuns. The total R.C. baptisms from the first is stated to have been 148,890. The adherents are probably 250,000. (See *C.M.S. Gazette*, March, 1915, p. 82.)

Church Estates and Funds.

The Synod of 1913 took measures for increasing the Church funds, especially in view of the necessary rise in the pay of the teachers. A diocesan guild was formed called the Bazimbi (builders') Bands, to combine the Christians in "building," not only material churches like the cathedral, but the true spiritual Church of Christ. Every adult Christian was urged to contribute at least one rupee a year to this new fund, and every child half a rupee, all such contributors being enrolled in the Bands. At a still more recent meeting of delegates to promote the completion of the cathedral, it was agreed to call upon chiefs to give thirty per cent. of their rents to the fund; men earning good pay, five per cent. of their wages; unskilled workmen, 75 cents (1*s*.) per annum; women, 25 cents; and children 10 cents,—until the cathedral is finished. The previous year's Synod, 1912, had formed a plan for raising endowments by means of industrial work on the Church estates, using these for coffee and cocoa plantations. The Pan-Anglican grant of £4000 to the diocese, which was partly invested by Bishop Tucker to serve as an endowment, is administered by the local Board of Missions, as it

Pan-Anglican grant.

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* Bishop Tucker's paper at the Middlesbrough Church Congress gave a good account of the Church system. It was printed in the *C.M. Rev.*, Dec., 1912. A more detailed account, from the diocesan magazine, appeared in the *C.M. Rev.*, July, 1913.

was given with the special aim of extending the barrier against the Mohammedan advance.*

A Baganda Synod Meeting.

Uganda Notes, the locally-printed organ of the Mission and the Church, gives in its number for August, 1915, a particularly interesting account of the meeting of the Synod in June; and one or two points are worth putting on permanent record. It seems that some difficulties had arisen through the Baganda members not understanding the difference between legislation and administration. In their own domestic administration they have "an extraordinary system of appeal." A man with a grievance can carry it from court to court up to the Kabaka himself, and he has no fees to pay! So in matters of Church discipline, for instance, they thought they could appeal to the Synod, which only meets once a year, forgetting that the Synod itself had appointed a Diocesan Council (as well as District and Parochial Councils, as above mentioned) to deal with administrative matters; and junior members who had no seats in that Council liked to be "able to stand up and air their views" before their seniors in an assembly of 400 picked men,—oblivious, too, of the value of time! On this occasion, we are told, after "a very long oration from a junior member," the Katikiro himself rose, and said, "My friend has spoken at great length; I will only speak in few words." Even when a vote had been taken, some one would exclaim, "But I don't understand it!" However, the senior chiefs and clergy spoke excellently; the Bishop was very patient, and carefully explained that the Synod had no jurisdiction in certain matters, such as the duties of the clergy and the regulations of colleges and schools; and all passed off happily. The "Book of Church Laws" was revised and adopted; and there was manifestly "a real desire on the part of the whole Synod to do what was best for the Church."

Advantage of one Church. Two better than a dozen.

It may fairly be said that, whatever differences of opinion there may be on some points of the constitution, in no other modern Mission has a real indigenous Church, *including the foreign mission*, been launched in so complete a manner. And it should be well noted how greatly the task has been facilitated by the fact that Uganda had not half a dozen or more competing Missions, each with its relatively small band of Christians holding no communion with each other. It is easy to see that the completeness and strength of the Church would have been greater if all the Christianity of Uganda had been included in it. The equal numbers and rival influence of the Roman Missions have prevented that. But the work of Church organization has been much easier than it can ever be in fields where several independent Christian communions are gathering their separate flocks. The Bishop of Uganda has had a part in the Kikuyu plans because his diocese includes a slice of British East Africa, in which several Missions are at work;* but in the Protectorate of Uganda there is no need for such arrangements, because the Church of the non-Roman Christian community is one and undivided. It is evident that while any large body of Christians in Central Africa, even if denominationally divided, is the best bulwark against the ever advancing tide of Islam from the north, the bulwark is the more firm and effective in Uganda because it consists of only two Churches instead of ten or twelve as in some fields. This point is very cogently expounded by Bishop Willis in an article which appeared in *The East and The West* of April, 1914, and which gives a full account of the Church organization.

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* On the Uganda Board of Missions, see *C.M.S. Gazette*, March, 1915, p. 81.

A Presbyterian on Episcopacy in Africa.

A striking testimony to the excellence of that organization in Uganda is borne by the Rev. Norman Maclean, of the Established Church of Scotland, in his fascinating book, *Africa in Transformation.* He sees in the C.M.S. Church Council system the virtues of Presbyterian polity, and admires the combination of it with the Episcopate. "This," he says (p. 228), "is part of the secret of the power of the Church of Uganda. Bishop Tucker has blended Episcopacy and Presbyterianism into a perfect organization. In so doing he has laid down the lines on which the Christian Church should be organized in Africa. A Church that has the democratic power which Presbyterianism can give, and has also the initiative and unity which the historic Episcopate gives, is the ideal Church for the African."

Curious Heresy.

But we may be sure that the great Enemy of mankind will never let a Church like this alone. We are "not ignorant of his devices." It has already, as we have seen, suffered through the power of the flesh; and now it has the pain of suffering by the spirit of schism, the very thing to injure the influence of an united Church. One of the chiefs adopted views which are practically those of (so-called) "Christian Science," and on the strength of Deut. xviii. 11, where the Luganda word for "charmer" is *omusawo*, the ordinary word for "doctor," a number of Christians joined him in refusing medical aid and in protesting against public prayer for doctors and hospitals. They then proceeded to call themselves "The Church which does not drink medicine," and to administer baptism indiscriminately, without test or examination, receiving polygamists, &c. Large numbers were influenced, and the Synod, to counteract the movement, resolved to set about "a campaign of instruction and enlightenment." The result has been that many have been brought back, and have become proper candidates for baptism; and one of the leaders, having disregarded a certain Government regulation, was arrested by Ham Mukasa (who is now Sekibobo, i.e. chief of Kyagwe), and convicted by the Kampala Court. But the schism is still a serious one, and earnest prayer for the whole Church is called for.

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* The exact boundary line between the two dioceses of Uganda and Mombasa is indicated in the royal warrant authorizing the division, under the "Bishops in Foreign Countries Act," 1841. See *C.M.S. Gazette*, Jan., 1913, p. 16.

The C.M.S. Staff.

The present European staff of the Mission comprises 37 clergymen, 11 laymen, 32 wives, and 33 other women; total 113, a good increase on the 40 of 1899, though far short of what is now urgently needed. Of those forty of 1899, fourteen men and seven women are happily still engaged in the work. The fourteen are Archdeacons Baskerville and Buckley; the Rev. Messrs. Blackledge, Leakey, Lewin, Lloyd, Millar, Rowling, Skeens, Tegart, A. Wilson, and F. H. Wright; Dr. Albert Cook, and Mr. Fletcher. The seven women include all the five who formed the first party of women sent out in 1895, the Misses Furley, Chadwick, Pilgrim, and Thomsett, and Mrs. Rowling (then Miss Browne). That step was felt a grave one at the time. It was before the railway was begun, and not a few shook their heads over such a project. Certainly no one expected that after twenty years all five would still be at work. We may indeed thank God for such a manifestation of His providential care. Moreover, three more went up in the following year; and two of these are the others of the seven, Miss Timpson (now Mrs. Albert Cook) and Miss G. E. Bird. The eighth was Miss Taylor, who married Mr. Maddox, and retired with him in 1912.

Remarkable success of the first parties of Women.

Some Veterans.

But some of the men of 1899 who are not now on the list should also be mentioned, as they include veterans who have indeed borne the burden and heat of the day. Such were Archdeacon Walker and Mr. Gordon, who at one time (1888) were the only two men in Uganda, and then were expelled by the Mohammedans. Such was Mr. Roscoe, the senior of all except Gordon, and now the well-known author of some of the best books on Africa. Such were Mr. Hattersley (also the author of an excellent book, *The Baganda at Home*), Mr. Maddox (and Mrs. Maddox), Mr. Clayton, Mr. Fisher, Mr. H. W. Weatherhead. All these had served from 15 to 26 years; and the retirements of several of them are quite recent. Nor, on the other hand, should we ignore the services of some who joined near the beginning of our period and are still at work; such as the present Bishop, Mr. Kitching and Mr. Chadwick (now Archdeacons); Dr. J. H. Cook, Dr. Bond, Mr. Casson,* Mr. H. T. C. Weatherhead, Mr. Daniell, Mr. Ladbury, Miss A. E. and Miss A. L. Allen, Miss Brewer, Miss Pike; also Mrs. Blackledge, Mrs. Skeens, Mrs. Bond, Mrs. Dillistone, who were missionaries before they were married. So were Mrs. Fisher and Mrs. Clayton, whose retirements with their husbands were only recent. Excellent work has been done by many others with shorter periods of service.

Some Deaths.

The deaths are not numerous for so large a staff and for African service. Mr. Martin Hall, who was drowned in the Lake in 1900, had only served five years, but the loss of so good a man was deeply felt. So was the loss of Mr. Johnson, in 1909, after eight years' work;† and of Mr. Innes,‡ in 1910, after eleven years.

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* Mr. Casson has just been obliged to retire owing to his wife's health.

† See *C.M. Rev.*, Nov., 1909.

‡ *Ibid.*, Nov., 1910.

Messrs. Farthing and Kemp died quite early, and so did the first Mrs. Bond, and Mrs. Owen, and Misses Holdgate and Reed. Mrs. Britton died soon after her marriage, but she had served seven years as Miss Jacob. Miss Robinson put in ten years of valuable work, and was then invalided home, and died soon after her resignation. Eleven in all. They rest from their labours, and their works do follow them.

Bishop Tucker: Retirement and Death.

Bishop Tucker, after an episcopate of twenty-one years, retired in 1911. His health had seriously suffered from his incessant travelling, both in Africa and to and from Africa and England. His decision, under medical advice, was taken in this country; and then he went out to Uganda to pay a farewell visit. In five weeks' touring there he confirmed 900 candidates, and ordained seven deacons, making the forty-six Baganda whom he had admitted to the ministry of the Church. The most affectionate regret was manifested by the people at his retirement. He did not come home to an idle life. Not only did he as Canon of Durham throw himself into the practical work of that diocese, but he was always ready to take long journeys to tell of God's work in Uganda. He was appointed by the Archbishops a member of the important Committee on Faith and Order, and it was actually at the door of the Jerusalem Chamber, where that Committee was meeting on June 15th, 1914, that he was suddenly struck down, and passed away within an hour in the adjoining Westminster Deanery. Few Bishops have left such a record of work done in extending the Kingdom of God. Of the greater part of his episcopate a valuable account remains in his book, *Eighteen Years in Uganda.*

Archbishop's Eulogy.

At the Memorial Service held at St. Bride's Church on June 19th, the Archbishop of Canterbury delivered a noble eulogium on him.* These few lines must be extracted:—

> "We have watched and reverenced for more than twenty years a life of memorable witness to the power of God set forth in the leadership of a simple, strong, devoted man who went forth to tell it out among the heathen that the Lord is King, and to whom it fell to leave a record upon the Church's story whereto few like records can be found. Compare him in his equipment of learning or eloquence with some of his contemporaries and friends, and his light may pale before theirs. But reckon aright his gift of unfaltering vision—his power of seizing with firm grasp a great opportunity and using it for Christ with straightforward, manly simplicity; remember these things, and you will again thank God Who gave us such a man at such a time for such a task. In the annals of the Church's mission field, from the days of the Apostles to our own, you will hardly find an 'occasion' so critical, so grave, so vast in possibilities, as that which arose in East Africa four and twenty years ago. And is there anywhere a nobler record of devotion than the story of the dauntless band who, under the leadership of Alfred Tucker, went out to 'redeem the time' to 'buy up the opportunity' for Christ?"

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* Printed in full in the *C.M. Review*, July, 1914. Archdeacon Walker's Recollections appeared in the August number.

Kabaka's Letter.

And the young Kabaka wrote to Sir Victor Buxton,—

> "We are all in mourning here in Uganda. The loss to this country is very great. He never ceased to think of us and to help us as much as he could. All native Christians in Uganda are very grieved, and this was evidenced by the large crowd that attended the Memorial Service held in the pro-cathedral. May God Almighty help and comfort poor Mrs. Tucker in her sorrow."

The new Bishop.

The Archbishop of Canterbury, on Dr. Tucker's retirement in 1911, appointed as his successor the Rev. J. J. Willis, one of the missionaries, who had been Archdeacon of Kavirondo; and he was consecrated on the Feast of the Conversion of St. Paul, 1912. Uganda thus received a bishop already familiar with the country, the people, and the language. Bishop Willis has become widely known through his prominent part in the Kikuyu controversy, and it is the barest truth to say that he has won golden opinions even from many who could scarcely be expected to sympathize fully with his policy.

As we turn from East and Central Africa, we again recall the fact that only three years ago we were celebrating the centenary of the birth of Livingstone, which almost coincided with the fortieth anniversary of his death. It is by noting such facts that we become able to appreciate the wonderful changes in the Dark Continent. The Lord indeed hath done great things for us, whereof we are glad.

On the effect of the War on the Uganda Mission, see the Appendix.

CHAPTER IX.

C.M.S. Missions: Egypt and the Sudan.

Plans for Gordon Memorial Mission—C.M.S. and the Government—Gordon College—Medical and School Work at Khartum—Bishop of London's Visit: the Cathedral—Lord Cromer's Invitation to C.M.S.—New Mission on the Upper Nile—Progress in Egypt—Islam and Christianity—Coptic Church—Bishop MacInnes.

OUR preceding chapter recorded the advance of the Uganda Mission northwards towards the border of the Eastern Sudan. We shall, therefore, take that great country next in our survey before descending the Nile to Egypt, although Egypt is of course the base of the Sudan Mission.

The Eastern Sudan.

Gordon's Country opened by Kitchener's Victory,

When the Centenary took place, the Society's hope that the lands to which Gordon had invited the Mission would one day be open to the messengers of the Gospel had just been revived by Lord Kitchener's decisive overthrow of the Khalifa at Omdurman, and the occupation of Khartum; but that hope had for the moment been disappointed. The victory of Omdurman was on September 2nd, 1898, and on Lord Kitchener's return to England, a C.M.S. deputation waited on him to inform him (1) of Gordon's original plans, (2) of the Gordon Memorial Fund, raised in 1885 and not yet used, (3) of the Society's desire now to send a Mission to Khartum. A Nottingham Vicar, the Rev. Ll. H. Gwynne, had already offered for the enterprise, and it was proposed to send also a young Cambridge man, the Rev. Douglas M. Thornton, who was specially interested in Africa and Mohammedanism, with a medical missionary.

but closed against Missions to Moslems.

But permission was refused, on the ground that nothing must be done to arouse Moslem fanaticism. In February, 1899, in the House of Laymen, Sir John Kennaway moved a resolution declaring the duty of Christian England in the matter, which was eloquently supported by Lord Cranborne, the son of the Prime Minister, and now himself Marquis of Salisbury, and carried unanimously; and Sir Richard Temple, almost the last survivor of the great Punjab band whose fearless Christian action in that newly conquered province has set so bright and successful an example, said he "could not understand" the Government's attitude. So the question stood when the period under review opened.

Lord Kitchener, however, offered, as an alternative, facilities for passing southward of Khartum into the Pagan districts of the Upper Nile; and the Committee resolved to take advantage of this opening, encouragement to do so being afforded in the following autumn by Sir F. R. Wingate's victory over the Dervish army, and the death of the Khalifa himself. As it turned out, however, Khartum, or rather Omdurman, was occupied first. Just at that time the Government withdrew the prohibition of the residence of foreign traders there, and Mr. Gwynne, accompanied by Dr. Harpur, the medical missionary at Cairo, were naturally allowed also to go there, though they were forbidden to speak to Moslems on religion. They gladly seized the opportunity, and found useful occupation in making acquaintance with the country and people. Mr. Gwynne found a sphere also in ministering to the British soldiers, and the first Christian service ever held in the city was the service on Christmas Day held in the building which had been the Mahdi's house.* The Coptic Christians also sought the help of the missionaries. A Bible Society colporteur was allowed to open a bookshop; but notices were posted up forbidding any attempt to change the religion of the people.

Partial Opening.

The Gordon College.

Meanwhile, the great scheme of the Gordon College was formed and carried out. When Lord Cromer laid the foundation stone, he proclaimed religious liberty in the following terms:—

> "The Queen and her Christian subjects are devotedly attached to their own religion, but they also know how to respect the religion of others. The Queen rules over a larger number of Moslem subjects than any Sovereign in the world, and they live contented under her beneficent rule. Their religion and religious customs are strictly respected. You may feel sure that the same principle will be adopted in the Sudan. There will be no interference whatever with your religion."

"Interference"—of course not! Who would wish for it? But two questions might be fairly put: (1) Had the Queen in India forbidden Christians to *offer* the greatest of all blessings to their Moslem fellow-subjects? (2) Have the British representatives in the Sudan always shown their "devoted attachment" to their own religion?

But the Gordon College was duly built and opened, the Koran being regularly studied and the Bible absolutely excluded. In

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* In an article in the *Nineteenth Century* of August, 1900, Mr. Arnold Ward criticized Mr. Gwynne's Christmas Day sermon because, in a Mohammedan city, it was on the Incarnation. The criticism was replied to in the *C.M. Intelligencer* of September. "What else could he have preached about, on such a day? Does Mr. Ward keep Christmas Day himself? If so, why?" There was a further note on the subject in the following December. Mr. Ward, in the *Times*, however, pleaded well for liberty for missionaries. (See *C.M.S. Report*, 1901.)

C.M.S. Memorandum to Government.

1901 the Committee drew up a strong but careful Memorandum, which was signed by the Archbishop of Canterbury (Dr. Temple), and presented to the Government. They expressed hearty concurrence with the principles of official impartiality and respect for all religious convictions, but they contended that the policy adopted was inconsistent with that principle, and with the religious liberty which England professed. A Christian nation, they urged, while giving all due respect to the religious convictions of others, could not rightly suppress its own, nor would non-Christian people respect it for doing so. They set forth the experience of the Christian rulers in India as proving the perfect safety of a frank profession of the Christian faith. They realized in this case the need of due caution, and expressed readiness to submit to all restrictions really necessary, but urged that such restrictions should only be temporary. This Memorandum was published in the newspapers, and excited much attention.* The reply came from Lord Lansdowne, as Foreign Secretary, and stated that it was "at present impossible to indicate any time when the restrictions in force could with safety be removed."

But the Society could and did rejoice at the general influence of British rule on the country. Mr. Gwynne's letter about it was quoted in a previous chapter. The Sirdar was Sir F. R. Wingate, and of him and other heads of the administration Mr. Gwynne added admiring testimony.

Medical Work allowed.

Permission had meanwhile been given for medical work to be begun at Omdurman, provided that religious discussion was excluded. Dr. A. C. Hall carried it on for two years, and his skill and kindness made him, wrote Mr. Gwynne, "a living epistle," read, loved, and esteemed by the Sudanese. "The work he accomplished was the breaking down of prejudice and the softening of the hearts of the people." His death in 1903 was a heavy loss. His widow, who as Miss Eva Jackson had been some years in the Egypt Mission, has continued working at Omdurman and Khartum ever since. A hospital has now been built, the site having been granted by the Government.

Girls' Schools allowed.

In that year, 1903, the prohibition against private Christian conversation was withdrawn, though public preaching was still forbidden, and is forbidden to this day. Leave was also given to open a Christian school for girls at Khartum, provided that Mohammedan children should not be obliged to receive religious instruction. In point of fact, scarcely any of the Moslem parents, though plainly informed, made any objection. The school was visited by Princess Henry of Battenberg in 1904.† Other girls' schools were subsequently opened, in one case in response to a definite request from the people; and they have been carried on with equal frankness and equal freedom. And the medical mission

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[*] It was printed in the *C.M. Intelligencer*, Sept., 1901.

[†] The girls presented an address to Bishop Gwynne in 1908, concluding with a beautiful prayer, for which see *C.M.S. Report*, 1909, p. 86.

at Omdurman continued its useful career. These unpretending agencies can only be regarded as preliminary to more vigorous work when it becomes possible.

Bishop Gwynne.

In 1904 Mr. Gwynne was appointed Archdeacon by Bishop Blyth of Jerusalem, whose jurisdiction extended to Egypt and the Sudan; and in 1908 he was consecrated Bishop Suffragan for the Sudan. Although no longer on the C.M.S. roll, he continued to give support and encouragement to its work, to its great advantage.

Khartum Cathedral.

Although the Government has seemed so unduly careful of Mohammedan feeling, and so little disposed to take a reasonable stand as a Christian nation, it is a satisfaction that the outward and visible sign of a Christian profession is now conspicuous at Khartum in the new cathedral. The foundation stone was laid by Princess Henry of Battenberg in February, 1904. King Edward gave £200, and our present King (then Prince of Wales) £100, to the building fund. The cathedral was consecrated by the Bishop of London on January 26th, 1912, the twenty-seventh anniversary of Gordon's death. In his sermon the Bishop justly urged that the true way to insure that Gordon had not died in vain was to "turn the Africa for which he gave his life into a true and lasting heritage for the Kingdom of God."

Bishop of London at Khartum.

On the occasion of this visit the Bishop inspected the small work permitted to the C.M.S., and wrote to his own Diocesan Magazine, "The ever-plucky C.M.S. has opened schools for girls" (at Omdurman). "After the opening a Moslem brought up his wife, half veiled of course, to introduce her to me, and to say how much good the school had done her." "I addressed in Bishop Gwynne's garden at Khartum a delightful gathering of the C.M.S. missionaries and the American Presbyterians, who were asked to meet me together." "Bishop Gwynne is a missionary to his finger-tips."

But we must go back a few years, to see how the extension of the Mission south of Khartum came about.

Lord Cromer and C.M.S.

In December, 1904, Lord Cromer wrote officially to the Society proposing definite arrangements for its undertaking a Mission to the Pagan population farther south, which the Government have all along been ready to favour. The country was to be divided between the Austrian Roman Catholic Mission, the American Presbyterian Mission, and the C.M.S., the White Nile from Fashoda to the Uganda border being allotted to C.M.S. Needless to say, the Committee warmly responded and issued an appeal for men and means.*

New Mission to Pagans of Upper Nile.

In October, 1905, a party of six left England for the Sudan. They were joined at Khartum by Mr. Gwynne, and Dr. Albert Cook left Uganda about the same time and travelled north to meet them, to help in starting the Mission. They settled among the Jieng tribe (then called the Dinka, which is an Arabic corruption of the name), about a thousand miles south of Khartoum. As in so many cases, however, the new Mission was at first very discouraging. The population proved to be very thin, owing to the devastation of the Mahdi's *régime*, and sickness drove several men home.* In 1908 it was actually suspended for a short time; but Bishop Gwynne went up again in 1909, and he assured the Committee that they had not realized how much preparatory work had been done in teaching the people, healing their sick, and studying the language. One missionary, the Rev. A. Shaw, had borne the burden and heat of the day. More recently the work has much developed at Malek, the station for the Jieng tribe, and the first converts are being gathered in.

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* For Lord Cromer's letter, the Committee's Appeal, and other information, see the *C.M. Intell.*, Feb. 1905; also the July number, for Lord Cromer's official statement of his policy, published in the Blue Book.

To Jieng and Azandi.

The Sirdar, Sir F. Wingate, was now urging the Society to move forward also into the country west of the River, called the Lado Enclave, which had been leased to King Leopold of Belgium, but on his death had reverted to the Sudan Government. This seemed the more important because Moslem officials and soldiers were being sent from Egypt among the Pagan population, and Mohammedan schools were being opened.

Early in 1911, Bishop Gwynne and Mr. Shaw, accompanied by Mr. C. T. Studd, who was desirous of opening an independent Mission somewhere in the heart of Africa, visited the new territory; and in 1912–13 two new stations were established in or near it, one, Lau, among the Cheech Jieng, and the other, Yambio, among the Azandi, a tribe which the German traveller, Schweinfurth, called the "Nyam Nyam."† Mr. Studd's "Heart of Africa" Mission is among a similar tribe about 100 miles farther south-west, in the Belgian Congo; and, about 100 miles to the south-east, the Africa Inland Mission have since begun work.

Besides Mr. Shaw, six clergymen are now engaged in this Southern Sudan Mission,‡ of whom four are British, the Revs. C. A. Lea-Wilson, H. F. Davies, A. G. King, W. Haddow; and two Australian, the Revs. K. E. Hamilton (Victoria), and E. C. Gore (N.S. Wales). Also three laymen, Messrs. Scamell, Thomas, and Ewell. Mr. Scamell has his wife with him, the first woman missionary in that remote part of Africa. Mr. Hamilton also is bringing his wife from Australia.§ Mr. Shaw has lately visited Uganda, asking the Church there to help in the Sudan Mission;

Help from Uganda.

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* Full accounts of those early days appeared in the *C.M. Intell.* of 1906.

† See an account of the Azandi in the *C.M. Review* of March, 1915, by Dr. Stones of Old Cairo, who went up the Nile to visit the new field.

‡ The term "Eastern Sudan" is used to cover the whole territory from Egypt to Uganda, thus distinguished from the Central and Western Sudan. "Southern Sudan" is part of it, and practically means the Pagan territory.

§ Mr. Lea-Wilson has also now taken a wife out with him. She is a daughter of the late Rev. W. B. Collins of the North India Mission, and grand-daughter of the Rev. W. H. Collins, who (with J. S. Burdon) founded the old C.M.S. Peking Mission (transferred to S.P.G. in 1880).

and one well-trusted Muganda clergyman and a band of teachers, &c., were chosen to go with him (see p. 94).

EGYPT.

Progress in Egypt.

We now descend the Nile, northward into Egypt. The good work which had gradually been developed in Cairo and Old Cairo from the time of the British occupation (1882) was being faithfully carried on in 1899, viz., the services, the schools, the hospitals, the village visiting, &c.; and there has been no slackening of it during the period under review. Women missionaries have done excellent service, both in the schools and in visiting. The medical work has gone on without break. Dr. Harpur, after thirty years' labour, is as untiring as ever, living in the Delta and itinerating with his dispensary among the villages. The work at Menouf and other places is growing fast, and promises well.* The Rev. W. W. Cash and Misses Cay and Lewis are also engaged in it. Another medical man of much spiritual influence joined from Australia, Dr. Pain, son of the Bishop of Gippsland, but he died in 1913 from acute cerebro-spinal meningitis caught from one of his patients. But his death brought two Moslems to confession of Christ and baptism. So highly was he esteemed in Australia and New Zealand that friends there had raised over £2000 to enlarge the new hospital at Old Cairo, in which he was working. Its foundation stone was laid by Sir Algernon Coote in March, 1905; and it was visited by Lord Kitchener in 1913. The other medical men have been Drs. Lasbrey, Stones, and Hargreaves; and Dr. Lloyd, one of the first Sudan party, at Omdurman.

Dr. Pain.

The new Men of 1899 at Cairo.

Three men joined just before and after the Centenary year, whose names are now well-known: the Rev. Douglas Thornton, whose large heart and vigorous initiative made him a power at once, whose death in 1907 was deeply and widely mourned, and whose inspiring biography † has secured that he, being dead, yet speaketh; the Rev. W. H. T. Gairdner, who has become a high authority on Islam, and who was selected to write the story of the Edinburgh Conference in 1910—a brilliant literary effort; and the Rev. Rennie MacInnes, who succeeded Mr. Adeney as secretary on his lamented death in 1903, and has now become Anglican Bishop in Jerusalem. After Mr. Thornton's death, Mr. Gairdner was joined by the Rev. R. F. McNeile (a Balliol scholar, and Senior Student of Christ Church).

The *Orient and Occident.*

Mr. Thornton and Mr. Gairdner began an important work in setting forth the Christian message before the educated Moslems and the students at the famous El Azhar University, partly through meetings for frank discussion, and partly through the medium of a paper called *Orient and Occident*, which has now appeared regularly for ten years, and has a large circulation among Mohammedans and Christians. Other literary work was undertaken, and the bookshop proved useful for disseminating the truth. Since then, the Nile Mission Press, an independent institution, first started by the energy of Miss A. Van Sommer, has done great service on these lines.* Besides direct efforts to influence the Moslems, friendship has been cultivated with the Copts, which is in accordance with the spirit in which the work for the Eastern Churches was done by the Society a century ago. Evangelistic meetings in the Coptic churches, with the cordial co-operation of bishops and priests, have been held in Upper Egypt.† Mr. Gairdner and Mr. McNeile have continued this varied work to the present day.

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* See Mr. Cash's interesting article, *C.M. Rev.*, Feb., 1914.

† By Mr. Gairdner, Published by Hodder & Stoughton.

The C.M.S. Staff.

In 1899 there were on the staff four clergymen, of whom two were soon transferred to other Missions, and the other two, Mr. Adeney and Mr. Thornton, have died; three doctors, of whom one, Dr. Hall, died, and the others, Drs. Harpur and Lasbrey, are still at work; four wives, of whom Mrs. Harpur and Mrs. Hall remain, the latter continuing after her husband's death; and eleven other women, of whom one died (Mrs. Lasbrey, née Waller, sister of Bishop Waller), two retired, and all the rest remain on the staff, though not all in Egypt. The six still in Egypt are Mrs. and Miss Bywater, and the Misses Adeney, Cay, Crowther, and Sells.‡ Of these, Dr. and Mrs. Harpur have served thirty years, Mrs. and Miss Bywater 25 years, and Mrs. Hall and Miss Cay only a year or two less. Two other women went out in the Centenary year, Misses Braine-Hartnell and Western. Then followed Miss Thora Bird, Principal of the Cheltenham Training College for Schoolmistresses, who rendered important service, both at Cairo and Khartum, until her lamented death in 1910. The Misses Bywater, McNeile, Williams, Jackson, and Tristram have been engaged in school work; and the Rev. A. J. Toop has the Boys' Boarding School.

Altogether, no less than 55 names have been added to the list in the fifteen years, but of these, 17 were for the Southern Sudan. The figures for 1914 for Egypt and Khartum are, clergymen 5, laymen 7 (5 doctors), wives 7, other women 20, total 39. (Or, including the Southern Sudan, clergymen 12, laymen 10, wives 9, other women 20, total 51.)

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* Miss Van Sommer conducts an excellent quarterly periodical, *Blessed be Egypt* (Isa. xix. 25), which gives regular accounts of the Missions in the country. She has also started a "Fellowship of Faith for the Moslems," which was suggested by the late Mr. Cleaver, of the Egypt General Mission, after Dr. Zwemer's address at Keswick in July, 1915. Mr. Cleaver died soon after, and the "Leaders" of the "Fellowship" are Dr. Zwemer and Bishop Stileman.

† Mr. Thornton's accounts of his visits to Upper Egypt appeared in the *C.M. Review* of Aug. and Oct., 1907. See also Mr. McNeile's article in the *Rev.* of July, 1911. At a meeting in the Palace at Salisbury, arranged by the late Bishop John Wordsworth, an influential Copt expressed much gratitude for the C.M.S. influence on his Church. A pleasant account of Egypt and the Missions, by Miss M. C. Gollock (who spent a winter there), is published by the C.M.S.—*River, Sand, and Sun.*

‡ Miss Crowther has now retired, to be married, after nearly twenty years' service. Mrs. Bywater has lately died.

Islam re-established by Britain.

What have been the results of all this good work? We cannot expect in a Moslem country anything like mass movements as in some other Missions. Not only are Moslems everywhere the hardest of non-Christians to influence, but in Egypt, to quote again Canon Oldfield's phrase, British dominance has "re-established" Islam. For instance, both in Egypt and in the Sudan, the official weekly rest day is Friday—quite a needless concession, as no Moslem objects to working after his attendance at mosque—and hard upon the Coptic Christians who have to work on Sunday, to say nothing of English Christians having to do the same. This is just one illustration of what experience shows to be a mistaken policy. Due respect to other religions, and complete impartiality in the treatment of their votaries, ought not to require the practical abandonment of the open profession of Christianity. Egypt is now, since December, 1914, a British Protectorate, and the shadowy suzerainty of Turkey no longer exists. It is earnestly to be hoped that the new régime may not perpetuate the old system.

Moslem Converts.

Nevertheless, there has been year by year a succession of individual conversions, and because they are relatively few they can be described by the missionaries more in detail than in a Mission where hundreds or thousands of baptisms take place every year. In this respect the Egypt Mission resembles the C.M.S. older Missions in their earlier stages, when individual cases were reported and published at great length. The difference is that it is unsafe to give details of conversions of Mohammedans, on account of the danger they would cause to fresh inquirers even in a land under British rule. But now and then it has been possible to give particulars, as in the case of a son of a sheikh at Jerusalem, who was converted at Cairo in 1906, and avowed his faith before Lord Cromer and several high Egyptian officials. In the last year of our period, organized and persistent efforts were made by the Moslems of Cairo to induce the converts to apostatize, and to the sorrow of the missionaries, their efforts were successful in two cases.

Bishop of London at Cairo.

The Bishop of London, when he was in Egypt, met all the C.M.S. workers at Cairo for a service of prayer in the mission hospital, which he wrote of as "splendid," "manned by three excellent doctors and a staff of nurses." He addressed a meeting of 2000 Copts: "Never shall I forget it, when my temperature was 101; and what I could see by its effect to be a splendid address in Arabic by Mr. Gairdner."

Conference at Cairo.

Of course Church organization is premature with only a handful of converts, but a Church Committee was formed in 1908; and in 1909 the Christians, and others from neighbouring countries, held a Conference at Cairo for the promotion of spiritual life; from which Conference two letters were written, one to "Fellow Moslem Converts," and the other to "our Moslem brethren in all lands." Mr. Gairdner wrote in 1914, "We are trying all we can to develop our tiny Native Church. Definite financial schemes are put before it, for which it assumes real responsibility. The subscriptions (from Orientals only) reached £45 last year."

In 1906 an important Conference of missionaries to Mohammedans, and others specially interested, was held at Cairo, which is further noticed in the next chapter. In 1911, Dr. Mott held meetings of the Student Christian Movement in Cairo, which were attended by 2000 men—in itself a proof of the stir which recent years have shown to be in both Moslem and Coptic minds. A branch of the Student Movement was formed, chiefly of course among the Copts. A training school has been established for missionaries preparing for work among Mohammedans, at which the Arabic language and the Koran and other Islamic books are scientifically studied. Dr. Zwemer and Mr. Gairdner have been the leaders in this movement.

Other Missions.

The vigorous and influential American Presbyterian Mission continues its extensive operations in Egypt; and the Egypt General Mission, of which the late Mr. Cleaver was the excellent Secretary, is also doing good work.

Egypt and the Eastern Sudan are at present, as already indicated, within the jurisdiction of the Anglican Bishop at Jerusalem. Bishop Blyth, therefore, exercised episcopal authority over the Mission nearly through our period,* with Bishop Gwynne as his Suffragan for the Sudan from 1908. His resignation and death occurred in 1914. The Society rejoiced much at the appointment as his successor of Mr. MacInnes, who was consecrated on Oct. 28th of that year, and whose fifteen years of service in Egypt have fitted him in a special degree for the responsibilities of one of the most important posts in the Anglican Communion. The selection of Mr. MacInnes by the Archbishop of Canterbury was received with general approval, and the Bishop of London preached the sermon at his consecration. He is the youngest son of a late well-known friend and Vice-President of the Society, Mr. Miles MacInnes, M.P.; his brother John is an honorary assistant secretary in Salisbury Square; and his wife is a sister of two C.M.S. missionaries, the Rev. E. S. Carr of Tinnevelly and Dr. D. W. Carr of Persia. One of the new Bishop's first acts was to confer on his colleague, Mr. Gairdner, the canonry of St. George's Collegiate Church, Jerusalem, which was vacated by his own consecration as bishop.

Bishop MacInnes.

Coptic Church.

It is particularly satisfactory that Bishop MacInnes is on very friendly terms with the Coptic Church in Egypt. There is much that is lacking in that representative of ancient Christendom. The Bishop of London, in his Diocesan Magazine, wrote of its members as having "a very nominal Christian life," and as "looked after (or neglected, as the case may be) by an often ignorant and ill-educated priesthood." But it never was the C.M.S. policy, in the old Egypt Mission ninety years ago, to encourage them to join the

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* See further, p. 128.

Anglican Church; rather, to help them in their spiritual life by Scriptural teaching, in the hope that gradually a new spirit might be manifested in their own Church. Bishop MacInnes, in an address after his consecration to the Council of the "Jerusalem and the East Mission" (which Bishop Blyth had formed), said that if Coptic Christians applied for admission to the English Church, the reply was, "No; we will do all we can for you, but we must ask you officially to become full members of your own Church by being received as communicants, attending the services, and doing all you can to bring about necessary reforms, while at the same time getting whatever spiritual strength and advice you can from us."

The purpose of the C.M.S. Egypt Mission is the evangelization of the Moslems; and this is another reason for not seeking Coptic proselytes. It is a grievous consequence of centuries of oppression that converts from Islam and members of the old Churches do not fraternize; and a Coptic section in the Mission Church might tend to discourage Mohammedan inquirers.

But the policy thus indicated makes it easier to work for the spiritual uplift of the Copts; and Bishop MacInnes has been warmly welcomed by their Patriarch, and also by the Armenian Archbishop in Egypt. Douglas Thornton would have rejoiced at this. When dying he expressed a wish to be as much identified with the Egyptian Christians in his burial as possible. At his funeral, "his oldest fellow-worker in Egypt, Nikola Effendi Gabriel, read the Psalm; and the Lesson was read by Bulus Effendi Gabriel, his Coptic friend, and the delegate of the Coptic Society of Faith, in which he had taken an exceptional interest. At the grave, Sheikh Skandar Abd-el-Masih, the first convert from Islam baptized by Mr. Thornton, read the prayers before the committal; and Khaleel Effendi Tadrus, catechist in Old Cairo, read the closing prayers. Then four of his friends gave touching tributes at the grave-side; one, the Right Rev. the Metran of Keneh, who specially represented the Patriarch. In the waning light of the evening, his friend and companion, the Rev. W. H. T. Gairdner, gave the blessing."

At D. M. Thornton's Funeral.

On the effect of the War on the Mission, see the Appendix,

CHAPTER X.

ISLAM AND MOHAMMEDAN MISSIONS.

Books on Islam—Cairo and Lucknow Conferences—S.C.M. at Constantinople—Moslem Population of the World—Raymund Lull, Henry Martyn, &c.—C.M.S. and other Missions—Keith Falconer, Bishop French, the Zwemers, Pfander—Malays and Afghans—Moslem Efforts in England.

PART II. Chap. 10.

Books on Islam.

IT is not within the plan of this book to enlarge upon non-Christian religions; not, therefore, necessary to introduce a chapter on Mohammedanism before giving a brief notice of Missions to Mohammedans. The books for students rightly do this, and all that is needed here is to mention a few of them to which the ordinary reader may be referred. The two recent works most convenient and suitable for that purpose are *Islam: A Challenge to Faith*, by Dr. Zwemer, and *The Reproach of Islam*, by the Rev. W. H. T. Gairdner; the former published by the Student Volunteer Movement in America, but easily obtainable in England; and the latter by the British Missionary Societies jointly, including the C.M.S. Both writers are experts on the subject. Dr. Zwemer has been a missionary at Muscat in Arabia, and is well known as one of our highest authorities on all subjects connected with Mohammedanism. Mr. Gairdner is the C.M.S. missionary in Egypt before mentioned, and the author of *Edinburgh, 1910*, the brilliant account of the World Missionary Conference. Both books are excellent: Dr. Zwemer's the fuller and more complete; Mr. Gairdner's marked by rare eloquence and "the art of putting things." In the former, the chapters are on (1) The Origin and Sources of Islam, (2) Its Prophet, (3) Its Spread, (4) Its Creed, (5) Its Practice, (6) Its Ethics, (7) Its Divisions, (8) Present Condition of the Moslem World, (9–12), the Missions, &c. In the latter the chapters are (1) Extent of Islam, (2) Whence came it? (3) How came it? (4) What is it? (5) How works it? (6–8) How save it? Mention should also be made of *The Faith of Islam*, by Canon Sell, C.M.S., Madras, a standard and valuable book;* Dr. St. Clair Tisdall's *Religion of the Crescent;* Sir W. Muir's (short) *Life of Mohammed;* Dr. Zwemer's *Arabia, the Cradle of Islam;* and the

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* Also Canon Sell's *Religious Orders of Islam*, and *Outlines of Islam*.

PART II. Chap. 10.

Rev. W. A. Rice's *Crusaders of the Twentieth Century*. But those who desire to keep in touch with the whole Mohammedan question, and with the current history of Missions to Mohammedans should by all means read *The Moslem World*, a quarterly periodical edited by Dr. Zwemer. In the principal missionary periodicals also there are from time to time valuable articles on various branches of the subject. In the *International Review of Missions*, for instance, there was in 1912–13 an important series on the Vital Forces of Christianity and Islam, by seven high authorities, viz., Mr. Gairdner, of Egypt; Dr. Shedd, of the American Presbyterian Mission in Persia; Professor Stewart Crawford, of the Syrian Protestant College, Beirut; Pastor Gottfried Simon, missionary in Sumatra; Professor Siraj-ud-Din, of the Forman College, Lahore, himself a convert from Islam; Canon Dale, of the U.M.C.A., Zanzibar; and Dr. Duncan Macdonald, Professor at Hartford Theological Seminary. These have since been published in a small volume.* Some other articles in periodicals are mentioned in a note below.†

Edinburgh Report on Islam.

The Chapters on Islam in Vol. IV. of the "Edinburgh" Reports, prepared for the Commission on "the Missionary Message in Relation to non-Christian Religions," by Professor Cairns, are among the ablest in that remarkable volume. Presenting the evidence collected from missionaries in all parts of the Mohammedan world, Dr. Cairns, in pp. 122–155, summarizes it in a masterly way, and concludes that "it can be only by helping men to realize the depth of their need that the missionary can prepare men for a recognition of the greatness of grace." Incidentally he remarks that "there seems to be much less theological unrest among missionaries in Moslem lands than among ministers at home; and their practical view of the need of adapting the Gospel to the mind of the East is much less drastic than the theoretical view of scholars at home." Then, under "General Conclusions" (p. 214), he points out the parallels between the work of Missions to-day and that of the Apostolic Age; and as regards Islam, that our conflict is much the same as that of the Apostolic period with Judaism, "which was essentially legalistic in its whole conception of the relations between God and man." This he draws out very clearly (pp. 236–244); and while paying all due respect to Moslem monotheism, he gathers from "the entire mass of evidence from all the fields" the "vital necessity" of the great truth that Christ is "God manifest in the flesh." "Everywhere this is what arouses opposition, *but everywhere it is what wins men.*"

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* Edited by Dr. Zwemer. Oxford Univ. Press. It was reviewed by Bishop Lefroy of Calcutta in the *Int. Rev. Miss.*, April, 1915.

† In the *Int. Rev. Miss.*:—Islam in the Sudan, by Prof. Westermann of Berlin, Oct., 1912 and July, 1913. The Balkan War and Christian Work among Moslems, by Dr. Bliss of Beirut, Oct., 1913. The Present Attitude of Educated Moslems towards Christ and the Scriptures, by Dr. Zwemer, Oct., 1914.

In *The East and The West*:—The Cross and the Crescent in the Balkans, by Dr. C. R. D. Biggs, Jan., 1913. New Light on Islam, by Prof. D. S. Margoliouth, April, 1913. Mohammedanism in Malaya, by a doctor there.

In the *C.M. Review*. Moslem and Christian Views of God: An Imaginary Dialogue, by W. H. T. Gairdner, March and May, 1909. (Most interesting.) The Social Condition of Women in Moslem Lands, by Dr. Emmeline Stuart, Aug., 1909. The Moral Condition of Moslem Lands, by Dr. Walter Miller, Nov., 1909. Islam and Christianity in Relation to Missionary Effort, by the Rev. C. T. Wilson, June, 1911. The Koran and the Scriptures, by the Rev. A. E. Day, Sept., 1914. Turkey and Islam, by Dr. Weitbrecht, Dec., 1914. The Church's Obligation to Islam, by Missions-Direktor Axenfeld of Berlin, Dec., 1914. The Moslem World, by Rev. J. H. Linton, Feb., 1915. Also in this *Review* (June, 1910) was printed Bishop Knox of Manchester's powerful C.M.S. Sermon at St. Bride's on the Crisis of Christianity and Islam; also (June, 1914) Bishop Lefroy's admirable speech on Missions to Moslems at the C.M.S. Annual Meeting.

In the *Moslem World*:—Islam not a Stepping Stone to Christianity, by Bishop Peel, Oct., 1911. C.M.S. Missions to Mohammedans, by the Author of this History, April, 1912. Islam in the Sudan, by W. I. W. Roome, April and July, 1914.

Also, in Vol. V. of the Pan-Anglican Reports there are some valuable papers; particularly by Professor Margoliouth (marked S.D. 4 (g)), the Rev. W. H. T. Gairdner (S.D. 4 (h)), Dr. Tisdall (p. 170), and the Rev. F. Baylis (p. 183). Mr. Baylis's paper is particularly important on the relations between Islam and the Eastern Churches.

Dr. Zwemer at Keswick.

But perhaps of all recent utterances on the Mohammedan Problem the most impressive was Dr. Zwemer's address at the last Keswick Convention (1915). One may boldly say, not merely that it appeals to missionary circles, but that *every Englishman should read it.**

Cairo and Lucknow Conferences.

Two important Conferences on Missions to Mohammedans have been held in recent years, one at Cairo in 1907, and the other at Lucknow in 1911. Sixty-two missionaries attended at Cairo, representing twenty-nine different Societies, some coming from long distances; and others sent papers to be read. Among the C.M.S. men contributing were Dr. Weitbrecht and Mr. Goldsmith of India, Mr. Walshe of China, Dr. Miller of Africa, Dr. Tisdall of Persia, and of course the missionaries in Egypt and Palestine. There were 180 delegates (besides visitors) at the Lucknow Conference, which was naturally attended largely by missionaries in India; but it was world-wide in its outlook. Dr. Zwemer was chairman, and among the speakers were Bishop G. H. Westcott of Lucknow and Bishop Lefroy of Lahore. Important papers by women were a feature, among them Dr. Emmeline Stuart of Persia, Miss Cay of Egypt, Miss Trotter of Algiers, Miss de Sélincourt (now Principal of Westfield College), Miss A. Van Sommer, and several American ladies. A Russian lady from Moscow was a speaker. There was an Egyptian delegate, Mitri

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* To be had of Mr. Oliver, Secretary, Nile Mission Press, 16, Southfield Road, Tunbridge Wells; 50 copies for 2*s.* 6*d.* Since the above was written, Dr. Zwemer's new work, *Mohammed or Christ*, has appeared, an admirable book on the activities of Islam all over the world and the importance of counter-acting them.

Effendi, and several Indians, including Canon Ali Bakhsh. Both the Reports are mines of valuable information.*

Student Conference at Constantinople.

Another Conference of great interest was that of the Student Movement held at Constantinople in 1911, at a time when it was hoped that the Young Turk party, which had gained chief power, would prove to be an instrument of reform and revival. That hope, it is needless to say, came to nothing. But the Report of the Conference is a valuable book,† and shows how great are the possibilities of the Near East whenever the Turk is out of the way.

Moslem Population of the World.

Various estimates have been made of the Mohammedan population of the world. They vary from 175 millions to 300 millions. Dr. Zwemer and Mr. Gairdner both accept (the former with a slight alteration) an estimate made for the Cairo Conference of 1907, which was midway between the two extremes, just under 223 millions. Of these it was estimated that no less than 161 millions were under Christian rule, Great Britain having 63½ millions in Asia and nearly 18 millions in Africa. Under Moslem rule, Turkey, Persia, Arabia, &c., 38 millions; and under other non-Christian rule, 24 millions, the bulk in China. But Turkey's recent losses in Europe and Africa would alter some of the figures, increasing the number under Christian rule. A later estimate by Dr. Zwemer and Prof. Westermann gives a total of 201,300,000, of whom 167,000,000 are under Christian rule, leaving only 34 millions under Moslem or other non-Christian rule. The one great field where Islam is advancing seriously is Africa, as before stated; but it is also extending in China, though the Cairo estimate of 20 millions is probably excessive; and even in Japan there are Moslem missionaries.

Christendom and the Moslems.

The Mohammedan World has been, until recent years, much neglected by the missionary societies, indeed by the whole Christian Church. The Crusades were an enterprise of splendid enthusiasm, but their object was the liberation of the Holy Land from Moslem domination, not the conversion of the Moslems.

Raymund Lull.

Raymund Lull, the one great missionary to them in the Middle Ages, rightly expressed the true spirit and method in his memorable words, "The Holy Land can be won in no other way than as Thou, O Lord Christ, and Thy Apostles won it, by love, by prayer, by shedding of tears and blood." ‡ He was martyred in

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* The Cairo Report is entitled *The Mohammedan World of To-Day*, and the Lucknow Report *Islam and Missions*, both published by Fleming Revell. Accounts of both Conferences appeared in the *C.M. Review*, the Cairo one by Dr. Tisdall in April, 1907, and the Lucknow one by Dr. Weitbrecht in April, 1911.

† Published by the World's Student Christian Federation.

‡ Dr. Zwemer's book on Raymund Lull is the best popular account of him. See also the same writer's article on him in the *C.M. Review*, June, 1915; Dr. Weitbrecht's in *The East and The West*, and Dr. Barber's in the *Int. Rev. Miss.*, both in July, 1915; all in commemoration of the sixth centenary of his martyrdom. Dr. Barber has also published a book entitled *Raymund Lull the Illuminated Doctor*.

Francis Xavier.

Henry Martyn.

Abdul Masih.

1315, just 600 years ago, and he had no successor, though the Franciscans made some efforts to carry the Gospel to the East. Francis Xavier proclaimed Christ at the Court of the Mogul Emperors Akbar and Jahangir, and wrote a book for the Moslems there, entitled, *A Mirror for Showing the Truth;* but his work was mostly among the Tamils of South India. And then we have to leap over two centuries and a half, and come to Henry Martyn, "Saint and Scholar, First Modern Missionary to Mohammedans," as Dr. George Smith well calls him in the title to his fascinating biography,—the centenary of whose death we commemorated in 1912.* Martyn was not only the first to witness for Christ in modern times in Persia, but was the instrument in India of the conversion of Abdul Masih, the influential Mohammedan afterwards ordained by Bishop Heber; and Abdul Masih was in fact the first C.M.S. missionary in India, for he was supported at Agra by a grant from the C.M.S. before any white missionary had been sent by the Society.†

C.M.S. and the Eastern Churches.

American Missions

C.M.S. at Constantinople.

But the C.M.S. had thought of the Mohammedans before that. In its very first year the Committee reported inquiries about "Persia, and the Arabic-speaking peoples of the East." And in 1815, the year of Waterloo, just a century ago, they commissioned a Fellow of St. John's, Cambridge, W. Jowett, to visit the East and inquire into the condition of the Oriental Churches, with the definite ulterior view of carrying the Divine Message to the Moslems. This object, they thought, could be best attained through a revival of the Eastern Churches, which ought to have done that work, but had not done it. Good influence was gained in many places, but the Churches as a whole refused to awake to their responsibility. Mr. Gairdner, in *The Reproach of Islam*, speaks of these Eastern Churches as "communities of Christians scattered like islands in the sea of surrounding Islam," "eloquent only of the coming in of Islam as a flood." ‡ In after years, however, certain of their members, attracted by the purer Gospel brought to them from the West, attached themselves to the Anglican Church, and from among these most of the native agents now employed in Egypt and Palestine have been obtained. The great Missions of the American Board (Congregationalist) and the American Presbyterians, in Turkey, Syria, Egypt, and Persia, have been carried on with the same general object, but with more definite efforts in forming Protestant congregations. They have, however, made a fair number also of converts from Islam.§ The direct attempts of the C.M.S. to reach the Moslems in the Near

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* See Bishop Stileman's Sermon at Trinity Church, Cambridge, Oct. 16th, 1912, in *C.M. Rev.*, Dec., 1912.

† See *Hist. C.M.S.*, Vol. I., p. 183.

‡ An excellent brief account of these Churches, Greek, Armenian, Jacobite, Copt, &c., by the Rev. F. Baylis, appeared in the *C.M. Review* of Jan. and Feb., 1910.

§ The chief authority on these and other Missions in the Near East is Dr. Julius Richter's able book.

East began with a Mission at Constantinople in 1856, after the Crimean War; two remarkable German missionaries, Koelle (who had been in West Africa) and Pfander (from India) being sent there. Several Turks were brought to Christ and baptized, but after eight years the Sultan suppressed the Mission and (it was believed) made away with the converts. The Society's modern Egypt Mission dates from the British occupation in 1882, and the Turkish Arabia Mission from the same year. Persia had been visited by Dr. Bruce in 1869, and his mission adopted in 1875.*

New C.M.S. Missions.

Other Missions.

Besides these C.M.S. efforts, the North Africa Mission, the Egypt General Mission, and several smaller associations, are working also in these countries on undenominational lines; and the London Jews Society has important and fruitful work of its own in Palestine, Persia, and North Africa. In Arabia, the Free Church of Scotland Mission at Aden was founded by that brilliant young Cambridge Professor, Ion Keith-Falconer, in 1885, in response to a call from General Haig, who had travelled about seeking for openings; and the C.M.S. left that field, which it had temporarily entered on, transferring its missionary, Dr. Harpur, to Egypt. Keith-Falconer died in less than two years, but his work is still carried on. Then came the heroic Bishop French, who, having resigned the bishopric of Lahore, resolved to devote the rest of his life to evangelizing the Moslems of Western Asia; but within a few months he died at Muscat in Arabia.† The mantle dropped by him was taken up by the two Zwemers and other missionaries of the American (Dutch) Reformed Church, and their Mission is carried on to this day. Peter Zwemer died early, but Samuel may now be regarded as the most prominent leader in Christian effort among the Moslems. His wife was an Australian missionary of the C.M.S. at Baghdad. Raymund Lull, Henry Martyn, Pfander, Bruce, French, Keith-Falconer, Zwemer, are a noble succession indeed. Two only of them came home to die. Lull, Martyn, French, Keith-Falconer, P. Zwemer, passed to their reward from the midst of the people they sought to save.

Ion Keith-Falconer.

Bishop French.

The Zwemers.

C.M.S. in India.

In India also the C.M.S. Missions to Mohammedans have been the most conspicuous, especially along the Afghan Frontier. In the Punjab, which is largely Moslem, the American Presbyterian Mission at Lahore was first, and it joined in the original invitations from the great Christian representatives of British rule, Henry and John Lawrence and others, to the C.M.S. to join in the enterprise (1852). At Agra, as already mentioned, Abdul Masih had been preaching forty years earlier; also Pfander (originally sent by the Basle Mission to Persia, and thence expelled when

Pfander.

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* Full accounts of these and other enterprises in the Mohammedan East will be found in the *History of C.M.S.*, chaps. 17, 24, 41, 75, 94, 104.

† The Biography of Bishop French, by the Rev. H. A. Birks, is a valuable work, now out of print, but to be found in many libraries. A short sketch of his career, entitled *An Heroic Bishop*, by the present writer, is published by Hodder and Stoughton.

Russia conquered the north-western province), who joined the C.M.S. in India, and proved to be indisputably one of the greatest of missionaries to Mohammedans. He preached in Delhi, which afterwards became an S.P.G. station, and is now the centre of the important Cambridge and S.P.G. Delhi Mission, which works largely among Mohammedans as well as Hindus. At Lucknow, too, and at Calcutta and Bombay and Madras and Haidarabad, the C.M.S. seeks the evangelization of the Moslems; and in Ceylon. But all these Missions will come further under our notice in the chapters on India.

In Africa the C.M.S. and many other Societies are face to face with advancing Islam. This work has already been enlarged upon.

Other Missions.

But perhaps the most successful of all Missions to Moslems are those in the Malay Islands, Sumatra and Java,* chiefly of the Rhenish Missionary Society, which has there 200 missionaries and about 100,000 converts. Some of these have been won from Paganism, but the majority from Islam. In the north-western provinces of China, also, the China Inland Mission and other Societies have enrolled Moslem converts; and in Central Asia, under both Chinese and Russian governments, German and Swedish missionaries are at work. The Russo-Greek Church, too, is stated to have worked zealously for the conversion of the Mohammedans of Turkestan.

The Afghans.

Afghanistan is the most wholly closed of Moslem lands. Perhaps the Providence of God will open the door when we are ready to enter in. Meanwhile the C.M.S. Missions on the Frontier have baptized noble Afghans, the firstfruits of a vigorous race which should give a worthy and welcome contingent to the Church of God. Even where the living preacher cannot enter, the written Word of God finds its way; and the Christian hospital on the borders receives its patients from the closed territories beyond, and sends them back with healed bodies and with hearts at least touched by the sympathy of the servants of Jesus Christ.

Moslem attacks on Christendom.

But "Mohammedan Missions" may mean Missions *of* as well as *to* Mohammedans. We have seen the activity of Moslem missionaries in Africa. They are to be met with in many countries in Asia. They have even come to Europe, and boast of their success in England itself. A word or two must be added on this point, as very curious mis-statements are current among Mohammedans in India and elsewhere.

At Liverpool.

Some five and twenty years ago it was reported by native newspapers in the Punjab that several hundred Englishmen, with a bishop at their head, had embraced Islam at Liverpool. In 1891 Dr. Weitbrecht went to Liverpool to inquire about it, and Dr. Martyn Clark made further inquiries. The results were published at Calcutta, and their appearance led the principal Mohammedan leaders to disavow the transactions reported. It appears that a solicitor named Quilliam, who professed to have embraced Islam, had taken a small house in Liverpool, held services in it on Fridays, and claimed to have thirty adherents. Some time afterwards Mr. Quilliam disappeared, and nothing more was heard of the matter. But in 1911, an American missionary magazine stated that there was "a beautiful mosque" at Liverpool, with "schools, library, museum, book store, hall for lectures, and hospital," and that 1000 persons had joined, who were now giving their children Turkish or Arabic names. The Rev. J. F. Hewitt, of the C.M.S. Bengal Mission, went to see the "mosque," and with great difficulty found the place. "I don't know about a mosque," said a policeman, "but there is a house where Quilliam used to hold meetings before he went away. I used to see the old man go in and out. I never saw more than eight people go in for a meeting." He showed Mr. Hewitt the house, "empty and dirty, with broken windows," "rateable value £30 at the most." There was a small notice-board, "with a tiny crescent affixed to each corner." So much for Islam at Liverpool!

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* See article on "Islam and Animism," *C. M. Rev.*, May, 1913.

At Woking.

But there is one real mosque in England, near Woking, built by Dr. Leitner, formerly Principal of the Oriental College at Lahore, for the use of Moslem students in London, but now used, with the house adjoining, as the headquarters of a new Moslem Mission to the English, headed by an Indian pleader, Khwaja Kamal-ud-Din. There is a monthly periodical, *Muslim India and Islamic Review*, and meetings are held at various places from time to time. Much is naturally made of the recent profession of Islam by an Irish Peer, Lord Headley, who was previously a Deist. It is quite possible that some of the many people who want a religion but will do anything rather than submit to the just claims of Him Who died for them, will be beguiled into Mohammedanism. But will they find holiness in it? or purity? or peace? *

Bishop Lefroy's Argument.

This chapter cannot be closed more significantly than by extracting from Bishop Lefroy's speech at the C.M.S. Annual Meeting in 1914 the following story:—

"I was visiting an outlying part of the Lahore diocese which can only be reached after five days' riding, while the best means of transport was on camels, and as I rode along I had a good deal of conversation with the Mohammedan driver of the camel, who was seated in front of me. One day he turned round and quite spontaneously said to me: 'Sahib, why do our teachers call the Lord Jesus Christ the living Apostle?' I said, 'Why, they call Him that because in that particular respect they have got hold of the real truth and are bound to teach it.' Then I spoke of the crucifixion of our Lord, His resurrection, and His ever-living presence in heaven. After that I said, 'What about your prophet Mohammed? Is he alive or dead?' Of course the man replied he was dead. 'Do you know where his grave is?' I asked, and he answered, 'Yes, it is in Medina.' I asked him also whether he knew a further fact, and found that he did not, namely, that alongside that tomb of Mohammed there is reserved to this day an empty space,—that space is for another grave, and according to Mohammedan legend that grave will be occupied by our Lord Jesus Christ when He comes again to the world, as they themselves believe He will, in preparation for the last Judgment. We are not concerned with that futile legend that Christ will be buried there, but surely the continued existence of that empty grave space speaks with wonderful force of the present life of our Lord and Master. Then I went on to say to my driver: 'If you want help to conquer your sin, to fight against temptation, or help of any kind, do you think it would be better to turn to the dead Mohammed or to the living Christ?' He did not like this question, so I said: 'Supposing you wanted any help to-day for feeding your camel or cleaning it, would you rather turn to a dead man or to a living one?'"

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* The above particulars are from the *Moslem World*, July, 1911, and April, 1914. In the latter number Dr. Weitbrecht tells much about the new Mission.

CHAPTER XI.

C.M.S. MISSIONS: PALESTINE.

The Kaiser in Palestine—Young Turk Party—C.M.S. Staff—Women's Work, Medical Work, &c.—Bishops Blyth and MacInnes.

PART II.
Chap. 11.

The Kaiser in Palestine

IT is interesting, and indeed suggestive, to find, on looking back to the Reports at the time of the Centenary, that the great event in Palestine in the year reviewed in 1899 was the visit of the German Kaiser, and that the Sultan of Turkey presented to him the plot of holy ground on which the Virgin Mary is said to have slept the night before her "Assumption," which property the Kaiser handed over to his Roman Catholic subjects. It was during that journey, no doubt, that the foundations were laid of the dominant influence in Turkey which has drawn the Porte into the present War. What may be the issue for the Land of Israel is so far known only to Him Who appointed that land to be the scene of the Incarnation.

Young Turk Party.

The Turkish Revolution in 1908, and the proclamation of religious liberty by the Young Turk party which then gained the upper hand at Constantinople, gave hopes of a real change in the environment of the Palestine Mission. The immediate results seemed to warrant this hope. At Jerusalem, before immense crowds, Jewish rabbis, Moslem sheikhs, and Christian priests, made impassioned speeches expressing their fraternization. At Nazareth, the Syrian pastor of the C.M.S. congregation was invited to address the Mohammedans from the pulpit of the mosque. But Islam proved true to its real nature, and speedily all things returned into their old condition. The war of 1911 between Turkey and Italy aroused all the ancient bigotry, and one Effendi, "a perfect gentleman," said, "If Christ does not worship as a Moslem when He comes again, we will kill Him."

C.M.S. Staff.

Reverting to the commencement of our fifteen-year period, the staff in 1899 comprised 12 clergymen, 6 laymen, 14 wives, and 29 other women; total 61. Within the period 58 have been added to the list; but the total in 1914 was only 52, viz., clergymen 6, laymen 7, wives 10, other women 29. In 1904 the total was 68, but Palestine has since suffered by retrenchment.

In 1899 the faithful old German missionaries, who had long been the chief agents of the Society in the Mohammedan East, were still alive. Fallscheer, Zeller, and Wolters, who were then at work, died respectively in 1901 after 36 years' labour, in 1902 after 46 years, in 1910 after 50 years; and Klein, who had retired in 1903, after 52 years; all four much respected, and Klein famous as the discoverer of the Moabite Stone.* Of the English missionaries, the two leaders, the Revs. J. R. Longley Hall and C. T. Wilson, were the seniors, and both presently retired after 30 and 27 years' service respectively. Mr. Wilson, it will be remembered, was one of the first two missionaries in Uganda. His brother, the Rev. D. M. Wilson, and the Rev. C. A. Manley, rendered ten years' service before retiring. The Rev. H. Sykes, who succeeded Mr. Hall as Secretary, happily still holds that position, and is now not far short of 30 years' service; and Mr. Ellis has only two years fewer. The Revs. F. Carpenter and S. C. Webb joined in 1901, and are still on the staff.

Women Missionaries.

But the special feature of the Palestine Mission for more than five and twenty years has been the number of women missionaries. It had risen from one in 1887 to twenty-nine in 1899; then came the winding-up of the Female Education Society, and the transfer of nine of its ladies in Palestine (besides others elsewhere) to C.M.S.; and in 1904 the number was 40, besides 15 wives. It has since receded to 29 and 10 wives, as above stated. Several of these have given twenty years' service. The senior F.E.S. lady, Miss Jacomb, had been thirty years in the Palestine Mission before joining the C.M.S. She died, deeply respected, in 1902. Another lady, who had for thirty years worked on her own account at Jaffa, Miss C. A. Newton, on her death in 1908 left her well-known hospital there to the Society, with a fund for its maintenance. Two of her sisters have been zealous workers on the C.M.S. staff. Two Scottish sisters, the Misses E. C. and A. Wardlaw-Ramsay, who had worked together at St. Paul's, Onslow Square, went to Palestine as honorary missionaries, the one in 1889 and the other a few years later after a time in East Africa. The elder died at Jaffa in 1913, deeply lamented. Another woman who died after fourteen years' service was Miss Esther Cooke; and another, Miss Bedells, in 1915, after twenty-three years; † and equal periods (or more) stand to the credit of some who have retired, Misses Welch, M. Brown, Jarvis, Tindall, Brodie, Reeve, Lewis, Nuttall, F. E. Newton, Scott. But the following have laboured all through our period and are still on the staff: Miss Elverson, 27 years; Misses Wenham, Brownlow, Roberts, each 20 years; and Misses Watney, Tiffin, Hassall (from Sydney, great grand-daughter of Samuel Marsden), Newey, Hicks, Rosenhayn, McConaghy, Lawford. Mrs. Ellis, too, has been in the Mission 24 years, having (as Miss Low) joined in 1891.

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* There was a worthy In Memoriam of Mr. Wolters, by two of his fellow missionaries, in the *C.M. Review*, April, 1910.

† See Dr. Wright's notice of Miss Bedells, *C.M. Review*, August, 1915.

PART II. Chap. 11.

Women's Work.

The work of these women missionaries has consisted mainly of visiting the women of the country in towns and villages, and also in girls' schools, and nursing in the hospitals. The transfer to C.M.S. ranks of the F.E.S. ladies gave to the Society the Orphanage at Nazareth, of which Miss Newey has been Superintendent, and in which many tourists in Palestine have taken so much interest; and also added Bethlehem to the list of stations, where a girls' boarding school has been worked (since Miss Brown left) by a sister of Mr. McNeile of Cairo. In 1913, Bethlehem was the scene of a Conference of Women, native and foreign, belonging to various Missions, at which all the addresses were in Arabic. No one who reads the Reports can doubt that multitudes of native women have learnt to know that Christ is the one Saviour, although in the case of Moslems, baptism is scarcely, if ever, possible. Nor can it be doubted that the boys' schools have done really good missionary work; particularly the Bishop Gobat School, under Mr. Ellis and the Rev. S. C. Webb; also the English College for young men, under the Rev. W. Stanley and the late Mr. J. E. Robinson. Both of these institutions are at Jerusalem. At Kefr Yasif there has been a Training Colony for teachers. Village schools are only allowed in villages solely or partly inhabited by Christians, not where there are only Moslems.

Medical Work.

The medical work of the Mission has been important. During the whole of our period, and for some years before that, Dr. Sterling, who is also a clergyman and a Canon of St. George's, Jerusalem, has been doing remarkable work at Gaza; and similar service for the same time has been rendered by Dr. Gaskoin Wright at Nablûs, who has lately had with him Dr. Ethel R. Griffiths. There are also the late Miss Newton's Hospital at Jaffa, already mentioned, worked for a time by Dr. Keith, and a smaller one at Salt, where have been Drs. Brigstocke and Charlotte Purnell. These four hospitals have 180 beds between them, and many patients have learnt that Christ is the Saviour of the soul, as well as Healer of the body. For some years there was also a medical mission at Kerak in the land of Moab, but it has not been continued. The Rev. H. G. Harding, now Organizing Secretary of the C.M.S. Medical Mission Auxiliary at home, and the Rev. Sydney Gould, a Canadian doctor and clergyman, who is now secretary of the Missionary Society of the Canadian Church, have taken part in this work. A medical woman, Dr. Rachel Apps, who promised to be a real power, died after a year's service in 1909. The Bishop of London, who saw some of the C.M.S. work in Palestine in 1912, and whose genial presence was highly appreciated by the missionaries, wrote, "The fact which emerges from a visit to the Near East is the wonderful influence of Medical Missions."

Pastoral Work.

The Anglican congregations, numbering 2350 souls, are ministered to by some nine pastors, and are under a Church Council, formed in 1905. Of one of these clergymen, the late Rev. Chaḷil

Jamal, who died in 1907, Bishop French, who visited him at Salt in 1889, wrote: "Mr. Jamal is something like Bishop Dupanloup in his excellence and in catechizing; a real lamp burning and shining in the midst of the wild Bedouin. He is a little Elisha there, minus the she-bears, though his rough hair and dress almost call Elijah to mind."

Baptism of Moslems is not unknown in Palestine, though the converts are relatively few. In some cases they have been sent to Egypt for safety. Bishop Ridley, who visited the Mission in 1908, said, "The baptism of a convert under the Turk is a signal for imprisonment, and probably his martyrdom will follow. Despite treaties freedom of conscience is not tolerated. . . . Not long since a sheikh entered a mission school, dragged out one of the pupils and beat her almost to death." Among those who found Christ in the Jaffa Hospital was an Afghan, but he was shot afterwards by a Moslem, whom he declined to prosecute, and he was brought back to the hospital, where he was baptized at his own request before he died.

Indirect results, however, are by no means small. Dr. Sterling in 1910 declared that he saw a considerable change in the condition of the people, the result in his opinion of the influence of the mission schools and hospitals, even upon the Moslems, and of a distinct awakening in the Greek Church due to the same influence.

Should C.M.S. withdraw?

There have often been suggestions that the Society should withdraw from Palestine as unfruitful soil, and when retrenchments became inevitable this Mission was marked out for such treatment, in order to save the larger fields, but it is quite certain that the public opinion of the C.M.S. constituency would not tolerate withdrawal; and while we rejoice at the large ingatherings of other Missions, we may equally rejoice at the testimony which has been borne in the land in which the early triumphs of the Gospel were followed by such sad failures on the part of the Christian Church.

Bishop Blyth.

When the period under our review began, the Anglican Bishopric at Jerusalem had been held for twelve years by Dr. Popham Blyth, who had been appointed in 1887 by the two Archbishops and the Bishop of London in accordance with the trust deed made when the bishopric was founded in 1841. Bishop Blyth continued in the see fifteen years more, but resigned in 1914, and died on Nov. 5th, at the age of eighty-two. He had earnestly upheld and acted on the principles laid down from the first, which included friendliness with the Greek and other Oriental Churches already represented in the Holy City, and episcopal supervision of Anglican congregations and Missions not in Palestine only, but in other Eastern lands, Syria, Cyprus, Egypt, &c. The whole work of the Church of England in those countries has prospered during his episcopate, his own "Jerusalem and the East Mission" being an important addition to the Societies, particularly the C.M.S. and the L.J.S., previously at work. These two Societies had from the first granted £300 a year each to supplement the episcopal income partly provided from the original endowment, and it is well known that in the case of the C.M.S. this grant led to some painful controversy. Moreover Bishop Blyth found himself unable to approve some parts of the C.M.S. work, and his criticisms had to be referred to the Archbishop of Canterbury and other Bishops. These matters are fully explained in the *History of the C.M.S.*, and need no further reference here. But throughout our present period friendly relations were cordially maintained, and the Bishop's personal interest in the work and kindness to the missionaries were much appreciated. St. George's Collegiate Church at Jerusalem, with its schools, &c., remains a visible and very fine memorial of his episcopate.*

Bishop MacInnes.

On Bishop Blyth's retirement, the Archbishops and the Bishop of London appointed as his successor the Rev. Rennie MacInnes, Secretary of the C.M.S. Egypt Mission. Of him personally a previous chapter has spoken. He may be fully trusted to maintain the traditions of the see, and to show the utmost sympathy with all the good work for Christ done by many varied agencies in the immense area within his jurisdiction. The importance of the bishopric has greatly increased in recent years. British dominance in Egypt and Cyprus has created a demand for more chaplains for the English communities. The Missions to Jews and Mohammedans have grown. The educational and medical agencies benefit the Eastern Christians. And the extension of British rule over the Eastern Sudan has made effective the jurisdiction of the bishopric 2000 miles into the heart of Africa, the vast field for which Dr. Gwynne is Suffragan Bishop. He acts also as Archdeacon; and there are three other Archdeacons, for Egypt, Syria, and Cyprus.†

On the effects of the War upon the Palestine Mission, see the Appendix.

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* One of Bishop Blyth's missionaries should be specially mentioned here, Miss M. A. H. Allen, one of the daughters of Archdeacon Allen of Lichfield, who had worked some years at Zanzibar as a member of the U.M.C.A., and while there showed kindness to the earliest C.M.S. women missionaries in East Africa. She was an Arabic scholar, and did good work afterwards in Palestine and Egypt. Miss B. J. Allen of the C.M.S. Japan Mission was her sister, and Miss A. E. Allen of Uganda is her cousin.

† An excellent summary of the history and work of the Jerusalem Bishopric appeared in *The East and The West* for Oct., 1914, written by Dr. E. W. G. Masterman, a medical missionary under the L.J.S., and now one of the recognized authorities on Palestine. There is a quarterly magazine called *Bible Lands*, the organ of the Bishop's Mission, edited by Canon Parfit (a former C.M.S. missionary at Baghdad), and to be had at the Church House, Westminster.

CHAPTER XII.

C.M.S. MISSIONS: TURKISH ARABIA.

Baghdad and Mosul—The Staff—A Work of Faith.

PART II. Chap. 12.

Baghdad.

BAGHDAD was originally occupied as an outpost of the Persia Mission in 1883, with a view to reaching Persian pilgrims to the Shiah shrines at Kerbela and other neighbouring places. But it has since proved to be an important centre of general work. "Turkish Arabia," as Mesopotamia has been officially called, appeared for the first time as an independent Mission in the Centenary year. Another of its cities, Mosul on the Tigris, near the site of ancient Nineveh, from which an American Mission had lately retired, was to be occupied as soon as possible, also, like Baghdad, for medical work; and this plan was carried out in 1901.

Mosul.

Medical Work.

The medical missionary at Baghdad had been Dr. Henry Martyn Sutton, one of the three brothers Sutton of Reading who gave themselves to foreign mission service (two to C.M.S. and one to S.P.G.); but he retired in 1903. Drs. Sturrock, Brigstocke, Griffith,* Johnson,† and Stanley, have been in charge at various times of one or both of the two stations; Dr. Johnson, who had previously worked at Kerak for ten years, having the longest period, from 1908 until now. Another, Dr. Radcliffe, was drowned in the Euphrates while bathing. For the last six years Baghdad has had a woman doctor, Miss S. E. Hill, M.B., B.S., Lond., a daughter of the late Bishop Hill of West Africa. One of the clerical missionaries there for a time, Mr. Parfit, claimed to have ridden the first bicycle ever seen in Mesopotamia (1901), which he thought "deserved to be put on the roll of C.M.S. agents for the service it had rendered to the missionary cause."‡ Other missionaries, men and women, have served for a time, but the climate has again and again shortened their periods of work.

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* Mrs. Griffith's book, *Behind the Veil in Persia and Turkish Arabia,* will interest all readers.

† An article on Baghdad, by Dr. Johnson, appeared in the *Moslem World,* July, 1912.

‡ It was Mr. Parfit who, fifteen years ago, obtained a house, interpreter, &c., for the English engineer who brought the machinery for the oil-fields in South Persia, now so valuable to the British Admiralty. He told this at a meeting of the Jerusalem and the East Mission Fund, of which he is now Secretary, in June, 1914.

Deaths.

The first lady sent out, Miss Valpy, had died before our sixteen years began, and so had the wife of Mr. Parfit. Miss Kelsey also died of cholera in 1904. Miss Lavy, a trained nurse, was drowned on her voyage out after furlough, in 1910, through the ship foundering off the Scilly Isles. An Australian lady had to be sent home seriously ill; but another lady sent from Australia in 1896, Miss Martin, who had previously worked some years in Palestine under the F.E.S., has continued to this day,* and so has Miss Butlin, who went out in 1900. Indeed it may be said that upon these two ladies has fallen a large part of the burdens of both stations during the whole of our period, they being the only two missionaries on the staff all the time. The staff now comprises two clergymen, the Rev. E. E. Lavy, who retired for a time to qualify as a doctor, and the Rev. P. V. Boyes; Drs. Johnson and Stanley; three wives, and five other women.

A Work of Faith.

This Mission, like others in Mohammedan countries, is emphatically one of faith. Its good influence upon the people is unmistakable, and its beneficent treatment of bodily ills is highly appreciated, but conversions are few. The courage and zeal of some, however, have cheered the missionaries, as in the case of a man baptized as far back as 1891, to whom the Turks, having failed to shake his faith by imprisonment, gave a military appointment with a good salary, in the vain hope of succeeding that way. Meanwhile, the bookshop has put forth the Scriptures and other Christian books, so in one form or another Christ is preached, and therein we may rejoice. Of one of the Christian catechists, Abbo Hasso, who died early in 1915, Miss Martin wrote, "He was universally respected for his absolute faithfulness, not only by the Christians of all sects, but by the Moslems and Jews. His name will always be honoured for his sincere devotion to his Lord and Saviour."

The War has shown us the immense importance of this Mesopotamian region; and it is encouraging to know that Sir W. Willcocks and other high government officials have expressed their appreciation of the Society's work there.

Arabia still remains closed to the Gospel, but at its four corners is waved the banner of Christ: at these Mesopotamian stations on the north-east; at Muscat on the south-east, where Bishop French in spirit took possession of the land, and laid his bones upon the rocky shore, and where Dr. Zwemer established an important American Mission; at Aden on the south-west, where the Scottish Presbyterian Mission was founded by Ion Keith-Falconer; and in Gilead on the north-west, at the C.M.S. station at Salt (and for a time in Kerak in Moab). Surely the time will come when "Arabia's desert ranger to Him shall bow the knee."

On the effect of the War upon this Mission, see the Appendix.

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* A remarkable narrative of Miss Martin's eleven days' ride across the desert, with a party of Turkish soldiers as her only companions, appeared in the *C.M. Intell.* of Dec., 1904.

CHAPTER XIII.

C.M.S. MISSIONS: PERSIA.

Persia in Recent Years—C.M.S. Staff—Julfa, Ispahan, Shiraz, Yezd, Kerman—Bahaism——The Bakhtiari—Bishops Stuart and Stileman —Death of Dr. Bruce—Other Missions.

Persia in recent Years.

PERSIA has been one of the storm-centres of the world during the greater part of the period under review. Without laying stress upon the internal troubles, including the assassination (a little earlier) of one Shah, the dethronement of another, and the attempt —only partially successful—to establish some kind of Parliamentary Government, we cannot forget that the growing influence of Russia was for years a cause of anxiety to Englishmen, in view of the important British interests in the Persian Gulf. It was a relief when the Agreement of 1907 defined the respective "spheres of influence" of the two protecting Powers, and reduced to a minimum the chances of friction; and one good result of the present War is the alliance of Great Britain and Russia, following on the Triple Entente. The Indo-European telegraph, which passes through Persia and employs a good many English there, is an important British interest; and so are the valuable oil-fields of the Anglo-Persian Oil Company, upon which our Admiralty largely depend for the motive-power of many of our modern war-ships. The peace and prosperity of Persia are much to be desired on imperial grounds.

Notwithstanding the internal misgovernment of the country, the brigandage that renders travelling dangerous, the defective means of communication—bad roads and no railways,—there has appeared to be some improvement even in Persia. Bishop Stileman, whose admirable account of the present position, in *The East and The West*, of April, 1915 no student can afford to miss, expresses the opinion that liberty of thought and intelligent interest in the welfare of the State have been increasing. This has not been due to the "dead hand" of Mohammedanism, which has in fact brought nearly to ruin one of the fairest lands in Asia, but to the freedom of intercourse with the outside world, and particularly with Christian Powers; and if the Christianity of the Powers is not very conspicuous, it at least does not suppress material and social progress as Islam does. Even the motor-cars and bicycles

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now to be seen in Persia are the small outward tokens of a freshening air in an atmosphere of long-continued dulness and gloom. And there is always "the Charm of the East," as Mr. Rice expressed it in a delightful article in the *C.M. Review* of March, 1909. Not a little of reviving breeze has come through the influence of the Christian Missions.

C.M.S. Staff.

The C.M.S. Persia Mission, like other missions in Mohammedan lands, is conspicuous for the importance of the medical missions and women's work. Both have exercised a distinct civilizing and humanizing as well as spiritual influence. But in briefly noticing the members of the Society's staff, we must first make mention of the leading ordained missionaries of the period. Going back as usual to 1899, we find that Bishop Stuart, the veteran of India and New Zealand, who had resigned his see of Waiapu to give himself, like his old comrade French, to missionary work among the Mohammedans, was in his fiftieth year of active service, and had ten more years before him. All who bore Persia on their hearts were mourning the death of Henry Carless, concerning whom Bishop Stuart wrote, "Henry Martyn's solitary grave at Tokat in the north-west, and now Henry Carless's lonely grave on the south-east, seem between them to claim all Persia for Christ." Another clergyman, from Australia, the Rev. A. R. Blackett, of Melbourne, was at Kerman; Dr. Tisdall, now so well known as one of the most accomplished scholars in the Church, was engaged in his important literary work; Mr. Rice was just about to occupy Shiraz; Mr. Malcolm was at Yezd, and Mr. Stileman was Secretary. The figures then were, clergymen 6, laymen 2, wives 5, other women 10 (including Bishop Stuart's daughter, not then on the official list), total 23. In 1914 they were, clergymen 7, laymen 8, wives 11, other women 22, total 48.

Bishop Stuart.

Women Mission-aries.

Mr. Stileman and Mr. Rice have continued in the Mission,* and so have the two medical men of 1899, Drs. Carr and White. Among the fifteen women (married and unmarried), only six are still in the Mission, including the daughter and two nieces of Bishop Stuart (and another daughter has joined since). The others are Mrs. Carr, and Misses Braine-Hartnell and Stirling. In the last year of our period two women have died, namely Mrs. White, who went out as Miss Davies-Colley in 1893, and Miss Mary Bird, who was the first woman missionary sent to Persia in 1891.† Both deaths have been a great sorrow to the Mission. Some who have been added to the staff in our period are already almost veterans, as the Rev. A. K. Boyland, who joined in the Centenary year itself, and has married one of Bishop Stuart's nieces, who was in Persia before him; also Mrs. Rice and Miss

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* But Bishop Stileman has been obliged by ill-health to retire, since this was written. See p. 136.

† Mrs. Rice has written a memoir of Miss Bird, which has been published by the C.M.S. It is a striking picture of a most attractive personality. Miss Bird was a grand-daughter of R. M. Bird, a distinguished Indian civilian, and a cousin of Mrs. Isabella (Bird) Bishop, the famous traveller.

Brighty, dating from the same year; and the Rev. W. H. Walker, who dates from the next year, 1900. Others who have joined later and are still on the list, are the Revs. H. B. Liddell and J. H. Linton (the latter having previously been in West Africa); Drs. Dodson, Marrable, and Schaffter (a son of the Rev. H. J. Schaffter of Tinnevelly), Messrs. Biddlecombe (since ordained) and Allinson. Of the women who have joined since, and are still with us, four are medical, Dr. Winifred Westlake, Dr. Lucy Molony, Dr. Catherine Ironside, and Dr. Alicia Aldous (now Mrs. Linton). Others, with ten years' service, are Misses Biggs, Ward, Macklin, and Thomas; Miss Skirrow had that term of service also, but then retired.

Work at Julfa.

The pastoral and educational work at Julfa, the Armenian suburb of Ispahan, has gone on regularly, but an important advance was achieved when some of it could be moved across the river into the city itself, four miles off. For only four or five years before the Centenary had the residence of any European in Ispahan been permitted, but Miss Bird had before that courageously ridden in weekly on her mule from Julfa and carried on her simple dispensary work (she was not a qualified doctor), despite the threat of the mullahs to kill her. Just before the Centenary, however, Dr. Carr ventured to hire a house and live in it, using it for a mission dispensary; and a few months later, when he came away ill, Bishop Stuart moved into it. His niece, Dr. Emmeline Stuart, had already begun a regular dispensary for women. The British Minister, Sir H. M. Durand, being on a visit to Ispahan, inspected it, and expressed his admiration for the "brave ladies" who were "devoting themselves to the relief of suffering." Subsequently a new hospital was built, through the liberality of friends in New Zealand, particularly the late Archdeacon S. Williams. There are now two hospitals, for men and women respectively, with 188 beds between them, which were occupied in 1914 by 2012 patients, while there were 41,580 visits of out-patients. In 1910 the first Christian church in Ispahan in modern times was built, at the cost also of the Williams family, and was dedicated by Bishop Stuart shortly before he finally left Persia. It stands between the two hospitals, with a door on each side for patients and their friends, and a curtain divides the men from the women, in deference to Persian feeling; while a third door admits outsiders from the street. The boys' and girls' high schools, each with a hundred pupils, are also now in the city; and the boys' school, which is attended by many sons of high officials and other Persian gentlemen, is actually under the shadow of the great mosque. A new building for it, erected as a memorial to Bishop Stuart, was opened in April, 1915, in the presence of the Persian Deputy Governor of Ispahan, the British Consul General presiding.

Access to Ispahan.

Shiraz

Another advance during the period was the occupation of Shiraz, the city with sacred memories for us all, as the place where Henry Martyn had his painful discussions with the mullahs.* Special interest is attached to the reports from Mr. Rice and others who have been there for a few years.† At first there was much readiness to hear the Word of God, the mullahs being afraid to oppose because the Persian Prince who was Governor was a strong man, and had actually joined Bishop Stuart in the church at Ispahan to pray for the Shah. When this Governor left, their opposition revived, but the Persian school and services were carried on; and while Mr. Napier Malcolm was there, Mrs. Malcolm, who was a qualified doctor, did useful medical work, which at one time saved them from expulsion.‡ Unhappily the lack of reinforcements has left Shiraz without a resident missionary during the last five years.

Yezd and Kerman.

From Yezd and Kerman, 200 and 400 miles from Ispahan respectively, to the south-east, the results have often been much more encouraging, and often very interesting. In 1902, Major Sykes told the Royal Geographical Society that "thanks to the unwearying devotion of Dr. White of the C.M.S., the tone of the people of Yezd had been changed from fanatical opposition to Europeans into adopting a friendly attitude." On one occasion the Governor of Yezd sent Dr. White in his own carriage, with four horses and six armed out-riders, 250 miles, to attend the wife of another Governor, the journey taking eight days each way. In three separate years riots led to the Governor's flight, and all Europeans might each time have been murdered, but for the fact that the ringleaders had been patients in the hospital, and out of gratitude protected them. Yezd is the chief centre in Persia of the Parsi community, the remnant of the old followers of Zoroaster, some 8000 in number; and it was a Parsi merchant who provided the first building for the hospital, which is now used for women, while a new one for men has been erected recently.

As in other Mohammedan lands, the converts only come out one by one, but they have been more numerous in Persia than elsewhere. Year by year deeply interesting cases have been reported of both men and women. The Persian congregation at Ispahan has gradually grown to 200 or 300, and there have been many Mohammedan converts at the Easter Communion.§

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* In 1905 Mr. Stileman was in the very house occupied by Martyn in 1812, and conversed with the grandson of the Persian gentleman who received Martyn there. The centenary of Martyn's death was celebrated at Yezd on Oct. 16th, 1912, by a special service, at which the British Consul and all the Europeans were present. Bishop Stileman was in England at the time, and preached on Henry Martyn's career on the same day at Holy Trinity Church, Cambridge. The sermon was printed in the *C.M. Review*, Dec., 1912.

† And particularly from Mrs. Rice. See, for instance, her article on the Women of Persia, in the *C.M. Review*, Oct., 1910.

‡ Mr. Malcolm wrote his experiences in his interesting book, *Five Years in a Persian Town*, published by Murray.

§ On Christmas Day, 1914, nearly 800 people crowded the church, and an overflow service was arranged elsewhere for 180 women for whom there was no room; but of course these were not all converts.

Bahâism.

As is well known, Persia is the home of what is now called Bahâism, the strange offshoot from Mohammedanism which has lately put forward pretensions to be the best religion for the world, and has enlisted adherents, not only in Asiatic countries, but even in Europe and America among those many persons who are ready for any kind of religion provided it is not Christianity. The original Bâbi movement has developed into the Bahâi movement, so named from the second leader (after the original Bâb was executed in 1850), Baha Ullah; and Baha Ullah's son, Abdul Baha, has visited England and other Western lands and proclaimed the new faith. This is not the place to enlarge upon Bahâism, but readers may be referred to the important article on it, by Mr. Rice, in *The East and The West*, Jan., 1913; and Dr. S. G. Wilson of the American Presbyterian Mission in Persia, described it both in the same periodical in July, 1914, and in the *C.M. Review* of Jan., 1915.*

Condition of Persia.

In recent years the condition of the country has been very bad. "With every branch of the Government full of bribery and corruption; commercially bankrupt; with facilities for divorce, plurality of wives, and the abomination of temporary marriages, and the growing use of opium, Persia is a standing illustration of the powerlessness of Islam to regenerate the people." The grant of a constitution in 1906 seemed to make things worse, for every town asserted its own independence. Travelling has been dangerous, and robberies frequent.† Again and again the missionaries were attacked by brigands when travelling, and relieved of their possessions. Dr. Emmeline Stuart, being much respected for her medical work, was offered a military escort when she was leaving Ispahan for her furlough in 1908, which involved her riding on a gun carriage by day and sleeping under its shelter by night for ten days; but two years later she was assailed by robbers in the city itself and searched for money, while a dagger was held at her throat.

The Bakhtiari.

The missionaries regard themselves as safe enough with some of the troublesome wild tribes, the Bakhtiari for instance, for they have visited them and won their respect. Dr. Carr, Dr. Emmeline Stuart, Dr. Lucy Molony, and Dr. Catherine Ironside, have spent weeks with them at different times, giving medical treatment to their sick. On one occasion Dr. Carr found a Bakhtiari chief dying, and by his bedside a copy of *Sweet Firstfruits*, the story of a Christian Arab martyr, originally written in Arabic by a Christian Arab.

Bishop Stuart

The venerable Bishop Stuart continued to the last an intrepid traveller. In the early years of our period he made frequent journeys with his daughter to outlying cities and villages. In 1901 he went to New Zealand to see his relatives and friends there. From there he came to England, and returned to Persia at the close of 1902. In 1905 he again went to New Zealand, again came back to England, and again returned to Persia in 1907. In 1910 he at last came home finally, in the sixtieth year of his missionary career; and on March 15th, 1911, he entered into rest. Is there any quite parallel case to such a life? Surely Edward Craig Stuart deserves a very high place on the roll of Christian Missionary Bishops.

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* See also *C.M. Rev.*, Dec., 1912, p. 709; Feb., 1913, p. 68; Aug., 1913, p. 513. A book on Bahâism is included in the Islam Series published by the Christian Literature Society for India.

† See, for example, the letters of Mr. Biddlecombe and Mr. Rice in the *C.M. Review*, April, 1912.

Bishop Stileman.

Bishop Stuart's status in Persia was not that of a bishop with territorial jurisdiction. He was only a missionary in episcopal orders. But on his death, the Archbishop of Canterbury arranged that Persia should be the recognized sphere of an Anglican Bishop; and Mr. Stileman, who was a missionary of more than twenty years' standing, was chosen to be its first occupant. He was consecrated on July 26th, 1912. It is a sad disappointment that his health proves not to be equal to his continuance in the office. His loss to the Mission will be great indeed. There is an interesting account by him of certain confirmation candidates in Persia, in the *C.M. Review* of August, 1915.

Death of Dr. Bruce.

Persia has been a recognized C.M.S. mission field for just forty years. But its founder had been in the country as a pioneer five or six years before; and that pioneer has passed away in this present year 1915. Dr. Robert Bruce was called into the presence of his Lord on March 6th. To his devotion and (one may say) persistence the whole enterprise, under God, is due. He went to Persia to revise Henry Martyn's Persian New Testament. He laboured there twenty-four years, and eventually gave the nation the whole Bible, and the greater part of the Prayer Book, the Bible Society and the S.P.C.K. co-operating respectively. His memory should be honoured indeed.* He invited the London Jews' Society to undertake regular Jewish mission work, which has been by no means fruitless. Bishop Stileman tells us that he has confirmed nineteen Jewish converts, ten men and nine women, in the past two years.

There have been two other Missions in Persia. The American Board (Congregationalist) began its work in the northern provinces in 1833, but transferred it to the Presbyterians in 1871. Their centre is the capital, Teheran, and they have fine medical and educational agencies. The Archbishop's Mission to the Assyrian Christians, lately abandoned, was mainly in Turkish territory, but that mission had congregations within the Persian borders, and its revived life was due to the influence of the Mission.

On the effect of the War upon the Persia Mission, see Appendix.

* See the In Memoriam articles in the *C.M. Review* of April and May, 1915, by Archdeacon A. E. Moule and Bishop Stileman.

CHAPTER XIV.

INDIA: ITS RULERS AND ITS RELIGIONS.

Lord Curzon and other Rulers—Soldiers' Gifts to Missions—Royal Interest—King George's Visit: His Public Profession of Religion—The Unrest, its Causes and Limitations—The Renaissance—Opinions of Sir J. Bourdillon, Sir Mackworth Young, &c.—The Education Question: Failure of Secular Education—Power of Idolatry and Caste—The Dark Side of Hinduism—Modern Movements: Arya Samaj, &c.—Mrs. Besant's College—The Moslems: Aligarh College—The Population of India—The Prospect.

BRITISH RULE AND RULERS.

The New Viceroy of 1899.

IN the year of the C.M.S. Centenary India received a new Viceroy. On Jan. 6th, 1899, Lord Curzon took over the reins of government. Of the brilliant Viceroyalty of the next few years this is not the place to speak; but we may gladly remember that when it came to an end the *Church Missionary Review* felt able to set before its readers a fine though discriminating appreciation of it. Mr. R. Maconachie, to whose interesting "Indian Notes" from time to time that periodical is much indebted, contributed that appreciation in September, 1907. The *Review* had even before that quoted from Lord Curzon's farewell speech at Bombay his noble words, "Oh that to every Englishman in this country as he ends his work might be truthfully applied the phrase, 'Thou hast loved righteousness and hated iniquity.' No man has, I believe, ever served India faithfully of whom that could not be said."

Before Lord Curzon had entered on his high office, his book on the Far East had revealed an imperfect recognition of the objects and principles of Missions; and in India he was never regarded as their friend and supporter. And Mr. Maconachie was constrained to point out in the Viceregal speeches many passages to which no representative of an Empire which professes to be Christian ought to have given utterance. The extracts given are very remarkable. Lord Curzon expressed to Hindus a hope that they would "remain true to their religion." To Moslems he said, "Adhere to your own religion, which has in it the ingredients of great nobility and of profound truth." And to Buddhists, "I beg of you not to be diverted from the old practices of your venerable and famous religion." Such utterances as these go far beyond the rightful official neutrality, and the strict personal impartiality, which have been maintained by other British rulers in India who nevertheless have avowed not only their faith in Christ but their longing desire that all India should enjoy the blessings of Christianity.

In England, however, since his return, Lord Curzon has repeatedly given important testimony to the character and work of the missionaries. Of their devotion in times of plague and famine, he said in 1908, "They stood literally between the dead and the living, and set a noble example of the creed of their Master." When Dr. Arthur Neve read a paper on his Himalayan travels before the Royal Geographical Society, Lord Curzon, who presided, spoke of him in the warmest terms; and he wrote strongly to Mr. Holland of the value of the Hostel system as worked by him at Allahabad.

Lords Minto and Hardinge.

Not less appreciative was his successor, Lord Minto, to whose wisdom and courage India owes in no small measure the reforms, or rather developments, of administration which have so gratified the people and done so much to allay the growing unrest. And Lord Hardinge, himself a severe sufferer from that unrest—having been wounded by a bomb at Delhi on Dec. 23rd, 1912—has again and again shown cordial sympathy with the mission agencies; as also did his lamented wife, who, her husband having laid the first stone of the new C.M.S. church at Simla, paved its chancel with marble and presented it with a new Holy Table.*

Other Governors, &c., friendly to Missions.

Other Governors, Lieut.-Governors, Chief Commissioners, &c., &c., have been kind friends of Missions, and some of them whole-hearted fellow-workers. Without distinguishing between these two circles, outer and inner, some names gathered almost at random from the Reports may be mentioned. Sir Charles Elliott, Sir F. Cunningham, Sir W. Mackworth Young, Sir Andrew Fraser, Sir H. Deane, Sir F. Younghusband, Sir J. Digges La Touche, Sir J. A. Bourdillon, Sir A. Havelock, Lord Ampthill, Sir F. P. Lely, Sir A. Lawley, Sir J. Hewitt, Sir J. Meston, Sir C. Rivaz, are only a few of those named as visiting colleges and hospitals, presiding at prize distributions and other gatherings, expressing hearty appreciation of the work, and assisting it in many other ways. Lord Kitchener's name appears once; and Lord Roberts's two prefaces to Dr. Pennell's own book and the biography of him will not be forgotten. Some of those just mentioned, and many others, have served on the Corresponding Committees which have administered the Society's work in the different provinces. Regular subscriptions and anonymous donations are received from officials and civilians. For instance, at Quetta, a Colonel and a Major each maintained a missionary; a Captain gave £200 a year; and a number of English soldiers gave Rs 20 a month to keep a bed in the mission hospital. A curiously interesting contribution was the gift by Capt. Wyndham to the hostel at Allahabad of the whole

Soldiers' Gifts to Missions.

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* Lord Chelmsford may be expected to be no less appreciative.

proceeds of the Aerial Post organized at the time of the Exhibition there in 1911,—Rs 2300. Earlier than this, in 1906, at that same city, the English and "Anglo-Indian" community, hearing of the retrenchments which the Society had at that time been obliged to order, formed a missionary association, and undertook the support of the Indian agents in the district.

Royal interest in India.

There have been three public manifestations of royal interest in India in our period. In 1905–06 Prince George and Princess Mary of Wales took a tour round India, and though they did not have an opportunity of meeting important bands of Indian Christians, as the Prince's father did in 1874–5, they did come into personal touch with a few of the missionaries, particularly at Benares.* In 1908, when just fifty years had elapsed since Queen Victoria took over from the East India Company the direct government of India, King Edward addressed a Message to the princes and people of the land. But these were small things compared with the visit of King George and Queen Mary as Emperor and Empress in 1911–12, six years after their tour as Prince and Princess of Wales. The effect of it has been great indeed. It called forth everywhere a wonderful enthusiasm, showing how partial was the unrest which had caused us all so much anxiety; and we do not doubt that it did much to stimulate the loyalty which the War has so splendidly revealed.†

King George's Visit.

His public profession of Religion.

Above all, the happy influence of the royal visit was seen in the unmistakable satisfaction of the people at the public profession of their religion by their supreme earthly rulers. Indians are emphatically a religious people, and there never was a greater mistake in British policy than when its representatives suppressed their own religious convictions—or rather their religious connexion, for there was often little sign that they had any convictions. "Indians prefer," says the present Bishop of Bombay, "that we should believe in our own religion, and practise it. They cannot understand a man without a religion; they suspect he does not practise the religion he professes to have." So when the only public function at Delhi on Sunday was a Christian service, and when on a long journey, partly of necessity taken on a Sunday, the King stopped the train at the time of divine service that he might attend it in a tiny village church, the people realized that they had a Sovereign not ashamed of his faith, and were glad of it, although the faith was not their own. A Sikh chief actually sent to the Bishop of Lahore a gift to the church as a thankoffering for the King's open acknowledgment of his own religion.‡

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* See *C.M. Intell.*, April, 1906.

† Very eloquent and picturesque articles on the King's visit appeared in the *C.M. Review* of Feb., March, and April, 1912, by the Revs. Dr. Hooper and P. Ireland Jones. The latter enlarged especially on the dramatic announcement that Delhi was to be the new capital.

‡ In an American book a lady who was at Delhi tells how an Indian asked her if she saw the King-Emperor kneel in prayer, adding, "I would rather have seen that than anything else in Delhi." Then his face changed: "How

THE UNREST.

PART II. Chap. 14.

The Unrest in India.

The King's visit to India was the best response to the unrest which had prevailed during the previous few years, chiefly in Bengal and the Punjab. In Bengal it was called the Swadeshi movement,* which may be roughly rendered, using a very modern English phrase, as the "boycott" of things British. But how came it to arise? Various answers may be given, and have been given, to this question. Perhaps the ultimate cause was the beneficence of British rule, and the consequent peace and prosperity of the country. One is reminded of Deut. xxxii. 15, "Jeshurun waxed fat, and kicked." Of course grievances were urged against the Government, and against British administration generally; but these were not the cause of the unrest, only the excuse for it. And bearing in mind that cause and occasion are two very different things, we may see one occasion, at least in Bengal, in the division of that province by the separation for administrative purposes of its eastern portions from those of the centre and west. This was undoubtedly very unpopular for a time, for reasons not worth considering here and now, seeing that the partition was practically reversed after the King's visit, when a new and quite different partition was arranged. The Government system of secular education—about which more presently—is generally recognized as, if not exactly the cause of the unrest, yet largely responsible for the spirit of discontent that prevailed. But behind all these there was a "subtle spirit" which had for some years been "hovering about the large cities of the Asiatic Continent, leading to a Pan-Asiatic renaissance." † It was in part a revolt against the dominance of the West, and was encouraged both by the difficulty England had found in subduing the Boers and by the greatness of the Japanese victory over Russia. But it was much more than that. Future historians will undoubtedly perceive that the term *renaissance* was as true of the movement in Asia in the twentieth century as of the movement in Europe of the fifteenth; and the Rev. C. F. Andrews rightly entitled his brilliant book on India for Study Circles *The Renaissance in India.*

Its limited Range.

It is important, however, to bear in mind how small a section of the Indian population was affected by the unrest. Probably

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is it that all his officials do not do the same?" "Perhaps," she said, "they do in private." "Ah!" he rejoined, "but he knelt in public." (*C.M. Rev.*, Feb., 1913, p. 71.)

* Mr. Wigram writes, "Swadeshi is violent Protection of home-grown commodities, things belonging to the *desh*. *Desh* = country; *Swa* = own (as Lat. *suus*)." A touching appeal to Bengali Christians, warning them against "Swadeshi," was written by Mr. K. N. Basu, M.A., a teacher in the C.M.S. High School at Calcutta. See *C.M. Rev.*, May, 1907.

† From a paper read before the Calcutta Missionary Conference, July, 1907, by the Rev. H. Anderson, Secretary of the Baptist Mission; printed in the *C.M. Review*, Dec., 1907.

five-sixths of the three hundred millions of souls never even knew that there was any unrest, or any grievance to cause it. "They are simple peasants engaged in the cultivation of the soil. Their wants are not social and political, but material, and if the rain falls in due season, and simple justice is done to them in their village and domestic affairs, they ask for nothing more." So wrote Sir James Bourdillon in 1909;[*] and he added that the other sixth of the population consists mainly of the more prosperous, more intelligent, and better educated section, including "almost all the native princes, the landholding and mercantile classes, and the army," for the most part loyal and sensible. But a small fraction remains, "composed mostly of lawyers, schoolmasters, and journalists, with a sprinkling of the other classes and a considerable following of students, who by dint of perseverance and clamour make themselves heard, and would fain deceive the world into thinking that they represent the people of India." In fact, the very term "Indian people" is a misnomer. In the many languages of the Indian *peoples* there is not even a word for "nation." The very idea of "national" rights and interests is a result of the unifying influence of British rule; and the leaders of the "national" movement can only communicate with one another by using the English language which they have almost all learned at government or mission schools. Such unity as India is now beginning to realize is due entirely to the one British rule.

The disloyal fraction.

But although the agitators are only a "microscopical minority" (as Lord Dufferin called them), they can easily influence the ignorant and superstitious masses, if only they can find "fuel" for the "flame" they seek to kindle; and in Bengal the partition provided the fuel for a time. If they fail to find it, they can manufacture it out of their own evil imaginations; and as Sir Andrew Fraser fully explains in his interesting book, *Among Indian Rajahs and Ryots*, unscrupulous agitators may at any time stir up an excitable people to riot by disseminating falsehoods among them. There lies the peril.

Unrest not new.

Moreover, it has been pointed out that "there has always been unrest in India, but mostly of a religious character. Deep in the thought of India is the implication that all individual existence is an evil. The doctrine of Karma and transmigration teaches that man is ever reaping that which he has sown, and until the round of births and re-births ceases there is nothing but unrest."[†] This is not the place to enter on the vast subject of Indian religion and philosophy.[‡] On the doctrine of Karma an illuminating

Doctrine of Karma.

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[*] In an able article in the *C.M. Review*, Aug., 1909. The peasant life of India is well described in S. K. Datta's book for Study Circles, *The Desire of India*, Chap. ii.

[†] Rev. J. P. Ellwood, in *C.M. Review*, Sept., 1911.

[‡] For the ordinary reader there is now no better explanation than in Andrews's "study book," *The Renaissance in India*. But there is nothing new

book has been written by Professor Hogg of Madras, to which the reader may be referred.* But it may be noted that the agitators of Bengal have sought even to justify murder by references to Hindu sacred books, as Sir Valentine Chirol's famous Letters to the *Times* pointed out. That able writer considered that some of the misguided students who have committed political murders would have been incapable of so doing if they had not found that they could invest their acts with religious sanction. They even cited—by a false interpretation—the Bhagavad Gita (the Lord's Song), "the loftiest production of Hindu religious thought," in which the doctrine of bhakti, or loving faith in and devotion to a personal God, as contrasted with karma (works and consequences), is set forth as the true way of salvation.† Bengal has had a succession of high-minded and generous-spirited Governors, and not least noble among them was Sir Andrew Fraser; yet there were four different attempts to assassinate him, which through God's mercy all failed. ‡

Religious Sanction claimed for Crime.

Sedition must be suppressed,

In the face of all this we cannot be surprised at Lord Morley's language (in 1909), when he was in the very midst of the reforms and developments that signalized his tenure of the India Office and Lord Minto's Viceroyalty, "We are face to face with probably the greatest and most difficult problem of government with which our race has ever yet had to contend." Lord Curzon and Lord Cromer, a little earlier (1907), had agreed in saying that while "sedition must be firmly suppressed," we are "not to be deterred from adopting such reforms as are calculated to satisfy the aspirations of all moderate and reasonable men." And so King Edward's Message to India in 1908, on the fiftieth anniversary of the transfer of direct administration from the East India Company to the Crown, expressed the resolute determination of Great Britain:—

but not to deter us from generous action

> "It is a paramount duty to repress with a stern arm guilty conspiracies that have no just aim. These conspiracies I know to be abhorrent to the loyal and faithful character of the vast host of my Indian subjects, and I will not suffer them to turn me aside from my task of building up the fabric of security and order."

Mr. Maconachie, who has written much that is valuable in the *C.M. Review* on the India he so devotedly served,§ while strongly condemning the agitators, gently reminded us that something is

in these modern expositions. *The Trident, the Crescent, and the Cross*, by the Rev. J. Vaughan, of Calcutta, published forty years ago, and now out of print, was as good as any. A series of quite popular articles based on it appeared in the *C.M. Gleaner* in 1878.

* See also an article on "Karma and the Problem of Unmerited Suffering," by the Rev. J. P. S. R. Gibson, of Trinity College, Kandy, *C.M. Review*, Sept., 1913. Also one by Mr. Padfield, *C.M. Intell.*, March, 1900.

† See *C.M. Review*, Sept., 1911, p. 528.

‡ See *C.M. Review*, Dec., 1908.

§ Mr. Maconachie not only has the experience of many years' service under Government, but he had the advantage of correcting old views by visiting India again in 1903–4. See his interesting article in *C.M. Intell.*, Aug., 1904.

needed on our side. He headed one of his "Indian Notes" (Jan., 1908), "Wanted—courtesy!" "Something helpful, towards pacification," he declared, "can be done by every Englishman resident in India." "The idea of [an educated Indian], who in England would be received in a drawing-room on equal terms, being compelled to stand or sit on the floor when visiting an English official in India seems quite an anachronism. Yet have not some cases of this occurred?"[*] In which connexion we cannot but recall the perplexity caused to the Indian mind by the Sermon on the Mount. "Blessed are the meek"—"and yet, how could I offer a greater insult to the Sahib than to call him a 'meek man'?" It must certainly be admitted that not by "meekness" have Englishmen "inherited the earth."[†]

Courtesy to be shown to Indians.

THE RENAISSANCE.

Unrest, in one view, a New Birth, as testified by leading Men.

But although, on the one hand, Indians may have real grievances, and although, on the other hand, shocking crimes have disgraced the agitators, many of the best friends of India have taken a larger and more hopeful view of the "unrest," indicated already by the word "renaissance." "India," wrote Sir W. Mackworth Young in 1909,[‡] "is undergoing the throes of a new birth." The Rev. A. E. Johnston, formerly Principal of the Divinity College at Allahabad, whose loss by death we have only lately been lamenting, wrote of "the New Spirit in India."[§] The Rev. J. P. Haythornthwaite, for many years Principal of St. John's College, Agra, speaks of "the New Idealism," which he suggests as "a convenient expression for denoting the subtle and many-sided character of that remarkable life-movement frequently described simply as Nationalism."[‖] Bishop Lefroy, now Metropolitan of India, speaks of "the stirring into a new life" which is "the inevitable outcome of England's work in the past," and towards which "a sympathetic attitude is essential." The Rev. H. G. Grey, Principal of Wycliffe Hall, and formerly of St. John's College,

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[*] "Young Indians cannot, and will not, bear things that were done as a matter of course by Englishmen a generation ago. One slight but not unimportant index of this growth of self-respect is their dislike to be called 'the natives,' as though they were an inferior race of beings. . . . Instances of British high-handedness are now resisted with resentment where before they would have been passively accepted. Each insult to British Indians in the Transvaal and other colonies is recorded at length in the Indian newspapers, and made the talk of the bazaars."—C. F. Andrews, *The Renaissance in India*, p. 171.

[†] In this connexion, there is the cognate subject of the intercourse between the missionaries and the other Englishmen in India. Various opinions touching that intercourse are held. It may suffice here to refer to a judicious article by the Rev. E. F. E. Wigram in the *C.M. Intell.* of March, 1906.

[‡] In an important address on the National Movement in India, delivered at Canon Christopher's Oxford Breakfast in 1909, and printed in the *C.M. Review*, April, 1909.

[§] *C.M. Review*, Sept., 1911.

[‖] *Ibid*, Oct., 1912.

Lahore, says: "The present unrest is indicative of the strength of the new forces at work in the land . . . and that they may go on more mightily is the desire of every lover of India." Mr. Fraser of Trinity College, Kandy, says, "The National Movement is the expression of the growing self-consciousness of the peoples . . . It is rooted in the very depths of Eastern religious patriotic feeling." Mr. Holland of Calcutta says, "At bottom it is nothing else than the desire to make India the best, the greatest, the noblest she can be." Mr. Slater of the L.M.S., a man of long experience, says, "It is all a sign of progress, and progress in the right direction."* And the National Indian Congress, notwithstanding some wild utterances at its meetings (as might be expected), seeks to set a high moral standard, and has certainly grown more sane and reasonable year by year, as is admitted by some not prepossessed in its favour.

The new Idealism.

These are significant testimonies, and highly encouraging. Mr. Haythornthwaite's account of the position is particularly clear and interesting. He describes the "New Idealism" as "a great aspiration in several directions—political, industrial, social, educational, and religious." He carefully distinguishes between the Extremist and the Progressive parties. (*a*) Politically, while the former want an India free from British control, the latter only look for the gradual development of representative government, so that India may no longer be a "dependency," but, like Canada and Australia, an integral and responsible part of the Empire. (*b*) Industrially, while the former organized the Swadeshi movement, boycotting English goods, the latter, perceiving the folly of this in India's own interests, only desired that, in Lord Lamington's words, fiscal policy should not be governed by British trade interests. (*c*) Socially, the Extremists would retain and revive the power of caste, but the Progressives aim at welding all classes and creeds into one united people; in connexion with which Mr. Haythornthwaite happily quotes Burns:—

> It's coming in for a' that,
> That man to man, the warld o'er,
> Shall brithers be for a' that.

And he mentions some social arrangements at his College at Agra designed to foster this spirit of brotherhood. (*d*) Educationally, all parties condemn the past system of government education, but have not solved the problem. (*e*) Religiously, the Progressives have perceived the importance of the spirit of service and self-sacrifice, which Mr. Gokhale, their highly-respected leader, sought to foster

Mr. Gokhale.

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* The opinions of Bishop Lefroy, Mr. Grey, Mr. Fraser, Mr. Holland, and Mr. Slater, were quoted by Sir W. Mackworth Young in the Oxford address above cited, and are taken from it. Here may be mentioned an important book by Mr. Slater, *The Higher Hinduism in Relation to Christianity*. It was reviewed by Mr. Padfield in the *C.M. Intell.* of Jan., 1903. Also *India's Problem, Krishna or Christ*, by the Rev. J. P. Jones, reviewed Sept., 1903.

by his "Servants of India" Society; * but Mr. Haythornthwaite shows how Christianity alone can meet the real needs of India, and satisfy the aspirations of her peoples; and he cites Professor Rudra, the able Indian Principal of St. Stephen's College, Delhi (connected with the S.P.G. Mission), as declaring that "in Christ India's children would gain the full fruition of their newly-found national consciousness. A great Indian Church would become possible, and therefore a great Indian nation."

Sir J. Bourdillon on the Unrest,

Sir James Bourdillon entitles his article, already quoted from, "The Opportunity of the Unrest in India." He approves of Mr. Holland's phrase, "Capture the National Movement for Christ," so far as it goes; but his *motif* is a still larger one. The National Movement, he observes, is but a part of the "Unrest." "Our aim," he finely says, "should be to direct and control the Unrest in India as the turbulent volume of the Nile is tamed and controlled and transformed into a million rivulets of irrigation, bearing everywhere life, fertility, and blessing to the desert." "The idea," he adds, "is inspiring, and though with men it may seem to be chimerical and impossible of achievement, yet 'with God all things are possible.'" His chief practical suggestion is that we should win the hearts of the women, whose domestic influence is so potent in India, and also capture the education of the children; concerning both of which more by and by. Sir W. Mackworth Young, in the address already referred to, noticing some of the recent developments in India pointing towards a higher life, takes much the same line. He lays special stress on Social Reform, referring to "a few ardent souls among cultured Indians" who are "working hard to create a public opinion in favour of the relaxation of caste, the emancipation and education of women, the reprobation of early marriages and enforced widowhood," &c. He was addressing a great gathering of Oxford men, and he rightly added, "The cause of India's women is not a woman's cause. If ever there was a subject in which the best manhood of Christian England is called upon to take a keen interest, it is this; for what Englishman is there who knows not that to the dignity and purity of womanhood we owe the deepest debt for that which is best in our social evolution? . . . Win the women of India, and you will win the men!" Young India feels this deeply; and as their women become educated, and come forth out of the zenana to engage in

and Sir W. M. Young.

The Cause of India's Women.

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* This Society was founded by Mr. Gokhale in 1906. Its objects are "to train national missionaries for the service of India, and to promote the true interests of the Indian people." Its members "frankly accept the British connexion as ordained, in the inscrutable dispensation of Providence, for India's good," and they recognize that "self-government within the empire and a higher life for their countrymen" constitute a good which "cannot be attained without years of earnest and patient effort and sacrifices worthy of the cause." Meanwhile, the Society's work "must be directed towards building up in the country a higher type of character and capacity," and to this end it will "train men prepared to devote their lives to the cause of the country in a religious spirit." (*Year Book of Indian Missions*, 1912, p. 66.)

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social work, they are but reviving the ancient freedom of woman in Indian life which was interrupted by the Mohammedan purdah system, and restoring the romantic chivalry pictured in the best of Indian classics, the Ramayana.* We must not fail to recognize the fact that the political concessions of recent years have done much, not perhaps to cure the unrest among the disloyal section before referred to, but to prevent its extension by satisfying the loyal majority. The admission to the Viceroy's Imperial Council of representatives of many sections of the people made a deep impression. At its first meeting under the new scheme, in 1910, Bengali, Mahratta, Sikh, Pathan,—Hindu, Moslem, Parsi, Jew,—were all there. It was a generous and a successful beginning.

THE EDUCATIONAL PROBLEM.

The Education Question.

On the Education Question something more must be said, as it has been much under discussion during our period. There has been a general consensus that for the unrest and agitation the Government educational system was in no small measure responsible. For both the open and the secret agitators were almost all men so educated. Bishop Welldon said at Oxford in 1901, "The inevitable and actual result of British government in India was to destroy native beliefs; the secular education itself had this effect." "English education," said the *Times* in the same year, "instead of promoting mutual understanding between rulers and subjects, has created a disappointed class, and so far it must be regarded, from the political standpoint, as rather worse than a failure" In 1908, several Indian Chambers of Commerce addressed to the Secretary of State an open letter, which affirmed that many government schools were "notoriously nurseries of sedition,' because the secular system had no moral influence. That had come to pass which Dr. Duff, the greatest educationist in India,† had predicted long before, when addressing the General Assembly of the Church of Scotland. "If you give the people knowledge without religion, it will be the greatest blunder, politically speaking, ever committed. Shaken out of the mechanical routine of their own religious observances, without moral principle to balance their thoughts, or guide their movements, they become restless agitators." Most true are Lord Curzon's words—"We are sharpening the wits of

Duff's prophecy.

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* The chapter on Indian Womanhood in *The Renaissance in India* is one of the most interesting in the book. Miss de Sélincourt, now the Principal of Westfield College, who worked in India for some years, is quoted (p. 231) as saying that ten years had witnessed a great change in the educated Indian mind about women, and that "champions of the woman's cause are now springing up on every side." See also an article on Indian Womanhood, by Mrs. J. F. Hewitt, in the *C.M. Review*, Dec., 1913, and another by Miss K. M. Bose, in the *Int. Rev. Miss.*, April, 1914.

† Dr. Duff's career, and his influence in India, are sketched in the *History of C.M.S.*, Chap. 21, Vol. I., pp. 302, 311; and Chap. 59, Vol. II., p. 496. His Life by Dr. George Smith is a book of extraordinary interest.

the people without forming their characters." Admitting that Government must be officially neutral, there are many ways in which the obvious difficulty may be surmounted; particularly by encouraging local and unofficial efforts, giving grants-in-aid to colleges and schools according to their efficiency, whether established by Hindus, Moslems, or Christians, instead of multiplying secular institutions. This, in fact, was Sir Charles Wood's original design in the famous Educational Despatch of 1854, but it was never properly carried out.*

The true Plan.

One notable result of the mistake has been that non-Christian parents have continually chosen Christian schools or colleges for their sons rather than those of the Government, avowedly because the religious teaching had a moral influence upon them.† While they dislike the Christian teaching, they know it is not pressed on the pupils in unfair ways, and the prohibition of a change of religion under a certain age protects them. Missionary education is indeed a valuable evangelistic agency; almost all the higher class of Indian Christians are the fruit of it; but the fruit is generally gathered after school days are over. It is a striking fact that at the time of the most serious agitation, when the Swadeshi movement was active, the Christian colleges were the one British agency *not* boycotted. Many cases of the preference for Christian schools appear in the Reports of our period; and one still more striking. In Tinnevelly Town, which is dominated by the great temple with its huge revenues and its army of priests, the only mission agency is the C.M.S. College. When the unrest was at its height in 1907, a mob, instigated by the agitators, broke the College windows and furniture; but a band of men, also non-Christian, gathered round Mr. Schaffter, the Principal, and defended him from the attack. Yet that College has given several converts to the Church, and numbers amongst its "old boys" the Bishop of Dornakal.

Christian Schools popular.

Happily the King's visit to India was made the occasion of starting a wiser policy. An official manifesto issued in the following year, confirming the largely increased grants announced by himself at Delhi, lamented the tendency to develop the intellectual at the expense of the moral and religious faculties, laid stress on the formation of character, and announced large

New Policy since King George's Visit.

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* On the Indian Education question, the following articles are worth noting for reference:—By Sir Andrew Fraser, in the *Int. Rev. Miss.*, July, 1912, and July, 1913; by the Rev. J. P. Haythornthwaite, in *The East and The West*, Jan. and July, 1913, and in the *C.M. Rev.*, July, 1911; by the Rev. A. F. Ealand, in *The East and The West*, April, 1915; and by the Rev. W. C. Penn, Principal of the Noble College, on "The Hope of India," in the *C.M. Rev.*, Sept., 1909. The history of educational plans and measures is sketched in *The Renaissance in India*, Chap. ii. See also Note on p. 157.

† In a Hindu biography of a religious leader, it is acknowledged that he was "morally bad," but it is mentioned as an "extenuating circumstance" that at that time "*few missionaries were preaching.*" (*Renaissance in India*, p. 147.)

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assistance to voluntary effort; which policy has since been illustrated by handsome grants to C.M.S. colleges and hostels. The Government cannot teach religion itself, and it is best that it should not do so; but it now realizes how essential religious education is, and hence the liberal treatment of religious institutions,—of course not Christian only, but also Hindu and Moslem. At the same time, the educational standard and plant which the Government demand in order to recognize and aid an institution is constantly being raised; and it is severely trying the resources of the missionary societies to take advantage of the proffered help.

It is not from mission colleges that the vast majority of the agitators come. The pupils, with rare exceptions, become the most loyal of the people. When Sir Curzon Wylie was murdered in London, it was an Indian from a mission hostel that seized the assassin. And the moral effect of the athletics cultivated in the mission colleges is great. Again and again have C.M.S. pupils carried off prizes in the sports open to all. They learn, as we say, to "play the game."

HINDUISM AND ITS DEVELOPMENTS.

Idolatry and Caste still powerful.

While secular education has tended to destroy faith in any religion, it has not largely affected the outward observance of religious rites. These, in fact, are more or less connected with caste, and caste retains its mighty power even over the graduates of the Indian Universities. There is now and then a loosening of its bonds in the North, and even in the South this may be noticed. Yet it was from Bengal that a letter in 1906 mentioned the fact of University graduates, teachers in a secular college, worshipping the food they were just about to eat, and ceremoniously bathing during the eclipse of the moon. It was at the great temple of Kali at Calcutta that the most seditious meetings were held; and it came out at the trial of certain anarchists that in an institution where the manufacture of bombs was secretly taught, lectures were also given on the Vedas and Upanishads. As a missionary tersely put it, "The sacred books were studied in the morning, and the art of assassination in the evening." Meanwhile the degradation of the popular religion has been as conspicuous as ever. There is no diminution of the glaring immorality that flourishes in the temples, no material change in what Miss Wilson-Carmichael calls "Things as they are," notwithstanding a proclamation by the Bombay Government against it in 1909. The "white-slave" traffic of England is a small thing in comparison. Infanticide is still common, and even "sati," though forbidden by law, is not extinct, several cases having been reported during the last few years.* Mr. Holland, whose whole temperament is to seek for whatever is good in Hinduism, wrote in 1906, after visiting a camp of "holy men" at

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* See, e.g., *C.M. Rev.*, April and Sept., 1914, pp. 257, 577; Feb., 1916, p. 125.

Degradation of Hinduism.

the great mela at Allahabad, "Never till now have I known what Hinduism means. I simply did not know it existed. Degradation unspeakable that cannot be exaggerated. No missionary description of the blackness of idolatry can approach the reality. . . . These sadhus are at once the living representatives of philosophic Hinduism and the personification of all that is most degraded in Hinduism."

Mr. Oman's Indictment,

This indictment comes not only from missionaries. A few years ago, Mr. Campbell Oman, an Oriental by descent, and a professor of science in a government college, published a book entitled *The Brahmans, Theists, and Moslems of India.* His word-pictures are drawn from personal experience, and his disposition is to defend, as far as he can, Eastern customs from the criticism of the West. He actually argues that the temple prostitution, being "sanctified by religion, and under recognized control, is morally less harmful" than the vice of Western cities. But his descriptions as an eye-witness of the orgies of certain types of religious worship are of such a kind that a reviewer* recommends "squeamish people" not to read them, although they do not, and dare not, give the whole. Moreover he affirms the prevalence of drunkenness, of which we are accustomed to think the Hindus are guiltless; but Mr. Natarajan, a contributor to the *Year Book of Indian Missions* for 1912, says there is a reaction against this, and that the younger educated men are total abstainers, the habitual drinkers being men past middle age. "Is this Hinduism," asks the reviewer, "the religion of the educated gentlemen whom we meet in our English colleges and elsewhere?" Evidently the popular picture of "the Hindu as a mystical saint, rapt in the contemplation of the eternal mysteries, living a simple and self-denying life, and undistracted by the passions that sway the minds of worldly men," is true in a very limited sense, and of a very small minority. Mr. Oman affirmed that in Bengal religion is "a morbid, emotional affection" which "tends to sap the manhood of the people and to effeminate the race"; and the *Times*, referring to this book in a leading article (in 1907), asked:—

confirmed by the *Times*.

> "Is it too severe an indictment of a people amongst whom the most popular cult is that of the goddess Kali or Durga, the great goddess of death and destruction, who delights in bloody sacrifices? Is it too severe an indictment of a people among whom such licentious rites as those of the *Durga pujah* are largely practised not only by the masses, but even by many of the educated classes? Is it too severe an indictment of a social system under which special sanctity attaches to the caste of Kulin Brahmans, whose privileges include the most outrageous and degrading form of polygamy?"

And how far mere material progress will affect idolatry may be illustrated by two facts referred to a few years ago in a Madras newspaper, viz., a procession of the god Ganesha mounted on a bicycle, and the cult of the motor-car as an incarnation of the Spirit of the Ages!

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* This book was reviewed by Mr. Manley in the *C.M. Review*, April, 1908; and from that article the above is taken.

Modern Movements.

Past history shows that every time some new religious system has found an entrance into India, the ancient Hinduism, while not seriously shaken from its predominant position, has been so far affected that some great teacher has put forth fresh views of doctrine and life, which have not only brought disciples to him, and perhaps inaugurated a new religious body, but also have modified in some way the general Hindu teaching. Mr. Johnston, in his article on the New Spirit, illustrates this historical fact, and further shows how the same effect has been produced by the advent of Christianity. The Brahmo Samaj of Bengal was the first attempt to combine the new light thus introduced with the old religion; but its influence has not been conspicuous during the period under review.* The Census of 1911 showed a total of 5500 members, an increase of 1000 in the decade. Its much respected leader, Protab Chunder Mozumdar, died in 1905. Another body, however, the Arya Samaj, founded about 1875 by a Mahratta Brahman named Dayanand Saraswati, has grown rapidly in power, particularly in the North, and its members numbered 243,000, an increase in the decade of 166 per cent.† It is much more hostile to Christianity than its more moderate and dignified forerunner. It is an attempt to drop some of the excrescences of later Hinduism, and to go back to the teaching of the Vedas, the oldest of the Hindu sacred books. But its leaders are quite oblivious of the fact that their own knowledge of the Vedas is due to British research. It seems that Dr. Mill, the Principal of Bishop's College eighty years ago, was the first to reveal to the pundits of Calcutta the relative dates and characters of their own sacred books; and the fact is that Max Müller and Monier Williams did more to introduce the Vedas to the modern Hindu than the Brahman priests of Benares. Even the Bhavagad Gita (before mentioned), which is now in the hands of every one who can read, was a rare book within the lifetime of men now in India, and was barely known to a few pundits a century ago.

Brahmo Samaj.

Arya Samaj.

India borrows from the West.

The Ayra Samaj does not realize this; on the contrary, one of its members has declared that all the great religions, Christianity included, have been derived from ancient Hinduism.‡ But it pays Christianity the sincerest form of flattery by imitating its methods of promulgation. It establishes schools and orphanages, distributes tracts, and sings hymns, some of them translations of familiar Christian hymns like "Lead, kindly light." It teaches the unity of God, denounces idolatry, and professes, though not very truly, to disregard caste. It has even begun to admit outcastes into its fold, a proceeding which may tend to check the "mass movement" among them in a Christian direction. Its great college at Hardwar, in which Western science is combined with ancient Indian literature, aims at high moral principles and conduct. It has also the Dayanand College at Lahore, another important institution doing good work in its way (though not free from the taint of sedition). But all the while, the Arya Samaj is the most bitter antagonist of the Gospel. Indeed, its social work is only undertaken to help forward its religious influence. And it claims to have "effectually checked conversions to both Christianity and Islam" "by keenly criticizing popular Islam and popular Christianity" and "mercilessly exposing their weak points." *

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* The story of the Brahmo Samaj, of its founder, Ram Mohun Roy, and its great leader, Keshub Chunder Sen, was told in Chap. 60 of the *History of C.M.S.*, entitled "Babus, Brahmos, Borderers," Vol. II., pp. 501-518.

† On the Arya Samaj, see Mr. Snell's article on the Census in the *C.M. Rev.*, April, 1915.

‡ J. N. Farquhar, in the *Int. Rev. Miss.*, July, 1914.

Other Samajes.

In the Bombay Presidency there is the Prarthana Samaj, which is more on the lines of the Brahmo Samaj and is identified with the Social Reform movement. Its leading founder was Justice Ranade, the first native Fellow of Bombay University, and a man of high character and great learning. At Poona also is the Fergusson College, whose Principal, a Marathi Brahman, Mr. Paranjpye, was Senior Wrangler at Cambridge, and in which one of the teachers was Mr. Gopal Krishna Gokhale, the Indian member of the Viceroy's Legislative Council, whose recent death has been so widely lamented. †

The new Vedanta.

Movements like these must tend to shake the supremacy and exclusiveness of the Brahmans. According to ancient Hinduism, they alone have the right, or the capacity, to teach religion. But many modern leaders of new sects are not Brahmans; nor are conspicuous "holy men" like Swami Vivekananda, the apostle of "the new Vedanta," a strange mingling of Christian philanthropy and Hindu philosophy, who anticipated in some of his views the more recent National Movement. In a Madras lecture he declared that Christianity was "a very patchy imitation of Hinduism." He appeared at the great Parliament of Religions at Chicago in 1893, and when he returned to India he was enthusiastically received by the student classes as a national hero, and was acclaimed as having converted the West. But Mr. Johnston says that he was actually expelled from a Hindu temple as an outcaste who had presumed to represent Hinduism as if he were a Brahman.

It is right to recognize the good elements in the National Movement, and the varied fruits of the "renaissance." But a sympathizer like Mr. Andrews acknowledges the dark side. "A close survey," he says, "reveals many dire failures, and much that

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* Lajpat Rai, in *Contemporary Review*, May, 1910.

† Mr. Maconachie paid a tribute of respect and appreciation to the late Mr. Gokhale in the *C.M. Rev.*, June, 1915, p. 370. All the above movements are described in Mr. J. N. Farquhar's recent book on Modern Religious Movements in India; and more briefly in *The Renaissance in India*.

is still dark and even revolting in the teaching and practice of some of the new sects. There are those who love darkness rather than light, and such are impelled, when light comes into their world, to a more desperate denial of its revelations and resistance to its demands." *

View of Professor Cairns.

Professor Cairns, however, in his masterly review of Indian Religion for the Report of Commission IV. to the Edinburgh Conference,—a Report based on the letters to the Commission from many leading missionaries,—is of opinion that modern "Vedantism, in one or other of its forms, is a more formidable and all-pervading influence than either of the theistic Samajes." He sees in it a striking parallel with "the all-pervading Hellenism which conditioned all the labours and the thought of the later years of St. Paul and St. John, and, in a still greater degree, the labours and the thought of the Fathers." And he significantly alludes to features of Hellenism alongside of its noble philosophy: "its beautiful but poisonous mythology, its corrupt sexual morality, its cruel system of slavery." But this is too large a subject to be entered on here.†

Mrs. Besant's Influence,

One movement belonging to our period which has little indeed to commend it is the Theosophical Society, with the establishment of the Central Hindu College at Benares by Mrs. Annie Besant. This College has been financed by wealthy rajahs, who have given it lands and money munificently. Painful indeed has it been to find English men and women engaged as its professors and teachers, and instructing Indian boys and girls in what is essentially Hinduism, though in a more or less occidental dress. One of these English ladies died there, and her body was duly burnt on the bank of the Ganges, the ashes being scattered on its waters. Idolatry, astrology, charms, incantations, are defended as good "magnetism"; and Mrs. Besant herself has discussed and excused in her magazine the legendary immoralities of Krishna.‡ Her teaching is in the main that of Colonel Olcott and Madame Blavatsky, which was so mercilessly exposed thirty years ago; § and the whole enterprise has been unveiled by Miss E. R. McNeile, || and by Mr. Farquhar in his book on Modern Religious Movements in India. The stricter Brahmans never viewed Mrs. Besant's Society and College favourably, and in 1904 a public lecture was delivered at Benares, with the title, "The Theosophical Bubble Pricked." Moreover, the National Movement is not with her. Many of its members object to this new "foreign intrusion." "We do not want to bind round our necks a chain of new superstitions,

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* *Renaissance in India*, p. 143.

† See Vol. IV. of the Edinburgh Reports, pp. 217, 245, &c.; and p. 276.

‡ *The Renaissance in India*, p. 149.

§ Old readers of the *C.M. Intelligencer* will not have forgotten the late Rev. G. Knox's crushing articles, culminating in the one entitled, "The Collapse of Koot Hoomi," in Jan., 1885.

|| In *The East and The West*, April, 1913, and Jan., 1914. See also her article in the *C.M. Review*, Nov., 1908.

having just discarded our own." * The recent unsavoury case in the law-courts, arising out of Mrs. Besant putting forward an Indian boy as "the Star in the East" and as a second Christ, suggests the kind of morality inculcated. †

and Miss Noble's.

Another English lady meanwhile came forward to rescue the beauty and purity of Hinduism from the unhallowed cavils of Western Christendom, and "Sister Nivedita," whose real name was Miss Margaret Noble, seemed for a short time to have even surpassed Mrs. Besant in influence. But observe, it is always to the West that Hinduism has to look for its champions.

A Hindu *apologia.*

The attitude towards Christianity of many educated Hindus is illustrated by an article which appeared a few years ago in the *Fortnightly Review.* The writer was Mr. P. Venkata Rao, described as "a Hindu scholar of considerable reputation, who in the course of a long life had heard and read much about Christianity," and had been asked by missionaries why he was not a Christian; and the article, headed, "Why I am not a Christian," was his answer to these queries. His reasons were, in brief, (1) the untrustworthiness of the Bible, as shown by modern critics, (2) the impossibility of miracles, (3) the incredibility of the doctrine of Sin and the Fall, (4) the doctrine that the world is governed by a Being all-powerful, all-wise, and all-good, which he could not believe. The Rev. R. F. Pearce, of Calcutta, reviewing this *apologia,*‡ showed (1) that its arguments were all from European sources. "Critics of Missions sometimes tell us that Indian Christians are Westernized; but no Christian ever adopts an attitude so fundamentally Western as this Hindu assailant of Christianity." (2) That the writer does not believe in a personal God at all, whereas the Vedas he professes to cleave to consist largely of hymns to personal deities; so he is really no more a Hindu than a Christian; (3) That he is compelled again and again to recognize much good in Christianity, although he professes to think it absurd;—"an evidence," observes Mr. Pearce, "of the tremendous power which Christianity is gaining over the minds of Hindus."

Mr. Pearce's Reply.

The Debt to Christianity.

This power, in fact, impresses all thoughtful observers. The "New Spirit" before referred to owes its principal impetus to Christianity. And the moral and social evils of India are being ever more and more recognized, and even denounced, by the very men who nevertheless oppose the Gospel which would remedy them. The modern educated Hindu cares for the sick poor, and builds hospitals for them. He advocates the relaxation of caste, the elevation of the depressed classes, the education of women, the re-marrying of widows, the abolition of child-marriage. He is ashamed of the revelations of the Census, the nine millions of "wives" or widows under fifteen; of the fact that the large majority of the "husbands" were not boys betrothed early, but grown men; and of the shocking evils which these figures imply. Moreover, he cannot forget that Hinduism never moved to remedy them until Christianity led the way, and that, even now, the general public opinion will not tolerate effective action against them. For instance, although young India condemns child-marriage and advocates the re-marriage (or rather, real marriage) of child-widows, and although such re-marriage is now legalized, scarcely any practical change has ensued. Out of the millions of Hindu widows, only some 200 (of those of *any* age) are married each year.* And while the poet and philosopher Rabindra Nath Tagore declares that "the regeneration of India directly and perhaps solely depends upon the removal of the condition of caste," † the caste system remains almost as despotic as ever. And even our modern educated Hindu, while he respects Christianity, seeks for Western excuses for rejecting its claims upon himself.‡

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* *The Renaissance in India,* p. 47.

† The trial was reported in the *Times* of May 8th, 1913. It, and the subsequent proceedings, were duly noticed in the *C.M. Review* of July and Nov., 1913, Jan., Feb., March, July, Dec., 1914. See also Miss McNeile's articles in *The East and The West* before referred to.

‡ In the *C.M. Review,* Nov., 1909, whence the above particulars are taken. The article in the *Fortnightly* was in Sept. of that year.

But slow Change of Opinion.

THE MOHAMMEDANS.

The Mohammedans.

Strange Rumours.

We have been concentrating our attention almost entirely upon the Hindus. But we must not forget the Mohammedans, who are a most powerful section of the Indian peoples. In North-West India they are the great opponents of the Gospel. At Peshawar a year or two ago certain Moslems essayed to show the victorious progress of the true faith of Islam by affirming that it was fast spreading in England, that one princess and several of the nobility had declared themselves Mohammedans, that Canon Sell, the C.M.S. Secretary at Madras, whose writings on Islam are so important, had embraced it, and that the Principal of the Edwardes College at Peshawar had been recalled home to try and stem its progress! Although there have been a great many converts from Islam in India, the difficulties they meet with are great. Sir G. K. Scott-Moncrieff, writing in his valuable book *Eastern Missions from a Soldier's Standpoint* (1907), says:—

Sir G. K. Scott-Moncrieff on Moslem Bigotry.

> "Of course the law of the land gives, as far as it can do so, religious liberty, and no one can be punished in a court of justice on the plea of conversion to another faith. But let a man once pass the line which divides respect for the religion of the ruling race from acceptance of its teaching, and he will then find all the power of bigotry and persecution directed against him in every possible way. I know of two cases where

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* *Renaissance in India*, p. 199.

† *Ibid.*, p. 185.

‡ Mr. Waller (the new Bishop of Tinnevelly) sets forth in an interesting way the attitude of various classes in North India towards Christianity in the *C.M. Review* of March, 1909.

Christian subordinates in the Public Works, both converts from Islam, were the victims of cleverly concocted conspiracies, got up by their former co-religionists, with evidence so skilfully 'cooked' as to be on the face of it incontrovertible, and yet to one who knew the men incredible. Both conspiracies were quite successful in achieving the ruin of the victims. I have known the case of a young chief, about to be baptized, who was kidnapped, stripped, and beaten, after bribes had been found useless; and a young Mohammedan friend of mine, who was as fully persuaded of the truth of the Gospel as ever a man could be, implored me to take him to England, there to be baptized, for he said that life in his country would be an impossibility."

The Aligarh College.

The Mohammedans of India long resisted the temptation to accept government education, and Census after Census showed how behindhand they were. In illiteracy they still continue to be more conspicuous than the Hindus, but in recent years they have done better. The change in their views, or at least the lessening of their prejudice, is largely due to Syed Ahmad Khan (afterwards Sir Syed), a noble of Delhi who was a firm believer in the advantages of British rule, and had been loyal in the days of the Mutiny. He was an ardent Moslem, but he believed that education would promote and not hinder the influence of Islam. He founded the great College at Aligarh, assisted by many Englishmen who desired the enlightenment of the Moslem population. The college has been a strong centre for the new party of liberal Mohammedans that gradually grew up. It has succeeded in bringing the Sunnis and the Shiahs together for daily worship as they have not been brought together anywhere else in the Moslem world; and Mr. Haythornthwaite tells us it "has produced a distinct type of student who can be readily recognized because of his manly bearing, courteous manners, and disciplined character." * Its influence is not confined to India. "Students from Java and the Malay Peninsula, from Kabul and Turkestan, from Mombasa and Zanzibar, have spread from thence the new Islamic thought." † Dr. Mott was invited to address the men when he was in India in 1912, and he wrote, "Nowhere did I have a more enthusiastic reception."

Scheme of the Begum of Bhopal.

It may be doubted whether the higher education of men can raise the whole community so long as women are excluded from its benefits and the purdah system is maintained. But when an enlightened Moslem female ruler like the Begum of Bhopal proposes to establish a Women's College at the new city of Delhi, we see that even in Islam the "New Spirit" may appear. And it has one great advantage in being without caste. Moreover, the Mohammedans of India, who were formerly regarded as the least loyal of the population, have greatly changed in recent years. Lord Minto's reforms pleased them; and the enthusiastic way in

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* *The East and The West*, July, 1913, p. 325. The college was described in the *C.M. Intell.* of Oct., 1905 by Mr. Mylrea, and in July, 1906 by Mr. Pemberton.

† *Renaissance in India*, p. 127.

which they have rallied to the British cause in the present War is highly significant and encouraging.

Population of India.

The population of India by religion in 1901 and 1911, as recorded by the Census, was as follows :—

Religion.	1901.	1911.	Increase per cent.
Hindu	207,147,026	217,586,920	5·04
Mohammedan .	62,458,077	66,623,412	6·66
Buddhist . . .	9,476,759	10,721,449	13·13*
Animistic . . .	8,584,148	10,295,168	19·94*
Christian . . .	2,923,241	3,876,196	32·24
Sikh	2,195,339	3,014,466	37·37*
Jain	1,334,148	1,248,182	– 6·44
Parsi	94,190	100,100	6·27
Jewish	18,228	20,980	15·09
Unclassified . .	129,900	37,108	– 70·98*
	294,361,056	313,523,981	6·51

Rapid Christian Advance.

It will be seen that the percentage of increase among the Christians is much the largest (except among the Sikhs, which is explained in the footnote). Deducting the Europeans and Eurasians, the numbers of Indian Christians was as follows at four Census periods :—

In 1881 . . .	1,506,098.	Increase	22·0	per cent.
In 1891 . . .	2,036,178.	,,	33·9	,,
In 1901 . . .	2,664,313.	,,	30·7	,,
In 1911 . . .	3,574,770.	,,	34·2	,,

These figures will be further set forth in detail hereafter.†

How can this chapter be more fitly concluded than by quoting Mr. Maconachie's eloquent words ? :—

> " If we can denationalize the idea of Christ, if we can convince these peoples, mostly gentle, and gifted with such great spiritual possibilities, that it is the World's Saviour Who is being presented to them by British brothers rather than conquerors ; if in our progressive development of liberal ideas of government we can also convince them that we are really seeking their whole good rather than merely our own worldly advantage, that we are holding our power unselfishly on behalf of the ignorant and helpless masses, associating Indians with Englishmen steadily more and

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* N.B.—The large increase of the Sikhs is due to the inclusion with them in 1911 of another sect. The increase of the Animists is due to more correct classification; and this also causes the diminution of the unclassified. The Buddhists are almost entirely in Burma.

† On the non-Christian populations shown by the Census, see an article by Mr. Snell in the *C.M. Review*, April, 1915; and on the whole subject, one by Mr. S. K. Datta in the *Int. Rev. Miss.*, Oct., 1914.

more in the discharge of our great trusteeship,—then we may humbly trust that, trying to do God's will, we shall be owned and used and preserved of God." *

And Mr. Rudra's, the Principal of St. Stephen's College, Delhi. It is interesting to see that the experienced British civil officer, and the learned Indian Christian, are one in their aspirations:—

The Christian Victory sure.

"I regard the ultimate victory of Christianity as certain, if only the Person of Christ Himself is raised high before the eyes of India without any intervening Western medium. To that Person, as the one centre of unity of races and classes, we Indians, both Christians and non-Christians, are looking more and more for our inspiration, guidance, and life." †

And the victory of Christianity will not expel the Indian classics from India. What Homer and Æschylus and Plato, Cicero and Virgil and Tacitus, have been to Christian Europe, that the Vedas and the Bhagavad Gita and the Ramayana will be to Christian India. Matthew Arnold's picture will not continue the true representation of India:—

The East bowed low before the blast,
In patient, deep disdain;
She let the legions thunder past,
Then plunged in thought again.

But A. H. Clough will prove right,—

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

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* *C.M. Review*, Jan., 1909, p. 8.

† *The East and The West*, July, 1913, p. 307.

NOTE TO PAGE 147.

It is not possible to treat the great subject of Educational Missions adequately here. Particular C.M.S. Colleges, &c., will be noticed under the different Missions. The following recent articles, &c., in the missionary periodicals should be referred to for further information:—By the Rev. W. E. S. Holland, in the *C.M. Review*, July, 1909, and in *The East and The West*, Jan., 1912; and by the Rev. N. H. Tubbs, in the *C.M. Rev.*, March, 1909. On the Education of Women, there were important articles by Miss E. R. McNeile in the *C.M. Rev.*, Feb., 1910, and Nov., 1913, and by Miss McDougall in the *Int. Rev. Miss.*, Jan., 1914, and *The East and The West*, July, 1914.

CHAPTER XV.

INDIA: THE CHRISTIAN MISSIONS.

Statistics of Missionary Societies—Summary of their Work—The Indian Missionary Society—Statistics of Indian Christendom—Indian Estimate of Christian Progress—The Mass Movements—Character of Indian Christians—British Opinion and Treatment of them—The Anglo-Indians—Attitude of the Christian Church towards Indian Religions: Sir J. Bourdillon, B. Lucas, J. N. Farquhar, Prof. Hogg, Bishop Copleston, Bishop Whitehead, Prof. Cairns, &c.

PART II.
Chap. 15.

INDIA is the greatest of the mission fields, judged by the number of missionaries and of converts, though China is greater if judged by the population to be reached. The latest available and complete statistics are contained in the *Year Book of Indian Missions* for 1912, and these are late enough to serve our present purpose. It must be explained that they include Burma and Ceylon.

It is easy both to over- and to under-estimate the value of statistics. There is nothing, it is said, so misleading as figures, except facts. In India, a native Christian community of three and a half million sounds large, but we have to remember that the great bulk of these are in the farthest south, and are the descendants of converts of past centuries, not, therefore, the fruit of modern Missions. On the other hand, it is admitted on all hands that mere figures quite fail to reveal the wide and increasing influence of Christianity. So that, both ways, we have to weigh results as well as to count them.

But we will first examine the statistics of the missionary workers and their work.

STATISTICS OF WORKERS AND WORK.

The Missionary Societies.

The number of Protestant Missionary Societies, large and small, working in this great field, as stated in the tables referred to, is no less than 136. Of these, 41 are British, 41 American and Canadian (which are reckoned together), 8 Australasian, 12 Continental, 22 Local (having their home base in the field), and 12

"Independent" or "International." Their missionary forces comprise (or rather comprised) 2076 men and 3124 women, total 5200; and their Indian workers, 28,320 men and 10,138 women. The tables give the "ordained" and "unordained" men separately, but as some of the denominations have uncertain standards for "ordination," the men are here all counted together.

The following are the principal Societies :—

	Foreign.			Indian.	
	Men.	Women.	Total.	Men.	Women.
British—					
Church Miss. Soc.	230	271	501	3594	1122
Ch. of E. Zenana Soc.*	—	162	162	—	850
Soc. Prop. Gosp.	103	98	201	1466	444
Lond. Miss. Soc.	152	91	243	1643	361
Wesl. Miss. Soc.	80	110	190	1542	444
Bapt. Miss. Soc.	75	136	211	839	216
Estab. Ch. Scot.	32	92	124	247	425
Un. Free Ch. Scot.	89	131	220	2016	300
Salv. Army	70	80	150	1901†	—
American—					
Meth. Episc. Ch.	162	316	478	3240	1943
Bapt. Union.	160	240	400	3240	582
Presb. Bd. N.	64	100	164	652	150
A. B. C. F. M.	37	59	96	1225	537
Un. Presb. Bd.	29	68	97	329	116
Continental—					
Basel Miss. Soc.	89	80	169	826	41
Gossner Miss.	50	42	92	319	55
German Ev. Luth.	35	49	84	552	134

These seventeen Societies have thus together 3582 missionaries, leaving 1618 divided among the other 119 Societies.

The Protestant Societies employ, in addition to the 38,458 Indian Christians, 3575 non-Christians, chiefly as teachers of secular subjects in schools.‡

Roman Missions.

The Roman Catholic Missions in India are described in the Year Book by Father Hull of Bombay. He states that there are 2653 bishops and priests, of whom 1700 are Indian, and 953 European. The *Atlas Hierarchicus* published in 1914 gave the numbers 1258 foreign and 1230 Indian. The lay brothers and the sisters are stated in the Edinburgh Conference Atlas to be 517 and 2933.

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* As in the above table some of the Societies are credited with the numbers of their Women's Auxiliaries, although these are separate in the Year Book, the C.E.Z.M.S. women should for purposes of comparison be added to the C.M.S.

† This figure probably includes women.

‡ In an important article in the *Int. Rev. Miss.*, July, 1912, Canon (now Bishop) Waller explained why this is done.

Educational Missions.

Separate tables are given in the Year Book of the educational work of the Societies. The following are the totals :—

	Institutions.	Pupils.	
		Male.	Female.
University Colleges . . .	38	5,488	51
Theological Instns. . . .	87	1,841	11
Training Instns.	127	1,904	1,173
High Schools	283	62,604	8,400
Boarding Schools	880	22,193	17,566
Industrial Schools	160	5,752	3,373
Elementary Schools . . .	13,184	298,937	147,608

The 38 colleges (at the time, as stated) included, C.M.S. 6; S.P.G., L.M.S., U.F.Ch., 4 each; Ch. Scot., Wesleyan, 3 each; Baptist 1; total British, 25. American, 13. Others have been added since.

The scholars taught by the chief British Societies are as follows :—*

	Colleges and High Schools.		Theol. and Training.		Boarding and Industrial.		Elementary.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
C.M.S. . . .	13,771	552	404	32	2,939	391	35,548	10,082
C.E.Z.M.S. .	—	60	—	15	—	787	—	8,961
S.P.G. . . .	5,568	450	131	71	2,149	1,653	27,482	7,281
L.M.S. . . .	5,084	824	74	81	580	697	25,922	11,753
W.M.S.. . .	5,094	203	132	44	1,449	1,631	48,603	30,100
B.M.S. . . .	688	404	166	109	151	550	8,395	5,628
Ch. Scot. . .	982	—	53	—	—	—	8,498	861
U.F. Ch. Scot.	5,574	257	15	30	646	678	8,219	7,367

Roman Schools.

The Roman Catholics have 23 theological seminaries, with 697 students; 135 colleges and high schools, with about 12,000 scholars; and over 4000 other schools, with 206,000 scholars. The French, Belgian, German, and Italian Jesuits have separate colleges at different cities.

Medical Work.

The Year Book also gives tables of the medical work. The number of mission hospitals is given as 204, and the dispensaries as 405; but some must be quite small, to judge by the figures for the C.M.S., which are larger than the Society itself reports. The numbers of beds should have been stated, as the true index of the work. The qualified doctors, male and female, are given as 278;

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* An official review of the Progress of Education in India during the five years 1907–12, by Mr. H. Sharp, C.I.E., has some striking illustrations of the share in education taken by the Missionary Societies. For instance, as regards female education: "In the United Provinces, the female Hindu population is 19,172,597, the Mohammedan 3,192,086, and the Indian Christian 77,131; but the figures for girls in Anglo-Vernacular Secondary Schools are: Hindus 404, Mohammedans 138, Christians 2668.

those "without medical degree" as 126; and the trained nurses as 294. The in-patients are given as 70,000, and the out-patients as almost three millions; but the latter figure evidently means, not separate individuals, but the visits paid by them. The largest figures of institutions are those of the C.E.Z.M.S., which is credited with 19 hospitals and 37 dispensaries; also of nurses, 75 in number. But the United Free Scottish Church has the largest number of doctors, 30 qualified and 13 others, and of [visits of] out-patients, 508,000; while the C.M.S. stands first as regards in-patients, 8535. The importance of indicating the size of the hospitals by the number of beds is shown by comparing two American Societies. The Baptists have 18 hospitals with 979 in-patients, while the Presbyterians have 8 hospitals with 3773 in-patients.

THE PRINCIPAL SOCIETIES AND THEIR FIELDS.

A few particulars may be added concerning the principal works of the leading Societies, leaving the C.M.S. Missions for fuller treatment by and by.

S.P.G. Work.

The S.P.G. is represented in almost all the divisions of India. Bishop's College, at Calcutta, founded nearly a century ago by Bishop Middleton, has always been its work. In Bengal and Assam, many towns and villages are occupied. Assam has now a bishop of its own, Dr. Pakenham Walsh, an S.P.G. missionary from the south. In the Chota Nagpur district there is a very interesting and expanding Mission among the aboriginal Kols; and here is the Dublin University Brotherhood, with its numerous "Lady Associates." In the United Provinces, Cawnpore is the most important station, with a large and able staff. Even greater is the Delhi Mission, just within the Punjab (but now, since the King's visit, a separate division), the centre of a very large and widely extended work, educational, medical, evangelistic, &c. The Cambridge Delhi Mission is associated with the Society, supplying a goodly band of devoted men and women, under Canon Allnutt as the Head. St. Stephen's College, one of the finest institutions in India, has an Indian Principal, Mr. Rudra, son of a former C.M.S. Indian missionary in Bengal. In the Bombay Presidency there is (besides the capital and several other towns and districts) a large and fruitful Mission at Ahmednagar. But the Society's largest work is in the South, in Madras Diocese and Tinnevelly, among the Telugu and Tamil people, where, besides the missionaries, there are some eighty Indian pastors. Trichinopoly and Tanjore are the old mission districts of the days of Schwartz. Nazareth, in Tinnevelly, is a Christian village of great interest. In Burma, in the Diocese of Rangoon, the S.P.G. is the only Anglican Society, and it has extensive work among Burmese, Karens, and Tamils. The Society has about 150 Indian clergymen altogether.

PART I
Chap. 15.

Other Anglican Missions.

Of the other Anglican Missions in India, the largest is the Church of England Zenana Society, with its 160 women missionaries, working in most parts of the country except the United Provinces and the Bombay Presidency,—which fields, by arrangement, are served by the sister Women's Society, the Zenana Bible and Medical Mission. That Society is not exclusively Anglican, but a large proportion of its 150 women are Anglicans, and work in association with the C.M.S. Missions, as do the C.E.Z. missionaries. There are also two Brotherhood Missions (besides those already mentioned which are associated with the S.P.G.), viz., (1) the Oxford Mission to Calcutta, with (in the tables) 14 men and 11 women, who are doing fine work at Calcutta and in Eastern Bengal, and (2) the Society of St. John the Evangelist (Cowley Fathers) in the Bombay Presidency, which does not return its statistics. The Scottish Episcopal Church has a Mission at Chanda in the Central Provinces; and the Canadian Church has taken over the C.M.S. Kangra Mission in the Punjab.

L.M.S.

The London Missionary Society represents the Congregationalists of England, and works in Calcutta, Benares, Almora, and other places in the North; among the Kanarese, Telugu, and Tamil people in the Madras Presidency; and in South Travancore. It has had some exceptionally able missionaries.

B.M.S.

The Baptist Missionary Society, of which William Carey was the founder and the first missionary, has for its headquarters in the North the famous station of Serampore. The College there is the only one in India entitled to grant degrees in divinity. The Society also occupies Delhi, where particularly friendly relations, with a certain amount of co-operation, are maintained with the S.P.G.

W.M.S.

The Wesleyan Society has done more than most Missions for the poorer English and Eurasians in the Presidency cities. Its most interesting mission to the non-Christian population is in Mysore. But it is particularly strong in Ceylon.

Salvation Army.

The Salvation Army, under Commissioner Booth-Tucker, has also worked largely among the English and Eurasians; also among criminals; and among the out-caste native population. Its social work is particularly interesting and important. In the Punjab, Gujarat, and Travancore it has large bodies of native Christians.

Presbyterian Missions.

The two Scottish Presbyterian Churches, Established and United Free, have combined some of their work in India, to its great advantage. Their great colleges at the chief Presidency cities have been among the most important in India, particularly the Madras Christian College, so long under the brilliant principalship of Dr. W. Miller. Specially interesting also is the work at Darjeeling and Kalimpong, in the Eastern Himalayas; and the Mission in Rajputana, carried on by the old "U.P.'s" until their union with the Free Church.

The English and Irish Presbyterians are also represented, the latter having a considerable Mission in Gujarat.

The Welsh Calvinists, who are counted among Presbyterians ecclesiastically, have an interesting Mission in Assam and the Khasia Hills. At the time of the Welsh Revival, a similar spiritual movement sprang up there, which bore much fruit.

Smaller Bodies.

The Friends' Foreign Mission Association works in the Central Provinces.

There are several small free-lance British Missions; and the "Open Brethren," represented by a body called "Christian Missions in Many Lands," are credited in the tables with 135 missionaries and over 5000 converts.

American Societies.

Of the American Societies, the oldest is the American Board ("A.B.C.F.M."), corresponding to the L.M.S. in England as virtually though not necessarily Congregationalist. It celebrated in November, 1913, the centenary of the arrival of its first missionaries at Bombay. Its principal Missions are among the Marathi people in that Presidency, particularly at Ahmednagar, and among the Tamils of Madura in the South; also in Ceylon.

The American Baptists have the fruitful Mission in Burma which was founded by Judson a century ago. They also work in Assam and Eastern Bengal; while their Telugu Mission is famous for its great mass movement in the Ongole district under Dr. Clough at the time of the disastrous famine of 1877.

The American Methodist Episcopal Church is perhaps the most pushing Christian organization in India, and almost the largest, though much of its work is younger than that of others. Beginning in Oudh and Rohilkand, it has gradually spread over many parts of India, under the inspiring leadership of its bishops, the late Dr. Thoburn, and the present brothers Robinson. It is regarded by many, however, as too ready to baptize quickly. But it works also among the European and Eurasian populations; and its mission presses occupy a particularly useful sphere.

The American Presbyterians have two or three societies at work in India. The Presbyterian Board North works in the Punjab and the United Provinces. It was the first Christian body to enter the Punjab on its annexation, and the names of Newton and Forman, and Ewing, at Lahore are universally honoured. The United Presbyterians also have active work in that province.

The Christian and Missionary Alliance works in Berar and Khandesh; and there are several smaller free-lance Missions.*

The American (German) Lutherans have considerable Missions in the Telugu country.

The American (Dutch) Reformed Church Mission, which works west of Madras, is notable for the Scudder family, eleven men of which have laboured in it.

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* It should be mentioned that the Protestant Episcopal Church in the United States, which is so prominent in China and Japan, has no Missions in India. All India being covered by Church of England dioceses, our sister Church finds no room for bishops of its own; and it does not work without them.

Colonial Societies.

The Canadian Presbyterians have a Mission in Central India, with its headquarters at Indore; and the Canadian Baptists in the Telugu Country. (The Anglican Canadian Mission has already been mentioned.) There are no less than seven different Baptist Missions from Australasia. These Canadian and Australian Societies have about 130 missionaries together, men and women, in India.

Continental Societies.

The Continental Lutherans have large Missions. The most important is the Mission begun in 1844 in Chota Nagpur, organized by Pastor Gossner of Berlin.* The S.P.G. Mission in that district is the result of a secession from it of missionaries and Indian Christians who appealed in 1869 to Bishop Milman to receive them. The Leipzig Mission in the Tamil Country is notable for declining to observe "missionary comity." There are also Lutheran Missions from Schleswig-Holstein among the Telugus, from Denmark in the Madras Presidency, and from Sweden in the Central Provinces.

The Basel Mission is in the Kanarese Country south of Bombay, and down the Malabar coast. It is famous for its successful industrial work.

The Moravians, always to the front in the most unpromising fields, have a Mission in the Himalayas, north of the Punjab, where Tibetans are met with.

There have been interesting movements of late in the direction of a certain measure of union among some of the Presbyterian and Congregationalist Missions (see p. 191).

Indian Societies.

Here should be mentioned the two independent missionary societies which have been established by Indian Christians, not, of course, those only in C.M.S. districts. The first was in Tinnevelly, and dates from 1903. It sent its own evangelists some hundreds of miles away into the Telugu part of the Nizam's territory, the State of Haidarabad, to them a foreign country with a foreign language. The district so occupied is now in the diocese of Dornakal, and Bishop Azariah himself was one of the missionaries. It has now four missionaries and several Telugu agents. But a larger enterprise is the National Missionary Society of India, founded in 1905,† of which Bishop Azariah was the first secretary and Raja Sir Harnam Singh the President, and which sent as its first missionary a son of the late Rev. Dr. John Williams of Tank, the well-known Indian medical missionary, into the villages of the Punjab. Both societies have been growing in efficiency and in estimation. They have sent forth several men into different parts of India, and have baptized some hundreds of

Bishop Azariah.

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* See the War Appendix for recent news.

† A full statement of this Society's aims, basis, constitution, &c., by Mr. Sherwood Eddy, appeared in the *C.M. Intell.* of March, 1906.

converts; and the Bishop of Madras had confirmed bands of Telugu candidates before Bishop Azariah was consecrated. The National Missionary Society had in 1914 "five fields of labour, 24 missionaries of whom 13 were graduates, a Christian community of 600 converts, and an annual income of nearly Rs 45,000;" * and it was issuing one English and four vernacular periodicals, in Urdu, Hindi, and Tamil. Mr. E. S. Hensman, B.A., a Tamil Government official, and brother-in-law of the Rev. W. D. Clarke, Tamil pastor of Zion Church, Madras, resigned his appointment in 1911 to become an honorary secretary of the Society.

STATISTICS OF INDIAN CHRISTIANS.

Indian Christians.

We will next take the statistics of Indian Christendom. As we have already seen, the census of 1911 showed a total of 3,574,770, an increase of 34 per cent.† One notable feature of the last returns was that for the first time the Protestant Christians outnumbered the Roman Catholics, as the following table shows:—

	1901.	1911.
Protestant	867,167	1,435,175
Roman Catholic . . .	1,122,508	1,393,720
Syrian	571,320	728,291
Others	103,318	17,584

The large reduction in "Others" merely means that more accuracy was obtained on the last counting. It will be seen that while the Roman Catholics increased in the decade by 24 per cent., the Protestants increased by 65 per cent. The various increases of the Protestant Churches and denominations are shown in the following table:—

Denomination.	Actual number.	
	1901.	1911.
Anglican	213,042‡	332,807
Baptist	216,915	332,171
Lutheran	153,768	216,842
Methodist	68,455	162,367
Presbyterian	43,064	164,069
Congregationalist	37,313‡	134,240
Salvationist	18,847	52,199
Minor Denominations . .	23,119	12,896
Unspecified	92,644	27,584
Totals	867,167	1,435,175

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* *Int. Rev. Miss.*, Jan., 1914. Some interesting notices of these Indian Societies have appeared from time to time in the *C.M.S. Gazette*, particularly Nov., 1909, May, 1911, May, 1913.

† The Census Reports are reviewed by Mr. Snell in three articles in the *C.M. Review* of 1915: in February, the statistics of Christianity in India; in April, of the non-Christian Religions; in August, the social conditions.

‡ It must be explained that in the Government returns in 1901, the

Until lately we have always understood that the great bulk of the Indian Christians were in the South. That is still the case with the Roman Catholics, but the Protestant Christians are now rapidly increasing in the North too, as the following figures show:—

North (Bengal, Assam, Bihar, U.P., Rajputana, Punjab, etc.)	546,563
Central (with Bombay, Haidarabad, &c.)	120,586
South (Madras, Travancore, Mysore, &c.)	633,606
Burma	134,420
	1,435,175

Geographical Distribution of Denominations.

When we look further into the distribution of the denominations among the different provinces in 1911, we find interesting facts revealed. Of the Anglicans, two-thirds are in the South. The Baptists are mostly in the South and in Burma, in both districts chiefly fruits of American Missions; the English Baptists are in Bengal and its neighbourhood. The Congregationalists are almost all in the South, chiefly in Travancore. The Lutherans are about half in the South (German and American), and nearly the other half are the Gossner Mission in Chota Nagpur. The Methodists are chiefly the American Episcopal, and these mostly in the United Provinces. The Presbyterians mostly belong to the American Missions in the Punjab and the Welsh Calvinists in Assam. The Salvationists are strong in the Punjab, Bombay, and Travancore. Taking them the other way, we may say that the Christians are chiefly as follows:—in Assam, Presbyterians or Baptists; in Bengal, Baptists or Anglicans; in Bihar, Anglicans or Gossner; in Bombay, Anglicans, Congregationalists, or Methodists; in Burma, the great majority Baptists; in Madras, four-fifths either Anglicans, Baptists, or Lutherans; in the Punjab, two-thirds Presbyterians; in the United Provinces, four-fifths Episcopal Methodists; in Travancore, Congregationalists or Anglicans.

Anglican Christians.

Of the Anglican Christians, 151,000 are in Madras, which includes the Telugu and Tamil Missions of both C.M.S. and S.P.G.; 59,000 in Travancore and Cochin, all C.M.S.; 32,000 in Bihar, chiefly S.P.G. in Chota Nagpur and C.M.S. in Santalia; 29,000 in the Punjab, the majority C.M.S., but including the S.P.G. Delhi Mission; 18,000 in Bengal, both Societies and the Oxford Mission; 12,000 in Bombay, both Societies; 10,000 in Burma, S.P.G.; 9000 in Haidarabad, mostly C.M.S.; 6000 in the U.P., mostly C.M.S.; 3000 in Assam, S.P.G.; about 5000 in the remaining provinces. One of the compilers of the Census Report states that the Anglican Missions, unlike some others, "are strict in the

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"unspecified" were thrown into the Anglican total, which was thereby unduly swollen. Moreover, two-thirds of these were known to belong to the L.M.S. in Travancore, and the omission of these from the Congregationalist total reduced it unduly. This has been put right in 1911, though there are still some slight uncertainties.

matter of conversions, and will not take in anybody of whom they are not sure that he has truly begun to believe in the creed they preach to him"; and of the C.M.S. in particular he observes that the Society "prefers fewer converts, but real ones, to many."

Society Statistics.

The foregoing figures are from the Census Report. For the different Societies we must go to the Year Book. It gives the figures of the Indian Christian community in three columns, viz., (1) Communicants, (2) Baptized Adherents, including Communicants, (3) Total Christian community. The variety of usage regarding communicants is so perplexing that the figures give no correct impression, so they may be passed over. The other two returns are subjoined, for the principal Societies:—

	Baptized adherents.	Total Christian community.
British—		
Baptist Miss. Soc.	10,852	29,647
Church Miss. Soc.	165,809	185,816
London Miss. Soc.	25,000	116,575
Soc. Prop. Gosp.	110,068	116,000
Wesl. Miss. Soc.	30,000	48,000
Estab. Ch. Scot.	15,946	102,834*
U. F. Ch. Scot.	9,307	10,789
Welsh Calv. Soc.	25,114	28,437
Salvation Army	—	34,095
American—		
Baptist Soc.	135,000	355,000
A.B.C.F.M. (Congt.) . . .	20,100	39,617
Evang. Lutheran	39,152	50,130
Meth. Episcopal.	185,000	227,247
Presbyterian (North) . . .	33,850	36,978
Do. United.	32,000	45,406
Do. Dutch Ref.	6,725	11,298
Canadian—		
Baptist	7,314	15,000
Presbyterian	4,000	15,000*
Continental—		
Basel Mission.	17,767	19,018
Gossner's Mission	70,865	92,000
Germ. Evang. Luth. . . .	21,166	22,000
Schleswig-Holstein	4,000	12,577

THE OUTLOOK APART FROM STATISTICS.

Indian Estimates of Progress.

But statistics give no true idea of the real progress of Christianity in India. The thoughtful Indian is more impressed by its

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* N.B.—In the cases of the Established Church of Scotland and the Canadian Presbyterian Church, the larger figure is in the first column and the smaller in the second, in the Year Book. Assuming this to be an accidental mistake, the figures are here transposed; but this does not make them at all clear. There is something unexplained.

PART II. Chap. 15.

progress than we at a distance are. We count the heads of baptized converts. He does not trouble himself with figures; but he realizes the change of feeling which is a certain precursor of far greater and more rapid changes in the future. Very numerous have been the evidences of this in the past few years. The self-denying labours of the missionaries when plague and famine were ravaging the country, at the commencement of our period, led to the *Indian Messenger*, the organ of the Brahmo Samaj, using this language: "Verily at this threshold of the twentieth century, Christian philanthropy comes to us with healing balm for the many afflictions of mankind. This humanity of Jesus' followers, and not their dogmas, will surely establish the throne of their Master on the love and reverence of humanity." When the Bishops met in conference at Calcutta in 1900, a large meeting of non-Christians in the Town Hall adopted an address to them, in which occur the following words:—

> "You are trying to win the heart of India by infusing into it the gospel of love and goodwill. The Bible, which you have brought to the country, is an inestimable boon, and the sweet and sacred name of your beloved Master, which has already revolutionized the world, is unto us a benefaction the true value of which we cannot yet adequately conceive. . . . Our country cannot do without Christ."

Signs of Respect for Christianity.

When the National Congress met at Calcutta in 1907, it was opened with a remarkable prayer, copied from Christian models, and expressing in Christian language the need of the guidance of the Holy Spirit, though the name of Christ Himself did not occur in it. When an All-India Convention of Religions, attended by 400 delegates, met at Allahabad in 1911, the prayers and addresses of Christian Indians were the only ones attentively listened to. The audience talked and laughed during a Sanscrit prayer, but they stood up in reverent silence during the Christian prayer. A secular kinematograph company which toured the Punjab in 1911 found that their most successful pictures were some representing the life of Christ, which were received with reverent appreciation by large crowds. The language and tone of the best non-Christian Indian newspapers—that is, the papers conducted by Indians—are also significant in this respect. They freely acknowledge the progress of Christianity, and its uplifting power. *The Indian Social Reformer*, published at Bombay, is particularly mentioned as "extraordinarily generous" in its references to Christianity.

Individual Indian Testimonies.

Individual utterances are equally significant. A famous "holy man" at Benares said to an inquirer, "There is one book that can tell you all you want to know, the Bible." A Brahman in Bengal, dying among his own people, with no Christian near him, was reported by a Hindu who was present to have had constantly on his lips one name, Jesus. A Hindu judge told a C.M.S. missionary that he kept a copy of the Psalms open before him at

Psalm xv., as his own guide, and for the benefit of the money-lenders who brought their victims into court. Others have testified to the integrity of the Christians. One Hindu said, "Christianity changes men's lives; if a man becomes a Christian he ceases to take bribes"; a large landowner said his Christian labourers were much more industrious than others; another thanked the missionary for making his people Christians, as now his cattle were safe. We are not surprised, therefore, when a Brahman says, "The Christian religion must win in the long run," or when an Arya tract deplores the "sapping of the foundations of Hinduism" by Christianity, and that "unbelief and Christianity are making steady progress"; or when the Hon. Sir Narayan G. Chardavarkar, a Judge of the Bombay High Court, speaking in 1911, says:—

> "India is being converted; the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought."

On the other hand, it must be borne in mind that a very large proportion of Indian Christians are from the low caste or out-caste population; and some authorities affirm that the real Hindu peoples are as yet scarcely touched. The low castes and out-castes are counted as Hindus, but they know little of true Hinduism, and the religion of large numbers of them is rather Animism, and should be so reckoned.* This brings us to one of the conspicuous features of the present position, the mass movements.

THE MASS MOVEMENTS.

The Mass Movements.

These mass movements have been very noticeable in the last few years; and the Bishop of Madras has again and again called the attention of the whole Church, as well as of the Missionary Societies, to the urgent need of supplying evangelists and teachers to deal with them, even at the cost of reducing the staff and the cost of colleges and high schools.† He has no doubt that if these are forthcoming, the accession even of millions to the Christian Church may be confidently looked for in the near future. It was of the Telugu Country that he first spoke; but when he visited North India in 1913, he said that the Punjab was a still more hopeful field; and indeed in many parts of India the same demand for Christian teachers comes from multitudes of the

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* The counting of the out-castes as Hindus involves a serious political difficulty. The Mohammedans object to the Hindu population being thus artificially augmented in Government reckonings, especially in a province like the Punjab, where they and the Hindus are nearly equal in number.

† The Bishop opened his courageous campaign with an able article in the *Nineteenth Century and After*, Dec., 1909; and an important address by him is printed in the *C.M. Rev.*, Aug., 1912. See also an article by the Rev. W. P. Hares in the *C.M. Rev.*, Jan., 1913. On the "untouchables," as the out-caste people are called, see articles in the *C.M. Rev.*, April, 1913 and July, 1915, by the Rev. W. S. Hunt, and Dec., 1913 by the Rev. A. I. Birkett; also one by the Rev. A. F. Painter in *The East and The West*, April, 1912.

"depressed classes." To them Christianity is a "lift" socially, and their motives are of course mixed; but the opportunity is the same for Christian effort on a large scale. It is deeply to be deplored that the response has been so inadequate; yet it is largely to these movements that the recent increase of the professing Christian population is due.

Difficulties of the Position.

Two dangers are visible in this state of things, as the Rev. C. F. Hall has lately pointed out: * on the one hand delay, on the other over-haste. People are declaring themselves Christians without having been taught, as is shown by the fact that the Census of 1911 reports many thousands more "Christians" in the Punjab than are claimed by all the Missions together. It was even reported that certain persons were going about offering to baptize people for a fee, from R 1 to Rs 5 per head. This shows the urgency of the case, and the danger of delay. On the other hand, baptism before sufficient instruction means, as Mr. Hall says, "an ignorant Church, unable to read the Bible, only half weaned from idolatry, a prey to superstition, and a real stumbling-block to future progress." Unhappily some of the Missions have deliberately adopted the policy of baptizing uninstructed people; † while the Salvation Army, and some of its imitators, enrol converts without baptism at all, thus encouraging the high-caste man who is convinced of the truth of Christianity, but afraid of being expelled from caste and family, to plead that he can be a Christian without baptism. It must be mournfully added that some of the Missions imitate the Roman Catholics in what is colloquially called "sheep-stealing," enticing the converts of the more regular Missions to come out and join them, and employing (actually on higher pay) agents dismissed by other Missions for bad conduct.

Will Low-caste Christianity repel High Castes?

Another danger which has been feared from the large accession of low-caste and out-caste people to the Church is lest the higher castes should be hindered thereby from joining a body composed largely of those who a few years ago ate carrion and were clothed in rags. Apparently the result is the exact contrary. So striking is the improvement of these people through their becoming Christians, that caste people are drawn to inquire into the cause of it; and some have actually been converted in this way. There are now clergymen from the "pariahs" (as we call them generically) who read the Greek New Testament and Hebrew Bible, and have passed the Oxford and Cambridge Preliminary Theological Examination with credit; and in schools and classes caste people may be seen sitting in a class taught by an out-caste teacher. For instance, the Bishop of Madras wrote in 1909,‡ "Only a few

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* *C.M. Rev.*, May, 1914.

† Professor Griswold, of the American Presbyterian College at Lahore, discusses this subject in *The East and The West* of Jan., 1915, and rather favours speedy baptism.

‡ In the article in the *Nineteenth Century* before referred to.

years ago the mission high school in this town [Ellore] was four times emptied of all its Hindu scholars because a single Christian boy from the out-caste classes was admitted as a pupil; yet here, now, I find out-caste teachers teaching Brahman boys."

INDIAN CHRISTIANS: CHARACTER AND REPUTATION.

Character of Indian Christians.

As regards the general character of the Christians, the same has to be said of all mission fields. There is much improved outward conduct; there is regular attendance at church, and so forth; but there is a lack of spirituality, and in particular an absence of earnest desire for the conversion of others, besides not a few cases of open sin. Hereditary Christianity, of which there is of course now a large amount, differs entirely in the cases of individual converts and of village communities "coming over" *en masse* or nearly so. The individual convert is very often a man who has suffered much for Christ, and is a most true disciple; but it does not at all follow that his children will be like him; so that hereditary Christianity in this case means deterioration. But when a whole body of low-caste or out-caste people desire to be Christians from mixed motives, and after due instruction are baptized, they may have little of true Christianity in them, while their children, who will have a Christian education, will distinctly rise in character; and in this case hereditary Christianity means progress. Mr. Holland wrote in 1910:—

> "It would seem that in India the diffusion of Christian ethics and enlightenment is to precede baptism. In Great Britain it has followed baptism by centuries. Amongst the low-castes, as over so large a part of mediæval Europe, it is often a case of baptized Paganism. With the higher castes and educated classes it is unbaptized Christianity."

Real Difference between Christians and Heathen.

Yet while the missionaries themselves are often discouraged by the faults and failings of the converts, they feel constrained to acknowledge the real difference between them and the non-Christian population. One, whose standard was a high one, wrote in 1901 of Tinnevelly, where is the largest body of Native Christians:—

> "I am not blind to the weaknesses and sins among us. The light view of sin, the 'cheap' idea of forgiveness; the fatal facility for lying and deceit, and the passion for money and the law courts; the blindness to the truth of the keeping power of Christ; all these I see; but yet I firmly believe that Christianity has struck its roots into the hearts of the people, and has an uplifting, enlightening, and emancipating power amongst us."

And he described the people as "with a strong vein of Old Testament theology in their nature, understanding the law better than the Gospel; yet containing an inner core of souls whose hearts have been drawn by the higher influence of the Holy Spirit, and who, by life, preaching, and literature, are spreading the healthy influence abroad." A multitude of individual cases of Christian grace and example occur in the Reports, and it would be only by reading the whole of them—an almost impossible task—that one could get a perfectly just estimate. Moreover, there are many cases reported of persecution courageously borne. It is not only the individual high-caste convert who is persecuted. The humblest out-caste villagers often have to suffer. Their cattle are stolen, their wells stopped, their neighbours' cows turned into their fields to graze on the springing crops; themselves dragged on false charges before Hindu officials who are only too glad to have an excuse for punishing them; and so forth. Yet these trials have been patiently borne.

Revival Movements.

About the time of the Welsh Revival in 1905, there were indications here and there in India of similar movements. Much was said in some quarters in England of the "showers of blessing" on the Indian Christians. The late Rev. T. Walker, who, it is needless to say, was in fullest sympathy with such movements, and whose own work aimed earnestly at fostering them, made extensive inquiries, and reported thereon in an extremely interesting article in the *C.M. Review* (May, 1907).* He thankfullly recognized unmistakable signs of the working of the Spirit of God in a few places, but concluded that "there had not been enough to justify us in saying that a great Revival was abroad in India."

Special Services by Mr. Walker and Others.

Mr. Walker, Mr. Eddy, and others have held many "special missions" and conventions for Indian Christians, which have been attended by much blessing. The Rev. A. H. Bowman also, who was for a time Incumbent of the English-speaking congregations successively at Bombay and Calcutta under the C.M.S., did excellent work of the same kind. The Student Movement also has strongly influenced some of the best and ablest of the younger educated Christians, and diverted into right channels the nationalistic feelings and aspirations which have tended to undue independence.

Liberal Gifts of Indian Christians.

But one good point is the liberality of some at least of the people. It is true that the self-support of the Church is as yet a long way off, particularly in the North; and the contributions of the congregations cannot compare with those in West Africa or in Uganda. Still, about £13,600 was contributed by the C.M.S. Indian Christians in 1913, and this was more than double the amount in 1899. Some particular illustrations recorded are interesting; for instance, in the Dummagudem district of the Telugu Mission, the converts regularly give the firstfruits of their produce to the service of God, and in one village in 1907 the Christians brought the first-born calves of their herds, each saying as he presented his calf, "I here offer this first-born to the Lord in acknowledgment of His goodness to me." In 1911 a little congregation at Faizabad sent Rs 30 to the fund for rebuilding the cathedral in Uganda. But there is no doubt much truth in

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* See also *C.M. Intell.*, Feb., 1906.

Archdeacon Ihsan Ullah's report in 1913, "The Church is like an infant a foot and a half in height. This small infant loves its cradle, and is given its feeding-bottle by its English benefactors. Out of the cradle it cannot even walk without crutches. These are the missionaries and the Western money." And he adds that the Church, reversing our Lord's words, considers it "more blessed to receive than to give." Still there is some progress in self-support. For instance in 1911 the C.M.S. grant-in-aid to the Tinnevelly Church Council, which had been Rs 26,000 in 1892, but had been gradually reduced, ceased altogether, being no longer required.

British Opinion of Indian Christians.

Is all this progress welcomed by the bulk of the British community in India? We are all familiar with the common complaints against Christian servants. Such complaints usually come from those who have not troubled to inquire whether the servants in question are really Christians, or whether they only pretend to be because they suppose (erroneously!) that it will commend them to a "Christian" employer. Of course there are bad Christian servants in India as well as in England, but there is ample evidence on the other side also.* One letter said, "Life is worth living now; we have just got Christian servants." In another letter, in 1909, came two testimonies: a young sub-lieutenant praised his Indian servant "in glowing terms," and an English official had a clerk who was exceptionally efficient and devoted to duty, but had no idea he was a Christian till he happened to see him at church.

Unsympathetic Treatment of Converts.

But as regards educated Christians of high or middle caste, one of their keenest trials is the treatment of them too often by English Christians (so-called). It may suffice to cite one illustration, from *The Renaissance in India* (p. 193):—†

> "What treatment did you receive within the Church after you became a Christian?"
>
> "That was almost the hardest part of all. It was so unexpected. I was a new convert, and had seen little of Christians. I had read in the New Testament the commandments of love and brotherhood. I had also suffered so much that I thought, 'Now surely my troubles are over; I am among Christ's followers.' I knew that all Englishmen were Christians, and the missionary who baptized me treated me as a brother. And so, in my ignorance, when I met an Englishman, at first, I would go up to him and say, 'I am a Christian'; but I was received with cold looks and sometimes with abuse, and would be told to 'get out.' Here and there I found a true Christian; but the majority of the English I have met seem to regard me as belonging to a lower caste. . . . It seemed just 'caste' over again. I have suffered slights harder to bear from those who should have been my brother Christians than from my relations who outcasted me."

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* See the Rev. J. P. Haythornthwaite's article in the *C.M. Intell.*, June, 1902, and the Rev. T. Bomford's in the *C.M. Rev.*, May, 1909.

† See also an article by a Retired Indian official in *The East and The West*, of Jan., 1915, on the Attitude of Europeans in India towards the Spread of Christianity.

A good Example.

Bishop Durrant, in his speech at the C.M.S. Annual Meeting in 1913, gave an admirable illustration of the opposite treatment. He was preaching to the European congregation at Delhi, and the chaplain in charge gave out that on the following Sunday there would be no Communion Service there, but all communicants were invited to go instead to St. Stephen's mission church (S.P.G.) and join their Indian fellow Christians at the Holy Communion. No less than 130 went, "including some Members of Council."

Indian Christians in Conference.

But the Indian Christian community will win its way to respect and brotherly treatment in time. It is too large now to be ignored, much less despised. There has for some years been an Indian Christian Congress meeting annually at Madras; but it only touched the southern provinces. In December, 1914, however, the first All-India Conference of Indian Christians assembled at Calcutta, delegates to it gathering from all parts of India and Burma. Raja Sir Harnam Singh was to have been chairman, but the death of his son, Captain Indrajit Singh, a doctor in the British Army in France, prevented it, and Dr. George Nundy, of Haidarabad, took his place. Among the subjects discussed were Higher Education, Village Christians, Marriage and Divorce, the Law touching Indian Christians, &c.

The Anglo-Indians.

It does not fall within the province of this History to treat of the great importance of Christian work among the Eurasians (or, as they are now officially called, Anglo-Indians). But a word of commendation must be said in passing of the Indian Church Aid Association, which takes them specially under its wing. Bishop Copleston is President of the London Council, and Mr. H. P. K. Skipton Secretary.

THE CHRISTIAN ATTITUDE TOWARDS INDIAN RELIGIONS.

Attitude of Christian Church towards Indian Religions.

On one other important subject a few words must be said. We have seen a little of the attitude of the people of India towards Christianity.* But what is the attitude of the Christian Church towards the Indian religions? This question has been, during the period under review, a subject of frequent and important discussion. Almost every writer and speaker on India has in these latter years deprecated strong denunciations of Hinduism and the readiness to see and to expose the worst side of it. In comparing our own religion with that of others, says Sir James Bourdillon, "let us compare like with like. Let us not single out for comparison all that is bad in heathendom and all that is good in Christianity. It is as unfair to take as a type of the religions of India the abominations of Tantric-worship as it would be to take the moral and religious life of a London slum as typical of the Christianity of England." "The days," he adds, "of militant and aggressive proselytism are past; we need no longer the sternness of a

Sir J. Bourdillon's Warning.

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* See previous chapter.

Tertullian, but the tenderness of an Augustine or a Francis." * It is doubtful whether there was in past days so much "militant proselytism" as it is now the fashion to impute to them; and if the barbarities of Hinduism loomed large in printed Reports, we have to remember that Jagannath and sati and other abominations were then rampant as they are not to-day. Nevertheless, all agree that Sir James's warning is right. It is all to the good that our missionaries should try, as in fact they do try, to understand the genuine religious feelings of the people among whom they work, and to appreciate whatever makes for good in their systems; only, did Schwartz and Carey and Duff and French ever do otherwise?

Pundit Johnson.

A singular influence has been gained by one C.M.S. missionary, the Rev. J. J. Johnson of Benares, familiarly known as Pundit Johnson, by his thorough mastery of the Sanskrit language and literature. He has the ear of the most learned pundits and "holy men" as very few other missionaries have gained it; and the accounts of his tours in various parts of India and his conversations with the Brahman priests are extraordinarily interesting.† The Brahmans appreciate his courtesy and respect his learning, and are quite ready for friendly religious discussion.

Mr. B. Lucas's Books.

But it is quite another thing to follow Mr. Bernard Lucas in minimizing the value of all that has been done in past years, and in proposing to substitute "evangelizing" (in his sense) for "proselytizing" (in his sense). His interesting book, *The Empire of Christ*, has gained for him the ear of the thoughtful Christian public; but there is much in it which would call for serious criticism if this were the place to offer it.‡ And still more gravely should we have to deprecate the teaching of his later work, *Our Task in India*. "Evangelizing" cannot properly mean anything but preaching glad tidings, and if St. Paul is any authority on the question what the glad tidings are, they are the definite statement of certain historic facts about Christ as a Saviour from sin. Well, you tell those tidings; you show how truly "glad" they are; a Hindu believes them, and is himself "gladdened"; what then? Don't, says Mr. Lucas, in effect, bring him into the community of believers by the rite that Christ ordained: that would be "proselytizing," which is quite wrong. Certainly the emasculated "gospel" with which the missionary is to "evangelize" is not very likely to produce believers, so of course the risk of "proselytism" would be very small. A remark of Dr. Mott's is very much to the point. He tells us that "the Principal of a Christian college, 'in Asia,' had said that 'he did not expect to have conversions in his college in this generation, but simply to do the work preparatory for making conversions possible in the next generation'"; whereupon Dr. Mott drily observes, "*It need not be pointed out that this attitude and practice is not likely to result in*

Fruit not Expected, not Gathered.

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* *C.M. Rev.*, Aug., 1909.

† See *C.M. Intell.*, Jan., 1905, May, 1906; *C.M. Rev.*, Feb., 1915.

‡ It was reviewed by Mr. Snell in the *C.M. Rev.* of Sept., 1908.

the desired conversions in the next generation."* Dr. Orr, the Presbyterian missionary in Rajputana, very rightly concludes his review of Mr. Lucas's book (to the actual merits of which he bears full testimony), "The only final and absolute failure of Christian evangelism can be when the dominant Christian note of appeal and urgency is lost."† And Canon (now Bishop) Waller, in his review of it,‡ while expressing much sympathy with the spirit it exhibits, is obliged to correct some of its statements, and to "deplore" many of the suggestions. But he rightly hopes that missionaries may be stirred up to examine their methods and seek more effectively "to present Christ clearly to the soul of India."

Mr. Farquhar's Book.

Another book, of much greater value, is Mr. J. N. Farquhar's *Crown of Hinduism*, the argument of which he further expounded in an article in the *International Review of Missions* (July, 1914). In the book Mr. Farquhar "gathers the beliefs of the people round the social system, and shows how each in turn acted on the other." So Bishop Waller describes it, and he adds:—

> "Only writers who treat of the problems of life as related to religion, and of religion as influencing (and solving) those problems, writers who will take us down to root principles as Mr. Farquhar has done, will prove to have made a permanent contribution to the Science of Religion, and, what is more important, to have contributed to the uplifting of humanity."§

In the *Review*, Mr. Farquhar's suggestion is that Christianity fulfils Hinduism very much as it has fulfilled Judaism; that is, as the New Testament fulfils the Old. The analogy is a fallacious one, and Mr. Farquhar foresees the objections to it, but he manfully essays to meet them, not very successfully, however. Professor Hogg, of Madras, whose whole tendency is to appreciate whatever is good in Hinduism, reviews *The Crown of Hinduism* in the same periodical (Jan., 1914), and while praising it as a "distingished book" with "a great purpose," is evidently not satisfied with the argument. He acutely says: "Doubtless Christ fulfils what is good in Hinduism. But then He leaves out much of what was in Hinduism, and He fulfils much of what was never in Hinduism. . . . What Christ fulfils is not Hinduism, but the need of which India has begun to be conscious, the need of which He has made her begin to feel conscious." "The message, 'You need Christ now,' is really more telling than, 'Christ fulfils your old religion.'"||

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* *The Present World Situation*, p. 180. See also Dr. Mott's powerful address delivered at the meeting of the National Conference at Calcutta in Dec., 1912, printed in the *C.M. Review*, May, 1913.

† *Int. Miss. Rev.*, April, 1914, p. 373.

‡ *C.M. Rev.*, April, 1914.

§ *C.M. Rev.*, Jan., 1914.

|| It should here be added that one of the most encouraging statements of the position and prospects of Christianity in India was an article by Mr. Farquhar in the *Contemporary Review* of May, 1908.

Bishop Copleston on Hinduism.

Bishop Copleston, lately Metropolitan of India, in his Third Charge to the Diocese of Calcutta, deals with an important part of the subject in a masterly way.* He puts the question, How far is Hinduism a preparation for the Gospel? How far are its "sacred books" an "ethnic Old Testament"? He distinguishes between "the philosophical part of Hindu thought and teaching, represented mainly by the Upanishads and the Vedanta," and "the more practical or devotional part, the religion of 'bhakti,' represented by the Ramayana of Tulsi Das, and by the cult of Krishna or Rama." He confines himself to the former, and gives to the above questions "an emphatic negative." "I am not saying that such teachings contain nothing that is good and true; far from it. What I insist on is, that they do not contain those specific truths which are calculated to prepare the way of Christ, but that, on the contrary, their characteristic teaching is singularly calculated to make the reception of the Gospel difficult." This he proceeds to prove in detail; and the proof is complete.

Bishop Whitehead on National Christianity.

The present Bishop of Madras, Dr. Whitehead, dealt with another subject in a lecture delivered at Haidarabad,† viz., the demand for a "National Christianity." This demand, he observes, found expression at the Edinburgh Missionary Conference in speeches by delegates from India, China, and Japan; and he reminds us that a similar demand, for an "Oriental Christ," has been made by the Brahmo Samaj, by the mouth of its late leader, Babu Protab Chunder Mozumdar, who argued that Christ was an Oriental, and only Orientals could understand Him. The Bishop adds that when another leader adapted the Lord's Prayer for Brahmo use, he changed the opening words into "a thoroughly Indian form," "Our Mother which art in Heaven." Of course we are all agreed that much more might be done, and ought to be done, to "clothe the Christian life and spirit in an Indian form." But the Bishop points out that the New Testament says nothing of a "National" Christianity, and on the contrary lays great stress upon the Universality of Christ, the Universality of the Gospel, the Universality of the Church; and on these points he reasons very cogently.

Mr. Hewitt on the Presentation of Christ.

An article by the Rev. J. F. Hewitt, who was for several years an evangelistic missionary in Bengal, discusses "the Presentation of Christ to the Hindu" in a very interesting way.‡ He describes the Bengali peasants as they actually are, and their vague belief in a Supreme Being as practically issuing in a tenacious devotion to the local idol. Loyalty to ancestral tradition naturally resents "wholesale denunciation," which "only arouses bigoted opposition." "Kindly humour, sweet reasonableness, a gentle leading towards higher thoughts," he commends; "but we must beware of an over-sensitive toleration which encourages superstition."

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* This part of the Charge was printed in the *C.M. Review*, Sept., 1913.

† Printed in the *C.M. Review*, Jan., 1911.

‡ *C.M. Review*, March, 1913.

Then he refers to the pundit class, and speaks of Berkeley's philosophy as invaluable in dealing with "Maya" theories, "leading up in Berkeley's inimitable style to the doctrine of a personal God." And then the students, with their Western education, whose "immemorial custom compels their public acknowledgment of doctrines they disbelieve, and often demands the worship of images they repudiate." Mr. Hewitt proceeds to indicate briefly the way in which St. John's Gospel can be used with such men: chap. i. pointing to the real divine Avatar; chap. iii. to a spiritual new birth for even the "twice-born" Brahman; chap. iv. to "worship in spirit and in truth," and to Christ's attitude to caste ("Give Me to drink," spoken to an outcaste woman); chap. ix. to the falsity of the Hindu doctrine of pre-existence ("which did sin?"); chap. xii. to the sacrificial aspect of the Atonement (ver. 32), "comparing its nature and effects with the Vedic sacrifices and the present-day sacrifices of the Saivites"; chaps. xiv.–xvii. to "the doctrine of the indwelling Spirit and the abiding Christ"; while "the all-prevalent view that 'God is everything and everything is God' will meet its corrective in chap. xvii. 20–23." "Thus," concludes Mr. Hewitt, "with thought and care our own incomparable creed may be built up from the apparent errors of another system, which after all has developed or retained many a great truth and noble view, and which it will be easier to lead onward to perfection than to force back to negation." Bishop Westcott, it will be remembered, used to say that Europe would never understand St. John until Indian Christians expounded it.

India and St. John's Gospel.

Report by Professor Cairns.

Lastly, brief reference must again be made to Professor Cairns's Report for Commission IV. to the Edinburgh Conference. The letters from leading missionaries which he cites show that many have felt the need of modifying the form in which they present Christian truth to the Hindu mind; but there seems to be an almost unanimous conviction that the great central facts of Christianity must be affirmed as strongly as ever. A mystical Hindu cares little about historical fact, but Prof. Cairns well remarks that "the mysticism of Christianity presupposes the historical revelation; there could have been no Pentecost had it not been for the life and death and resurrection of the Son of God." Most of the missionary correspondents seem to be represented by one who insists that "the fact of the Incarnation is, and must be, the basis of all Christian teaching"; and he proceeds to quote Browning:—

> I say the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in this world and out of it,
> And has, so far, advanced thee to be wise.

Professor Cairns notes that the "generous recognition of all that is true and good in other religions" does not in the least imply a weakening of the conviction of "the absoluteness and finality of

Christ." Nowhere in the evidence before him did he find "the slightest support for the idea that Christianity is only one religion among others, or that all religions are simply different ways of seeking the one Father." "One massive conviction animates the whole evidence, that Jesus Christ fulfils and supersedes all other religions." He also quotes some answers from Indian correspondents touching their own conversion, and very encouraging they are. One writes of "the sudden dawning of a new relationship to God, through Christ, as implied in the word Saviour." Another writes, "What finally helped me to accept Christ as my personal Saviour was the sense of my sins, Christ's claim to save men from their sins, and the testimony of Dr. P—— to the fact that Christ had forgiven him his sins." A third one is named, Canon Nihal Singh (C.M.S., Allahabad), who says, "It was the sense of sin that forced me to accept Christ as my Lord and Saviour. I found no remedy for my sins but the Lord Jesus Christ, Who shed His blood for me."

How Indian Converts come to Christ.

Dr. Richter's Book.

This chapter cannot be concluded without a tribute of admiration to Dr. Julius Richter's comprehensive and masterly *History of Missions in India*, which has been translated into English by Sydney H. Moore, and published by Oliphant. It was reviewed in the *C.M. Review* of October, 1909, by Mr. Manley. The book is exceedingly appreciative of C.M.S. work, but to other Anglican Missions, the S.P.G. in particular, justice is scarcely done. It is, however, an indispensable guide to the history and problems of Indian Missions.

Among the Pan-Anglican Papers on Missions in India the following are to be specially noted for reference, all in Vol. V. of the Reports, belonging to Section D:—

Among the Preliminary Papers, inserted in the appendices: On Evangelistic Work among Women, by Deaconess Ellen Goreh, marked S.D. 2 (a); on Industrial Work, by the Rev. G. H. Westcott (now Bishop of Lucknow), S.D. 2 (b); on the Development of the Native Church, by the Rev. W. D. Clarke of Madras, S.D. 2 (k); on Missionary Education, by Mr. S. K. Rudra, S.D. 2 (l); on Medical Missions, by Dr. A. C. Lankester, S.D. 2 (n); on Mission Work and National Customs, by the Rev. E. H. M. Waller (now Bishop of Tinnevelly), S.D. 3 (l); on the Comity of Missions, by Dr. Weitbrecht, S.D. 4 (e).

Among the papers read at the Congress: On Village Itineration, by the Bishop of Madras, p. 19; on Education, by the Rev. W. E. S. Holland, p. 31; on Medical Missions, by Dr. E. F. Neve, p. 45; on Industrial Missions, by Bishop Foss Westcott, p. 55; on Indian Women, by Dr. Datta and Mrs. Ball, pp. 128–9; on Village Populations and the Educated Classes, by Bishop Foss Westcott and the Bishop of Madras, pp. 150–153; on the Presentation of Truth to the Hindu Mind, by the Rev. G. T. Manley, p. 173; on the Comity of Missions, by the Bishop of Travancore, p. 162; on Caste, by the Rev. H. Pakenham Walsh (now Bishop of Assam), p. 117.

CHAPTER XVI.

India: The Anglican Church and Union Movements.

The Anglican Episcopate—New Bishops—The First Indian Bishop—Plans for Synodical Organization—Dr. Mott's Campaign 1912–13—The Memorable December of 1912—The National Conference—The National Council—The Future Indian Church—Bishop Whitehead's Views—Kikuyu Anticipated.

PART II. Chap. 16.

We must now turn our attention to some important events of the last few years in connexion with the Anglican Church in India, and with the whole cause of Christianity there. Most significant are the events now to be recorded, in view of the possibilities of a future united Indian Church.

The Bishops; The First Indian Bishop.

New Bishops in 1899.

And first, as regards the Anglican Episcopate. There have been many changes during our period. Bishop Welldon landed at Calcutta to succeed the retiring Metropolitan, Bishop Johnson, in the same month that Lord Curzon arrived as the new Viceroy, January, 1899, three months before the C.M.S. Centenary. Dr. Welldon had only accepted the post on the clear understanding that he had a free hand to encourage and support Missions in India, and he fulfilled this purpose with his whole heart. There had also been other changes at that time. The venerable Bishop Gell had resigned the Bishopric of Madras, and had been succeeded by Bishop Whitehead, who had been Head of the Oxford Mission at Calcutta; and Bishop Mylne's place at Bombay had been taken by Bishop Macarthur—both before the Centenary. Bishop Matthew of Lahore had only lately died, and the Rev. G. A. Lefroy, Head of the Cambridge Delhi Mission, was consecrated for that Diocese in November, 1899.

Further Changes.

In due course other changes ensued in these high offices. Bishop Welldon's health did not allow of a long period of service, and on his retirement in 1901, Dr. Copleston, who had been Bishop of Colombo since 1876, was translated to Calcutta, to the genuine satisfaction of the C.M.S. He proved, as was expected, a true Father in God during the twelve years of his service there.

On his retirement in 1913, Bishop Lefroy of Lahore was translated to Calcutta, as Metropolitan, to the Society's great satisfaction. At Bombay Bishop Macarthur was succeeded by Bishop Pym in 1904, and he by Bishop Palmer in 1908. Moreover in 1905 there were three other changes, Bishop Williams for Bishop Morley in Tinnevelly, Bishop Foss Westcott for Bishop Whitley in Chota Nagpur, and Bishop Gill for Bishop Hodges in Travancore and Cochin. Meanwhile one new diocese was formed in 1903 for Central India, with its see at Nagpur; and the Rev. Eyre Chatterton, an S.P.G. missionary, and head of the Dublin University Mission in Chota Nagpur, became its first bishop. Then in 1910 Bishop Clifford, who had won all hearts by his work and influence in the Diocese of Lucknow, retired, and Dr. G. H. Westcott succeeded him; and in the same year the Rev. R. S. Fyffe, of the S.P.G., became Bishop of Rangoon. On Bishop Lefroy's translation to Calcutta in 1913, the Rev. H. B. Durrant, of the C.M.S. Agra Mission, Principal of St. John's College, was appointed to Lahore. A new diocese has lately been formed for Assam; the first Bishop being the Rev. H. Pakenham Walsh, who was an S.P.G. missionary in the South. And on the lamented death of Bishop Williams of Tinnevelly, in June, 1914, the choice of the Indian Episcopate fell upon Canon E. H. M. Waller, who had been C.M.S. Secretary in the United Provinces, and afterwards in Salisbury Square.

Retrospect of the Episcopate.

We have now a century of the Indian Episcopate to look back upon. Bishop Middleton was consecrated for Calcutta on May 8th, 1814; and the Centenary of the event was celebrated by a special service and meeting in London. The *C.M.S. History* has a good deal about him and his successors, Bishops Heber, D. Wilson, Cotton, Milman, and Johnson. All made their mark in various ways, as no doubt Bishops James and Turner also would have done if their lives had been longer spared. It is certainly a record of which any see might be proud, to have had seven bishops successively who died at their post. Bishops Johnson, Welldon, and Copleston did not, but neither did they come home to rest. Bishop Johnson did good service as chairman of the Board of Missions. Of the two living men it would be impertinent to say anything.

The first Indian Bishop.

But the most interesting development of the Episcopate is the consecration of the first native Indian Bishop. Bishop Whitehead of Madras had long felt the importance of making a beginning, and an opening occurred, without interfering with the existing sees, through the extension of the C.M.S. Telugu Mission into the Nizam's territory of Haidarabad, and also of the Tinnevelly Missionary Society before mentioned. Moreover the leader of the latter Mission, the Rev. V. S. Azariah, was considered by Dr. Whitehead to have distinct qualifications of character and experience for the episcopate. Many difficulties arose in bringing the plan to a successful conclusion, but all were happily overcome, and on December 29th, 1912, Mr. Azariah was consecrated

"Kikuyu" in Calcutta Cathedral.

at St. Paul's Cathedral, Calcutta, eleven Bishops laying their hands upon him, and the Governor of Bengal, Lord Carmichael, being present.* Canon Hensley wrote, "It seemed as though India had taken possession of the cathedral, by far the majority present being Indian Christians. Christian sadhus in long saffron robes and bare feet, Tamils, Telugus, Singhalese, Burmese, Bengalis, Punjabis, &c., pressed forward to the common Holy Table with English men and women, 'all one in Christ Jesus.'" Did all these Indians belong to the Anglican Church? Surely not, considering how many of various Christian communions were at that time at Calcutta. Was not that Communion Service, then, an anticipation of Kikuyu?

Bishop Azariah.

Bishop Azariah's father, the Rev. Thomas Vedanayagam, was a C.M.S. Tamil pastor in Tinnevelly; his mother had been matron of the Elliott Tuxford Girls' School there; and he himself, born Aug. 17th, 1874, was educated in the C.M.S. College in Tinnevelly Town and at the Madras Christian College, where he went through his B.A. course, but was struck down by influenza on the day when he should have been examined. He was associated with the Y.M.C.A. at Madras, and with Mr. Eddy conducted missions and conventions in many parts of India and Ceylon. In 1905 he attended the Y.M.C.A. Conference in Japan. He was practically the founder of the Tinnevelly Missionary Society. He was ordained in 1909 by Bishop Whitehead. He visited Great Britain in 1910, and was present at the Edinburgh Conference. He took the title of Bishop of Dornakal, a place in Haidarabad State, which, though conventionally under the jurisdiction of Madras, is not strictly part of that diocese. But Bishop Azariah is also a Suffragan Bishop under Bishop Whitehead, which is in fact his official status, and he holds confirmations in that capacity in any part of the Telugu and Tamil countries.

He joins in consecrating an English Bishop.

Interesting as Bishop Azariah's own consecration was, another event made in a sense a deeper impression, at least upon the British community in India. This was when Bishop Durrant was consecrated at Simla in August, 1913, for then the congregation, which in that month comprises hundreds of influential English men and women, saw with their own eyes an Indian Bishop joining with English Bishops in laying hands upon an Englishman. To many it was the final proof of the unity of the Church.

PLANS FOR SYNODICAL ACTION.

Possible Anglican Synods.

To establish that unity more firmly by forming Synods which should include English and Indians on equal terms had long been the desire of the Bishops and other leaders; but there were many difficulties, particularly connected with the State establishment of the Anglican Church in India. Meanwhile, for some years the Bishops had met yearly at Calcutta to consider the problems of the whole Church, and these gatherings had proved very useful. Several Diocesan Conferences also had met regularly. But it was deeply felt that more was needed. The clergy and the laity of the Church, both British and Indian, must in some way be called together. Informal Diocesan Conferences had been held, but something more regular and permanent, and more definitely representative, was desired. The Diocese of Bombay, in 1912, took an important step forward, Bishop Palmer being earnestly set upon progress in the matter. A Conference met which had been carefully planned. All the clergy in priests' orders, both English and Indian, were members; and every congregation or group of congregations with a clergyman in charge, sent lay delegates, English and Indian, proportionately to the number of communicants; with the result that the clerical and lay members were almost exactly equal in number. One of the papers read was by Canon Heywood, the Secretary of the C.M.S. Western India Mission. He frankly faced the risks and possible dangers of synodical organization. "Synods in the past," he said, "have been by no means uniformly wise and considerate in their action, and a majority is sometimes tempted by its own power to go too far and too fast"; and in an Indian Synod grave racial difficulties might arise. Nevertheless, he warmly advocated the scheme outlined by the Bishop, and read extracts from the C.M.S. Memorandum of 1901 on Native Churches in support of it.* The paper is altogether a masterly one, and deserves reading again and again. One paragraph may be subjoined:—

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* Canon Sell's sermon on the occasion was printed in the *C.M. Review*, March, 1913.

Canon Heywood states C.M.S. View.

> "Are we going to organize the Church of England in India? I speak as one who loves the Church of England with all my heart. I thank God for her witness all down the centuries since first the Gospel came to Britain. I thank God for the Reformation, when so many abuses that had crept in were swept away. I thank God for His continued mercies to her in the present day, and that He allowed me to be brought up from infancy under her care. But I am sure that it is not the Church of England that we are to organize in India. . . .
>
> "What then do we need? We need a Church in India adapted to the land, and adaptable to the peoples who sojourn here: a Church which holds fast to the fundamentals as laid down in the Lambeth Conference, a Church which draws largely from the rich treasury of our Prayer-book, but provides for the needs and aspirations of the peoples here; a Church which has the wisdom, claimed by the Church of England in the Preface of our Prayer-book, to keep the mean between the two extremes of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

Definite steps taken,

At the end of that same year, on Dec. 30th, 1912, the Bishops met at Calcutta as usual, but this time not alone. Forty "assessors," clergymen and laymen, English and Indian, sat with them in a three days' Conference, to consider the whole question of synodical government. These assessors unanimously advised that the Church be named "The Church of India in communion with the Church of England"; and the Bishops, "in view of the advice received from the assessors," resolved that "it is desirable to take steps at once for the introduction throughout the [ecclesiastical] Province of full synodical government, alike provincial and diocesan, on the basis of consensual compact, where such government does not already exist." These last words were evidently put in because the Diocese of Colombo, i.e. Ceylon, though in the ecclesiastical Province, is not "established" like the Church in India, and has a regular synod as its governing body.

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* In the *C.M. Review* of June, 1912, Canon Heywood gave an account of the Conference; and his own paper was also printed in full.

Arrangements were accordingly planned for the election of Synods in all the dioceses; and in July, 1914, the Metropolitan (Bishop Lefroy) and the Bishops of Madras and Bombay (Whitehead and Palmer) met at Bangalore, and considered the draft constitutions prepared in six of the dioceses, viz., Bombay, Lucknow, Nagpur, Chota Nagpur, Travancore, and Rangoon. Subsequently, however, legal opinions were obtained, which indicated that any action to form what might be regarded as an independent Church would be a breach of the law, the original dioceses of Calcutta, Madras, and Bombay having been established by Act of Parliament; and when the Bishops, twelve in number, held their annual meeting at Calcutta in March, 1915, they were compelled to yield to the awkwardness of the situation, and to resolve that full synodical government, both diocesan and provincial, was "at present impossible."

but checked.

This was what many onlookers had foreseen, but it was none the less disappointing. In the circumstances, the Bishops resolved that, in lieu of the full scheme, "a Provincial Council, consisting of Bishops, representatives of the clergy, and representatives of the laity, should be established as soon as possible"; while the "Episcopal Synod" already working was "to maintain its independent existence." It is hoped that the first Provincial Council may be formed in 1916. Of course it will be a purely voluntary body, with no legal powers; but perhaps its real moral weight may be none the less on that account.

Importance of a real "Church of India."

Yet this arrangement fails at one important point. The Church remains the Church of England in India. It is not the Church of India. And the Indian Anglican Christian will have learned by the check, itself encountered by the praiseworthy effort of the Bishops, how hard it is to constitute the Church he longs for. Very true are the words of Mr. Wigram of Lahore, the newly appointed Secretary for India at the home headquarters of the C.M.S., in writing to friends in England when he was in full hope that the original scheme would be worked out:—

"Even the convert finds it hard to get up any enthusiasm about the corporate aspect of his Christianity so long as he has to be told he is a member of the Church of England, a foreign organization to him, which he does not understand, and which awakens no enthusiasm in him. How much more will the non-Christian feel that Christianity represents something altogether outside his patriotic aspirations, and stands or falls with the fortunes of English rule here! But when there is an autonomous Church of India, in communion, indeed, with the Mother Church, but making its own Canons, and electing ultimately its own Bishops, the case will be wholly changed."

Practical Difficulties.

But the difficulties are not small. Not only, as already mentioned, were the three original dioceses established by Acts of Parliament, but some of the others are at least "established" in the sense that the Bishops are appointed by the Crown. A considerable number of the clergy are government chaplains, many of whom have no particular desire, to put it in a mild way, for Indian bishops or for Synods largely Indian in membership. Moreover, as Mr. Holland says in the article before referred to, "There are in India large bodies of English visitors with only a passing interest in the country, such as the British garrison, who would probably prefer to belong to congregations of the Church of England in India rather than to be attached to a Church of India which had a hierarchy and liturgy and life dominantly Indian in character." Yet "all are agreed that there must be no racial line of division in the Church." The problem is really a difficult one. And there would be serious questions touching property. Can a legally consecrated English cathedral or church be transferred to an Indian Church, however closely allied as belonging to the Anglican Communion? And what of endowments and trusts?

THE LARGER UNITY; DR. MOTT'S CONFERENCES.

Dr. Mott's great Campaign, 1912-13.

Meanwhile a still larger problem looms ahead. Simultaneously with the efforts of the Bishops, another important movement has been in progress. The World Missionary Conference of 1910 at Edinburgh formed a Continuation Committee to carry on its work and influence, and that Committee called upon its chairman, Dr. John R. Mott, to visit the Missions abroad with a view to bringing the missionaries together in conference and forming plans for more effective work in the non-Christian world, in the light of the evidence collected at Edinburgh and in the spirit there manifested. And in pursuance of this proposal Dr. Mott went to India first.

This is not the place for the details of the truly remarkable gatherings that ensued. Plans were laid and preparations made with rare foresight and skill; and within less than six weeks, in November and December, 1912, Conferences were held at Colombo, Madras, Bombay, Jabalpur, Allahabad, Lahore, and Calcutta, followed by a National Conference for all India at Calcutta. Each Conference was attended by delegates only, and the number was strictly limited to 50 or 60, to facilitate practical discussion and business. All Churches and Missions were represented except the

The provincial Conferences.

National Conference.

Church of Rome, which never joins in anything of the kind.* Exclusive Anglicans, exclusive Lutherans, and exclusive "Brethren," who have scarcely ever joined before, were present; also the Syrian Churches in Travancore, and the Salvation Army. At each Conference the subjects for discussion were the following:—The Occupation of the Field, the Indian Church and Indian Christian Leadership, the Training of Missionaries, Christian Education, Christian Literature, Mass Movements, Medical Missions, Women's Work, Co-operation between Missions, and the European and "Anglo-Indian" Community. The "Findings" at all the local Conferences were submitted to the final National Conference, which also agreed upon its own "Findings" and summed up the whole.

Dr. Mott's personal Work.

Dr. Mott himself presided over all the Conferences, with his incomparable strength, good judgment, and large-heartedness. But his work was not confined to them. At every place there were great evening meetings of students (of all religions or no religion) in the largest halls and theatres, to hear addresses from him and Mr. S. Eddy.† From Allahabad Mr. Holland wrote of Dr. Mott, "That he was altogether equal to the double strain proved that by the grace of God he was a man of iron. On the last day, having been in Conference work from 7.0 a.m. to 4.0 p.m., even using for work the intervals for meals, he was speaking continuously at meeting and after-meeting from 6.0 to 10.30 p.m., with but three intervals of seven, twenty (for dinner), and ten minutes!" ‡

Anglican Members of the Conferences.

It is historically interesting to note the Anglican elected members of the Conferences:—

At Madras: Bishop Whitehead, Bishop-designate Azariah; of the C.M.S., Canon Sell, Revs. E. S. Carr, W. D. Clarke (Tamil), W. S. Hunt, R. W. Peachey, Miss R. E. Howard; of the S.P.G., Revs. Canon G. H. Smith, A. F. Gardiner, G. Hibbert-Ware; of the C.E.Z.M.S., Miss P. Grover; also, Messrs. P. Appaswamy, M. D. Devadoss, E. S. Hensman, P. T. Tharyan.

At Bombay: Bishop Palmer; of the C.M.S., Revs. Canon Heywood, Canon Joshi, L. B. Butcher, H. W. Lea-Wilson, C. W. Thorne, Miss S. Sorabji, Mr. P. Bunter; of the S.P.G., Miss Latham; also Mr. B. N. Athavale.

At Jabalpur: Bishop Chatterton; of the C.M.S., Revs. E. A. Hensley,

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* But Dr. Mott, at the suggestion of the Governor of Madras, had an interview with the Roman Archbishop of Madras, who (wrote Dr. Mott) "showed deep interest in the cause of Christian unity," and declared that "the most helpful means of promoting it were, first, prayer; secondly, the exercise of gentleness and courtesy; thirdly, we must see more of each other."

† Mr. Sherwood Eddy, whose name not infrequently occurs in these pages, has been the American Secretary of the Y.M.C.A. at Madras. He has for some years done a great work as a lay preacher in India, China, and Japan. It is interesting to know that his wife was Miss Maud Arden, daughter of a devoted C.M.S. missionary in India and Organizing Secretary in England.

‡ *The East and The West*, July, 1913, p. 271.

F. E. Keay, Mr. E. M. Modak; of the C.E.Z.M.S., Miss C. A. Hall; of the Scottish Episcopal Church, Rev. C. D. Philip.

At Allahabad: Bishop G. H. Westcott; of the C.M.S., Revs. Canon Durrant (now Bishop of Lahore), S. J. Edwin, F. W. Hinton, W. E. S. Holland, J. J. Johnson, C. G. Mylrea, J. Qalandar, W. V. K. Treanor, N. H. Tubbs, J. A. F. Warren, Mrs. Birney; of the S.P.G., Revs. A. Crosthwaite, B. H. P. Fisher, Ahmad Shah; also, Mr. B. Mohun, Mr. R. K. Sorabji.

At Lahore: Bishop Lefroy; of the C.M.S., Archdeacon Ihsan Ullah, Revs. Canon Ali Bakhsh, Canon E. F. E. Wigram, C. M. Gough, E. Guilford, C. E. Tyndale-Biscoe, Dr. A. C. Lankester; of the S.P.G., Principal S. K. Rudra, Deaconess Mary Cooke; of the C.E.Z.M.S., Miss K. M. Bose, Miss M. E. Jackson; of the Canadian Church, Rev. R. H. A. Haslam; also, Dr. D. N. P. Datta, Pandit Ganpat Lal Misra.

At Calcutta: Bishop Copleston, Bishop Foss Westcott; of the C.M.S., Revs. R. F. Pearce, E. T. Sandys; of the S.P.G., Revs. J. C. Forrester, R. Gee, A. Logsdail, P. L. Singh, Mr. J. C. Choudhary; of the Oxford Mission, Rev. Canon E. F. Brown; of the C.E.Z.M.S., Miss R. Phailbus, Miss E. G. Sandys.

Then, of the National Conference:—

Bishops Lefroy, Foss Westcott, Whitehead; Bishop-designate Azariah; of the C.M.S., Revs. Canon Heywood, W. E. S. Holland, Dr. A. C. Lankester; of the S.P.G., Rev. R. Gee; of the C.E.Z.M.S., Miss K. M. Bose; also, Mr. B. N. Athavale.*

The memorable December of 1912.

That month of December, 1912, at Calcutta, was certainly one of the most memorable in the history of Indian Missions. The National Conference was held on Dec. 18th–21st. It was followed by a National Student Conference at Serampore, Carey's old station, which was attended by 200 Christian student delegates from 72 colleges in all parts of India, some travelling 2000 miles for the purpose. They were addressed, not only by Dr. Mott and Mr. Eddy, but by Christian Indian leaders like Mr. Azariah, Mr. Appaswamy, Dr. S. K. Datta, and Mr. K. T. Paul. At the close of this there was a Syrian Church Unity Conference, which will be noticed in the chapter on Travancore. On Dec. 29th was the consecration of Bishop Azariah. On Dec. 30th–Jan. 1st was held the Anglican Conference of Bishops and delegates already noticed. And in the midst of all these consultations there came a striking incident of real missionary work: Bishop Azariah left the Anglican Conference to go to Serampore, where, on Dec. 31st, "with the assistance of a Quaker and a Presbyterian," and in the presence of students from all parts of India, he "baptized, in the river Hooghly, two high caste M.A. students of Calcutta University," "whose final decision to accept Christ had been taken during the evangelistic addresses of Dr. Mott and Mr. Eddy given a few days before." This took place close by Henry Martyn's Pagoda, "reminding one of his remark that he would

A notable baptism.

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* It is possible that among the representatives of the Y.M.C.A. and other interdenominational bodies there may be Anglicans, but the lists do not give their denominations.

as soon expect to see a man rise from the dead as to see a Brahman converted"; and at "the very spot where Carey baptized his first convert in the river Hooghly on the last Sunday of 1800."

Impressions of that Week.

Deeply interesting were the accounts that came of those memorable days. Dr. Horton, the distinguished Congregationalist, was visiting India at the time, and he wrote a remarkable letter to the *Times*, which was read with keenest interest and thankfulness in England,—but, it must be added, with great alarm by those Churchmen who have always dreaded the unifying influence of "Edinburgh." Two of the most encouraging communications were articles by the Bishop of Madras in the *International Review of Missions*, and Mr. Holland in *The East and The West.** Both wrote enthusiastically, and so did others in private letters. Some of the younger Indian leaders commented on the statesmanship and progressive outlook of the more elderly missionaries, while many of the missionaries admitted that they had never realized that the Indian Church had already produced so many Indian leaders who were the equals and peers of the foreign missionaries. Lord Carmichael, the Governor of Bengal, who received the delegates at Government House, spoke of the National Conference as in some respects the most important gathering ever held in India.

Findings of the National Conference.

The "Findings" of the final National Conference were of exceptional importance. The Bishop of Madras wrote very warmly of them. Naturally he was particularly interested in those on Mass Movements, the reports on which subject he presented himself. The Conference strongly urged their importance. Also he was thankful that the Conference did not neglect the European and "Anglo-Indian" (i.e. Eurasian) Community, but declared that "its presence and influence represents a vital factor in the problem of the evangelization of India," and that "every effort should be made for the realization of the oneness in Christ Jesus of Western and Eastern Christians." The important "Findings" on the Indian Church and Indian Christian Leadership, which were submitted from a sub-committee by Mr. Azariah, are summarized by Bishop Whitehead as follows:—

Bishop Azariah's Report.

"The desire on the part of many leaders of the Indian Christian community for a comprehensive Church; the demand that the Indian Church, while continuing to receive and absorb every good influence which the Church of the West may impart to it, yet in respect of forms and organization should have entire freedom to develop on such lines as will conduce most to the natural expression of the spiritual instincts of Indian Christians; the recognition of widespread indications of a true spirit of sacrifice and service in the Indian Church, and the conviction that, whenever capable and spiritually minded men and women are discovered, Churches and Missions should make a real and unmistakable advance by placing Indians on a footing of complete equality, in status and responsibility, with Europeans; the emphasis laid on the principle that the work carried on by foreign missionary societies should be gradually transferred, as opportunities offer, to the Indian Church; and the opinion expressed that in view of the importance of this principle all positions of responsibility made available for Indian Christians should be related to Church organizations rather than to those of foreign missionary societies;—these are views and opinions now made part of a definite, well-considered programme, and deliberately adopted, after a careful and searching criticism of every phrase and word, by the most representative body of missionaries in India which it would be possible to assemble. . . . We have often talked and written about developing the Indian Church. . . The Indian Church has now become a matter of practical politics."

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* *Int. Rev. Miss.*, April, 1913; *E. & W.*, July, 1913.

Bishop Lefroy's Report.

Still more notable were the "Findings" on Co-operation and Unity, submitted by Bishop Lefroy, who had just been appointed Metropolitan of India, and whose responsibility to the whole Church was enhanced by that fact. They declared that difficulties had often occurred between different Missions touching (1) delimitation of territory, (2) transfer of mission workers, (3) scales of salaries, (4) treatment of persons under discipline, and desired that special attention be paid to these matters in the different areas, with a view to "comity and co-operation." Moreover it was felt to be desirable "that spiritual hospitality be offered to persons of whatever denomination who may find themselves in an area in which the ministrations of their own Communion are not available,"—which plainly anticipates "Kikuyu";* and other suggestions for conference and co-operation were added. The scene was thus described in an account sent to the Society, and printed in the *C.M. Review* of February, 1913:—

Kikuyu Anticipated.

"Perhaps the most inspiring sight in the whole Conference (it certainly was so to us) was the Bishop of Lahore, Dr. Lefroy, the Metropolitan-elect, standing on the Chairman's left (Dr. Mott), presenting the Report of the Sub-committee on Co-operation. Very much of it we believe was drafted by his own hand, and as we heard him read out the calm, clear, and practical proposals for the correlation and co-ordination of Christian activities of every kind, we could not but thank God and feel that under the Spirit's guidance a real step forward had been taken towards the fulfilment of our Lord's great prayer that we might be one. . . .

"One very suggestive detail in the Report was the recommendation that the various Churches should offer '*spiritual hospitality*' to members of other communions within their areas who were out of reach of the ministrations of their own Churches. When this Report, after being taken clause by clause and slightly amended, was put to the Conference for acceptance as a whole, the Chairman asked us, instead of merely raising our hands as usual, to vote by rising to our feet, and before we sat down again a brother led us in thanksgiving and prayer, which was offered from the hearts of all."

Permanent Councils planned.

It was with the express object of preventing these recommendations from becoming a dead letter, that the Conference proposed the establishment of Provincial Representative Councils and of a

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* See Chap. XL. p. 413.

PART II. Chap. 16.

National Missionary Council. Bishop Whitehead calls this last "a fact of immense significance." Such Councils, he declares, "must necessarily lead to large measures of co-operation; they will render violations of comity almost impossible; they will make the experience of every large Mission available for the whole of India; they will enable the Christian army to concentrate its forces as it has never done before on strategic centres; and above all they will foster and intensify the spirit of unity and brotherhood."

In pursuance of this plan Representative Councils were quickly arranged for eight provincial areas, viz., Bengal and Assam, Bihar and Orissa, United Provinces, Punjab, Bombay, Middle India, Madras, and Burma; also a National Council, "advisory and consultative but not legislative or mandatory," to consist (as afterwards amended) of three elected delegates from each of eight divisions of India, and eighteen others to be co-opted by them.

A highly satisfactory body was eventually formed, comprising some of the most prominent men of the different Churches and Societies. A few changes naturally ensued in the two or three years that have since elapsed; but the list for 1915 includes the Metropolitan (Bishop Lefroy of Calcutta) as Chairman, Dr. S. K. Datta as Vice-chairman, the Rev. W. E. S. Holland as Treasurer, and the Rev. H. Anderson and Mr. E. C. Carter as Secretaries; also the Bishops of Bombay, Chota Nagpur, Dornakal, and Madras; and the Rev. A. J. Harvey, Canon E. A. Hensley, and Dr. A. C. Lankester, of the C.M.S.; also Mr. K. J. Saunders, who had worked with Mr. Fraser at Trinity College, Kandy. Three ladies are members; and of the men, four at least are Indians, viz., Bishop Azariah, Dr. Datta, Mr. S. C. Mukerji, and Mr. K. T. Paul.*

POSSIBILITIES OF FUTURE UNION.

But what of an united Indian Church?

This great movement, the result of the memorable Edinburgh Conference, was designed to facilitate the Evangelization of the World by bringing the Missions into closer mutual fellowship, and enabling them to work more definitely as allies, co-operating where possible, and avoiding causes of rivalry and friction. The Edinburgh Conference itself had no ulterior purpose. But both at Edinburgh and in the mission field it was natural—one may say inevitable—that men's minds should be led by these efforts for co-operation to look beyond them, and to consider their bearing upon the future Indian Church. Must it perpetuate our Western divisions? Was there no hope, one day, of one united Church?

This question, indeed, was not now asked for the first time. Men of vision had faced it before, and had realized its immense importance. There had been co-operation between some of the Missions, though only to a limited extent even within the same ecclesiastical connexion. Not only were the two principal

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* For the last meeting of the Council, in Nov., 1915, see *C.M. Review*, Feb., 1916.

Previous Cases of Co-operation.

Anglican Societies, the S.P.G. and C.M.S., working quite independently, but there were separate and in a sense rival Presbyterian Missions, Methodist Missions, &c. The Roman Church itself, with all its boasted unity, worked through different societies and religious orders, which did not always manifest much readiness to co-operate with one another. Still, there were cases of co-operation even between different denominations. For instance, the great Madras Christian College, belonging to the Free Church of Scotland, was supported to a small extent by the C.M.S. and the Wesleyan Society, each undertaking to provide one professor. The friendly relations, extending even to a certain local co-operation, between the S.P.G. and Cambridge Delhi Mission and the Baptist Mission in that city, was a still more striking case. But these things had little direct bearing on the great question, What of the future Indian Church?

Local and partial Efforts

There had been some attempts at union or federation among a few of the local native Christian denominations; but it is needless to give particulars here. One important and apparently lasting interdenominational effort has been the establishment of the South India United Church, comprising congregations connected with several British and American Societies, Congregationalist, and Presbyterian; and a Presbyterian Alliance of different Missions was formed at Allahabad in 1911. The Anglican congregations had taken no part either in these or in other similar schemes; nor had the Lutherans; nor had certain of the Baptists. It is quite a mistake to suppose, as some do suppose, that it is only Anglican Churchmen who (besides the Romanists) raise obstacles to union. As far back as 1872, when John Barton of the C.M.S. read a paper at the Allahabad Missionary Conference on the Future Indian Church, advocating union, a Bengali Methodist minister declared that he for one would never let his Methodism be absorbed; he hoped to be a Methodist in heaven.*

Various Opinions summarized.

In a very interesting article in the *International Review of Missions* (April, 1912), the Rev. J. H. Maclean, of the U.F. Scottish Church at Madras, discussed the whole subject, and gave particulars of various schemes and proposals. He pointed out four different attitudes or classes of opinion. (1) Some care little or nothing for organic union at all. They are content with the existing variety of denominations, and only desire spiritual fellowship. Many non-episcopalian Christians are of this class. (2) At the opposite pole are those who, like the Romanists, the higher Anglicans, the higher Lutherans, and the "close" Baptists or "Brethren," insist that all must join the only true Visible Church, while not agreeing what Church that is. Nos. 3 and 4 are between these two extremes: (3) Some, says Mr. Maclean, have for their motto some such words as those of Bishop Palmer of Bombay, "Not compromise for the sake of peace, but comprehension for the sake of truth"; they are ready for definite sacrifice in the cause of organic union, but not for intercommunion between separated bodies,—the position of many moderate or evangelical Anglicans; and (4) Some, viz., a fair number of Anglicans, as well as Presbyterians and Methodists, are ready for intercommunion meanwhile, but earnestly desire organic union eventually. This is a very true account of the varying opinions and desires.

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* "Some Christians give the impression that they have a very small Christ."—J. R. Mott, *Present World Situation*, p. 141.

Attitude of Bishop of Madras.

Now Bishop Whitehead of Madras has taken a special interest in these questions. He was the first Anglican bishop to join in one of the United Decennial Conferences, at Madras in 1902. In 1911, in his Diocesan Magazine, he made certain tentative proposals for union, on the basis of what is called the "Lambeth Quadrilateral" (i.e. the Canonical Scriptures, the Apostles' and Nicene Creeds, the two Sacraments, and the Historic Episcopate), but with extremely liberal suggestions regarding the Episcopate; and these proposals were discussed in the *Harvest Field* (the leading Methodist periodical in India) by Mr. Sherwood Eddy, the American Y.M.C.A. Secretary, the Rev. H. Pakenham Walsh (S.P.G., now Bishop of Assam), and others. Then, at Calcutta, at the memorable period already referred to, Bishop Whitehead delivered a remarkable address to the delegates to the National Conference, which he afterwards published. Mr. Holland, who was present, described it in *The East and The West* (July, 1913).

His Appeal for the Episcopate,

The Bishop declared that some of the best authorities among High Churchmen in England were not now prepared to base the importance of the Episcopate in the Church of Christ upon the theory that "the historic succession of the ministry is necessary as a channel of divine grace"; basing this statement partly on an article by Dr. Headlam in the *Prayer-Book Dictionary*, and on one by Dr. Frere in the *Church Quarterly Review*. At the same time he made what Mr. Holland calls "a passionate appeal" for the Episcopate, on the ground both of its ancient historic character and of its practical usefulness. "This appeal," writes Mr. Holland, "made a profound impression. Coming away by train next day some of the most venerated leaders of non-episcopal Churches in India confessed that the Bishop's statement imposed on them a new and solemn responsibility to reconsider their attitude to episcopacy. For, though the Bishop's position would not pass unchallenged, it at least opened to them an avenue of approach, which they could take without doing dishonour to the Spirit of Christ that was in them."

But seed sown like this does not spring up to the harvest at once. Quite naturally, when the subject was discussed in various religious papers in India, all sorts of difficulties and objections were urged. Yet such discussions are all to the good, because they keep the need and the desirableness and the possibilities of union before the minds of Christian men. The remarkable thing is that so little was heard in England about it; but home controversies loom large, and hide much more important matters in the mission field,—unless, indeed, there be a Bishop of Zanzibar to charge his brother-bishops with heresy, and a queer name like "Kikuyu" to head the columns of newspapers and appear in large letters on their posters.

but not ashamed of Kikuyu.

Bishop Whitehead has acted, so far as it is at present possible, consistently with his own words; and, moreover, he is not ashamed of "Kikuyu." In fact, in his Diocesan Magazine, Feb., 1914, he printed the whole "Kikuyu" scheme, and wrote, "I do not think there is anything in it that differs in principle from what has been done in India during the last thirty or forty years." Here is an illustration from the same magazine (April, 1914):—*

> "On Friday, Jan. 9, I left Madras by the mid-day train for Arkonam, where I held a confirmation at 5 p.m. in the mission church belonging to the Established Church of Scotland, which was very kindly lent to me for the purpose by Mr. Silver, the missionary in charge. I am glad to say that the relations between the Church of Scotland missionary and the English chaplain in charge of the Europeans *are worthy of Kikuyu.* Mr. Silver holds an English service for the European residents every Sunday, except when Mr. Brown visits the station, once in a month, when he kindly lends his church to Mr. Brown for the Holy Communion and Evensong."

The spirit thus displayed is not new. In June, 1908, Bishop Whitehead gave an account in his magazine of a tour in the S.P.G. Telugu districts. At one place he found both S.P.G. and L.M.S. missionaries at work, with happy mutual relations. At another L.M.S. station, at the request of the missionaries, he held "an English service" in their mission chapel. "It was delightful," he wrote; "while Churchmen and Nonconformists are engaged in bitter strife at home, what a happiness that in the mission field we can meet as friends and join together in worship!"

His appeal at C.M.S. Meeting.

Again, in 1914, the Bishop was one of the speakers at the C.M.S. Annual Meeting, and he pleaded earnestly for union among Christians:—

> "When I first went to India thirty years ago I was strongly opposed to co-operation with bodies outside the Church of England. Thirty years' experience has made me a complete convert. . . . If we are to do the work as God calls us to do it, we must have co-operation now; and God grant that we may have unity at no distant time. Not merely for the sake of a theory, but in the name of those millions of souls who through our divisions are being kept outside the Christian Church, kept apart from the saving truth of the Gospel, I appeal to you all here in England to study the things that make for peace and unity." †

Views of Bishop of Bombay.

Bishop Palmer, of Bombay, has also used notable words on the general subject of union. In a paper read by him, at the request of American missionaries, at a Conference arranged by them in

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* See the *C.M. Rev.*, April, 1914, p. 238, and, June, 1914, p. 331.

† *Ibid.*, June, 1914, p. 347.

1909, he said that if it were "half true" that if all foreign missionaries left India, the Indian Christians would at once form one united Church, then we are "heavily responsible for thwarting our Lord's purpose." "There is," he said, "only one spirit in which I can look upon our disunion, and that is in the spirit of contrition. Disunion has been caused by my father's sins and your fathers' sins, and it is maintained by my sins and your sins." And he added, "I want to know from my brethren now separated from me what are the things on which they lay most stress, from which they believe that they gain most life. It may be that I lack those things, and that I lack them precisely because those who have them abundantly are separated from me." Of course he went on to remind his "separated brethren" that they too might have something to learn from him. But assuredly this is a fine illustration of the spirit in which the whole question should be approached. Since then, Bishop Palmer has joined the National Council before mentioned, although he acknowledges that a large number of his clergy would have preferred his not doing so (see p. 218).

Some united Gatherings.

United gatherings for prayer and spiritual uplift are not new, and in recent years several of the bishops have taken part in them. There is a remarkable annual Convention at Sialkot in the Punjab, attended by 2000 people, mostly Indian Christians. The Simla Convention has naturally been more for the white population; and of its meeting in 1912 an interesting notice appeared in the *C.M.S. Gazette* (Oct., 1912). Bishop Lefroy, then of Lahore and now Metropolitan of India, was one of the speakers, and another was Mr. H. B. Durrant, who has succeeded him. Among others were Mr. R. T. Archibald, of the Children's Special Service Mission, and Commissioner Booth-Tucker, the head of the Salvation Army in India. A missionary meeting was held at the residence of the Lieut.-Governor of the Punjab, at the invitation of Lady Dane. Among the subjects of addresses were "Christ the Magnet of the Human Heart," and "Christ the Alchemist of Human Life." Notwithstanding all differences, very real as some of them are, men cannot help drawing together when they draw near to their common Lord and Master. To adopt Bishop Lefroy's words in his farewell sermon when leaving Lahore for Calcutta, "India is conscious of the deep trouble of division, and longs for some one to heal these chasms and cleavages, and really make her one!" Yes, and if Christianity is to do that, Christians must themselves be united.

CHAPTER XVII.

India: C.M.S. Missions—General.

The C.M.S. Staff: Its Inadequacy—Increase of Women—Deaths and Retirements—Indian Clergy—Baptisms—Higher Education—Literary Work—Native Church Councils.

Part II. Chap. 17.

C.M.S. Staff in India.

AN examination of the lists of foreign missionaries in 1899 and 1914 reveals the extent of change in the Society's India Missions. Out of 208 men and 39 women on the roll in 1899, 72 men and 14 women remained in 1914. The total figures in 1914 were 174 men and 107 women, showing a net decrease of 34 men and a net increase of 68 women. This does not count the wives, except that one of the fourteen women of 1899, still at work in 1914, had married a missionary in the interval. Several other of the present wives were in India in 1899, but as missionaries of the C.E.Z.M.S. or the Z.B.M.M.

With regard to the increase of women missionaries, it is to be remembered that in the early years of the Society's new policy of accepting offers from women, dating from 1887, they had been sent to other fields where the three Women's Societies did not work, India being regarded still as supplied by those Societies. Gradually, however, the demand for women was so great from India that the C.M.S. was obliged, while still availing itself to the utmost of the good work of the C.E.Z.M.S. and Z.B.M.M., to add some of those who wished to serve in India and preferred C.M.S. connexion. The Female Education Society, when wound up in 1900, also added several women to the C.M.S. staff.

Reduced numbers.

The largest number of men was in 1903 and 1906, in each of which years it was 212, reckoning clergymen, doctors, and other laymen. Altogether the clergy were most numerous in 1899 and 1903, when there were 170; the doctors most numerous in 1911, when there were 19; and the other laymen in 1907, when there were 30. The diminution altogether is very lamentable, especially that the clergy have dropped from 170 to 142 (148 in 1915). As the whole number of C.M.S. ordained missionaries is now larger than in 1899,* it is clear that other Missions have gained at the

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* This requires explanation. The whole number of C.M.S. ordained (white) missionaries stands in the Report of 1899 as 402, and in 1915 as 425, or rather 414 (omitting the 11 not yet sailed), which seems an increase of only

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expense of India. All the divisions of the Missions have suffered except one. It must, however, be added that there are now some twenty University "short-service men" at work in North India colleges, which may fairly be set against the decrease; but there are none in the South, nor are they available for general evangelistic work.* There is also a gratifying increase in the number of Indian clergymen.

Increase of Women.

On the other hand the large increase in the women missionaries is a cause for much thankfulness; and it must not be forgotten that the missionaries' wives (125, a slight reduction) are almost all doing excellent work also; eight of them, for instance, are qualified doctors. The immense importance of women's work can only be realized when we remember that without it one half of the population remains untouched. And the ignorance of multitudes of them is startling. One woman, on being told that Jesus Christ, the Son of God, had come into the world, asked, "Is He staying at the hotel, Miss Sahib?"

nadequacy of Staff illustrated.

The diminished staff is all the more deplorable when we see the need of its being largely increased. For instance, when retrenchments were ordered in 1906, it was pointed out, as one illustration of the position, that out of fifty administrative districts in the United Provinces, each containing a population of a million, seventeen were without an ordained foreign missionary, and nine had only one each. To provide one missionary for each 50,000, 925 more would be required. Six of the districts were regarded as definite spheres of the C.M.S., and these, with a population of nine and a half millions, had four English missionaries. Two of these districts, Gorakhpur and Basti, had between them nearly five millions of people, equal to the population of London, and greater than that of Uganda, and were worked by three English missionaries. In another district, there were 5000 villages to be visited by one man. That was nine years ago, and there has been no improvement since.

Deaths in the Field.

The losses of missionaries by death in the field have removed from the list several well-known and honoured names: among them Robert Clark, the pioneer Church missionary to the Punjab, who almost completed his fifty years of service, dying in 1900;† his able and vigorous wife, who survived him eight years and died also in the field;‡ H. E. Perkins, formerly Commissioner of Amritsar, who on retiring from government service took Holy

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12. But during the period many men still working in N.-W. Canada have come off the C.M.S. list, and some in Japan and India have been transferred to the Church of Canada's Missions. The real net increase of ordained missionaries is about 50, and yet India (apart from Ceylon) has 22 less in 1915 than in 1899. See further, p. 465.

* The *Calcutta Diocesan Record* lately called attention to the intellectual quality of C.M.S. men in recent years, and gave a list of nine double-firsts, and several college Fellows, &c.

† See *C.M. Intell.*, July, Oct., Nov., 1900.

‡ See *C.M. Rev.*, Oct., 1907, p. 639.

Orders, and gave some years of valuable work to the Punjab Mission;* Alexander and Harrison of the Telugu Mission, after 54 and 42 years' service respectively; Kember of Tinnevelly and J. H. Bishop of Travancore, after 45 years; H. D. Goldsmith, Principal of the Divinity School at Madras; H. F. Rowlands and Mrs. Daeuble, killed by the earthquake of 1905; C. S. Thompson, pioneer missionary to the Bhīls; T. Walker of Tinnevelly, faithful and fervent conductor of "missions"; P. H. Shaul, of the first band of Associated Evangelists in Bengal; Col. Freeman, who gave himself to preach the Gospel to the Parsis of Bombay; Dr. Pennell, the medical missionary of Bannu, and his mother, who for several years worked with him; and four other doctors in the Punjab. Also Mrs. Thomas of Tinnevelly, after sixty-one years among the people as wife and widow; two Misses Baker of Travancore, granddaughters of the first Henry Baker (one of the earliest English missionaries in India), and daughters of the second, who had worked many years in the Girls' School there; and Miss S. Bland, formerly of the old F.E.S., who died in 1914 after nearly forty years in India. Among the younger women, two ought to be named, as daughters of successive Secretaries of the Society, Miss K. C. Wright and Mrs. Eleanor Carr (née Wigram).

Losses by Retirement.

But India lost also by retirements, especially of veterans:—T. R. Wade, 46 years; Ellwood, and Beutel (last but one of the old German missionaries), 42 years; Baumann, J. Brown, and Richards, 40 years; R. Bateman, Archdeacon Caley, Eales, C. A. Neve, W. A. Roberts, and Dr. Weitbrecht, 34 to 36 years; Lash and Latham, over 30 years; W. H. Ball, Dr. H. M. Clark, Bishop Hodges, J. H. Knowles, and J. Stone, 24 to 27 years; also H. G. Grey, twice withdrawn from India to take the Principalship of Wycliffe Hall, Oxford; C. W. A. Clarke, Principal of the Noble College; J. P. Haythornthwaite, Principal of St. John's College, Agra (now Organizing Secretary in London); also Mrs. Durrant, who went out in advancing years and worked earnestly with her daughter for twelve years; also H. J. Molony, called away to be Bishop in Chekiang, China. Bishop Gill of Travancore, Bishop Durrant of Lahore, and Bishop Waller of Tinnevelly are happily not lost to India. Of the foregoing, Ball, Roberts, Wade, Ellwood, and Mrs. Durrant have since died.

C.M.S. Men appointed Bishops.

Kaisar-i-Hind Medallists.

The following C.M.S. missionaries have received from the Government the Kaisar-i-Hind medals for important services to the people of India: The first class, gold, Canon Sell of Madras, the late Dr. Pennell of Bannu, Dr. A. Neve of Kashmir, the Rev. E. Guilford of Tarn Taran, and the Rev. C. E. Tyndale-Biscoe of Kashmir; the second class, silver, Dr. A. C. Lankester of Peshawar, Dr. Holland of Quetta, the Rev. A. Outram of the Bhīl Mission, the Rev. E. D. Price of the Gond Mission, Miss Askwith of Tinnevelly, Mrs. Cain of Dummagudem, and the late Miss Bland of Agra.

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* See *C.M. Intell.*, Oct., 1900.

Hon. Canons.

The following have been appointed by the Bishops Honorary Canons of the respective dioceses: the late W. H. Ball, and F. T. Cole, of Calcutta; E. Sell, M. Goldsmith, and the late F. W. N. Alexander, of Madras; the late W. A. Roberts, and R. S. Heywood, of Bombay; H. U. Weitbrecht, E. F. E. Wigram, E. Guilford, of Lahore; W. Hooper, H. B. Durrant (now bishop), and E. H. M. Waller (now bishop), of Lucknow; E. A. Hensley, of Nagpur.

Indian Clergy.

The Indian clergy have in the fifteen years increased in number from 142 to 206.* During the period, 146 have been ordained, and on the other hand there have been many deaths. Amongst those who passed away were the Rev. Dr. Imad-ud-din, the distinguished Mohammedan maulvi; the Rev. Kharak Singh, the Sikh who had become a Hindu and served in the loyal Indian Army in the Mutiny campaign; the Rev. Ruttonji Nowroji, a Parsi, for many years the highly respected pastor at Aurungabad, after forty-four years' service; the Rev. W. Seetal of Agra, "pillar and leader of the Church" in the United Provinces; the Rev. Ram Charan Dass, the first pastor in the Santal Mission (though himself a Hindu); the Rev. I. Venkatamayya Razu, the friend of General Haig, who gave up government service and laboured many years on the Upper Godavari; Archdeacon Koshi Koshi of Travancore, made a D.D. (like Imad-ud-din) for literary work, after forty-three years' service, and his successor, Archdeacon Oomen Mamen, after forty-eight years'; and several valued pastors in Tinnevelly, particularly the Rev. Samuel Paul, honoured by the Government with the title of Rao Sahib for important literary work; the Rev. A. Vedanayagam Thomas, learned in the classics and in seven different languages; the Rev. M. H. Cooksley, "medical pastor" at Mengnanapuram, after forty-two years' service; and the Rev. Paramanandham Gnanakan Simeon, B.A., for over twenty years pastor of Suviseshapuram, who, wrote Bishop Williams, "left behind him a bright record of wholehearted devotion and unflagging zeal." Two other deaths of eminent Indian Christians must be mentioned: Professor Samuel Satthianadan, a Cambridge graduate, Professor of Philosophy in Madras University and Deputy Director of Public Instruction, who was perhaps the leading Christian at Madras; and Mrs. Sorabji, of Poona, widow of the Rev. Sorabji Kharsedji, a Parsi clergyman, and mother of the brilliant daughters so well known in England and America, and herself a woman of great ability and influence.

Indian Archdeacons and Canons.

Two Indian clergymen are Archdeacons, the Ven. Ihsan Ullah in the Diocese of Lahore, and the Ven. Jacob Chandy in Travancore; and the following are Canons of the different cathedrals:—the Rev. D. L. Joshi, of Bombay; the Rev. Nihal Singh, of Lucknow; the Rev. Ali Bakhsh, of Lahore; the Rev. D. Anantam, of Madras.

Indian lay Teachers.

The Indian lay teachers, men and women, have increased from 2780 to 3850. Probably about half of these are in the employment of the Church Councils (1300 in Tinnevelly and Travancore), and the rest directly under the Society. They have, no doubt, their faults and limitations. Those engaged in any one branch of the work, pastoral, evangelistic, or educational, are often not ready to help in other branches; * and some are apt to be more polemical than spiritual in their teaching. But a great many are highly spoken of.

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* The increase is really greater by seven, as retired Indians are not now counted, as they used to be.

Adult Baptisms.

Notwithstanding the inadequacy of the missionary force, the number of baptisms in these latter years has largely increased. The total number of adult baptisms reported in the fifteen years was 46,500. The average per annum to 1907 was 2500, and since then 3600; the most striking increase being in the Punjab, where the yearly average has risen from 220 to 830. These figures will assuredly surprise many readers who have little idea of the extent of the Society's work in India, or of the fruits it is gathering; and it must be remembered that every one of these adult converts has been carefully instructed before baptism, and in most cases had a probation of many months. And in the South, where a large majority of the Christians are found, and where many thousands of them are of the second and third generation, the baptisms of children, which are not included in the foregoing figures, are even more numerous. The total number of baptized Christians in India connected with the C.M.S. in 1899 was 120,295. The figure for 1915 is 199,068. If catechumens are added, the former figure becomes 133,749, and the latter 221,423.

Statistics of Christians.

Individual Conversions.

With numbers like these we cannot look for many detailed narratives of individual conversions. Of the immense majority we know nothing; and of the interesting notices of the small minority that do come, many cannot get into print for lack of space. The question is sometimes asked, Why are there now no touching narratives of baptisms of Brahmans who have suffered the loss of all things for Christ's sake, as there used to be? The answer is that the conversions of Brahmans are far more numerous than formerly. Just a few (of Brahmans or others) may be mentioned in the Reports, perhaps with a couple of lines each; but in former years, each of those cases would have occupied several pages, and been told of at meetings all over the country. Such for example as the nephew and heir of a chief Nawab, giving up wealth and high prospects for Christ's sake; the government officials baptized at Madras in the presence of hundreds of wondering non-Christians; the Mohammedan doctor at Haidarabad; the young athlete in South India, who had carried off four first prizes in an inter-school contest, baptized by a senior missionary who (having been born in India) was rescued as an infant from a riot headed by the athlete's

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* Mr. Wigram writes, "Something has been done to remedy the defect. For example, a good deal of thought has been given to the problem of keeping the bazaar-preaching catechist fresh for what might otherwise become a monotonous and depressing routine by giving him an hour or two of Bible teaching in the mission school."

grandfather; the devil-priest in Travancore brought by his two Christian sons; the young man in Mr. Holland's Hostel appointed to a government office in the remote swamps of Eastern Bengal, to baptize whom Mr. Holland and Mr. Tubbs travelled 1300 miles; the two Brahman boys in a Tinnevelly school, whose conversion was "like an electric shock through the town"; the Hindu hermit who in previous years had persistently annoyed the Christians in church by energetic drumming outside; the young Brahman at Masulipatam, cursed by his mother, and baptized amidst great excitement; and the two Afghan martyrs (p. 212).

Importance and Development of Higher Education.

The increased number of baptisms is due chiefly to the "mass movements" before referred to. But a Church needs educated leaders; and it is therefore of great importance not to neglect the educational work which reaches the upper classes of India. It is good to observe that there has been large development during the fifteen years. Although most of the existing institutions are of long standing, several have raised their standard in the 16-year period. There are now five First-Grade Colleges, the Noble College at Masulipatam, St. John's at Agra, the Edwardes College at Peshawar, St. Paul's College at Calcutta, and St. Andrew's at Gorakhpur; and two Second-Grade Colleges at Tinnevelly Town, and Kottayam in Travancore. There are thirty-five High Schools for boys, and seven for girls; fifty-two Middle Schools for boys, and twenty-four for girls; eleven Industrial Schools for boys, and five for girls; three Primary Boarding Schools for boys, and four for girls; two "purdah" schools for girls; and about 1400 elementary schools, girls', boys', and mixed. There are normal classes and theological classes in most of the divisions of the Mission (linguistic or otherwise), as at Lahore, Clarkabad, Poona, Allahabad, Calcutta, Madras, Masulipatam, Palamcotta, Kottayam, and for the Santal, Gond, and Bhīl Missions. Another class is Hostels, which are attached to most of the colleges and schools (except the elementary), and which take boys away from debasing influences and give more opportunities for moulding character. The Oxford and Cambridge Hostel at Allahabad is an important new institution, founded by Mr. Holland in 1900 for students of any creed at the government or other independent colleges there. This is a new method for influencing the upper classes, and is highly approved by the government educational authorities. This Hostel, and a few other institutions, have been much helped by the "short-service men," who have gone out from our Universities, not directly as missionaries, but engaged by the institution on its own funds. At St. John's, Agra, there have been eight or ten men of good University standing working together.

The new Hostels.

Literary Work.

Much good literary work has been done by the Society's missionaries and some of the Indian clergy. Revision of Indian Versions of the Old and New Testaments are always going on. Hymn books and minor publications are continually being brought out in almost all the leading languages. But the most interesting

The new Commentaries.

enterprise of the kind in our period has been the production of Commentaries under the auspices of the bishops as arranged by them at their Synod in 1900. The plan is to write the Commentary in English, and then have it translated into the various vernaculars by men competent in each case. Dr. Weitbrecht wrote on St. Matthew, Bishop Waller on the Revelation, the late Rev. T. Walker on the Acts and Philippians; also the Rev. H. Pakenham Walsh, of the S.P.G. (now Bishop of Assam), on St. John's Epistles. The Philippians and Revelation have been translated into Hindi by Dr. Hooper and Pundit Balmukand, into Marathi by Canon Joshi, and into Urdu by the Rev. Malcolm Jan; Philippians also into Telugu by Canon Anantam, and into Tamil by Mr. Walker himself. St. Matthew has been translated into Urdu by Dr. Weitbrecht, and into Hindi by Dr. Hooper. Mr. Walker's Acts and Bishop Waller's Revelation have been translated into Marathi, by Canon Joshi; and Bishop Pakenham Walsh's Epistles of St. John into Marathi by the Rev. D. K. Shinde, and into Tamil by Mr. G. S. D. Pillay. The Rev. A. Crosthwaite (S.P.G.) has written the Commentary on 2nd Corinthians, and the Rev. W. H. G. Holmes, of the Oxford Mission at Calcutta, is preparing one on the Epistle to the Hebrews. Mr. Walker was engaged on the Apocryphal Books at the time of his lamented death. Dr. Hooper has also written an independent Commentary on the Epistle to the Hebrews, and translated it into Hindi. These and other branches of the work, including the medical missions, will be further noticed under the different districts.

Native Church Councils.

The Native Church Councils in the different provinces and districts have continued for the most part working on the lines previously laid down; but there has been some modification of the old plans in the North. In the Punjab, a new scheme was arranged in 1904, with a view to uniting all the work, European and Indian, pastoral and evangelistic and medical, under one administration. There is a Central Council composed of clerical and lay delegates, and certain official members, with the Bishop as Chairman; also District Councils and Pastoral Committees. This does not seem to differ much from the older system; but it is so planned as to bring the different nationalities and different departments of work into closer co-operation. In the United Provinces, the new body, formed in 1911, is called the Diocesan Council, and comprises the Bishop and the Archdeacon of Lucknow, and delegates from the Missionary Conference, the Central Indian Church Council, and the Diocesan Board of Missions. All these plans are but preparatory for the future regular Synods for all India.*

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* A series of articles on the various Church Councils in C.M.S. Missions in India appeared in the *C.M. Review* of July, Aug., Sept., 1909, contributed by Messrs. Shaul, Butler, Cole, Grey, Waller, Carr, and Meadows.

CHAPTER XVIII.

C.M.S. MISSIONS: DIOCESE OF LAHORE.

PUNJAB AND SINDH MISSION.

The Field and the Men—R. Clark, Imad-ud-din, &c.—Growth of the Christian Community—Amritsar, Tarn Taran, Lahore, &c.—The Jhang Bar—Kashmir: School and Hospital—Peshawar and Bannu—Dr. Pennell—Baluch Mission—Sindh—Medical and Women's Work—New Church Council—Bishops Lefroy and Durrant—S.P.G. and Other Missions.

PART II. Chap. 18.

Field of the Mission.

THE field of the Punjab and Sindh Mission is the Diocese of Lahore, which comprises the civil Province of the Punjab and the North-West Frontier Province, also Sindh (which is under the Bombay Government), and Baluchistan, and protected States like Kashmir. The North-West Frontier Province was separated from the Punjab and put under a separate administration in 1900. The Delhi district was under Punjab administration from the time of the Mutiny until King George's visit in 1911, when it was separated in view of Delhi becoming the capital of India. No mission field presents greater variety of spiritual soil than this great diocese, and none calls for more skilful diversity of operation.

Its historic Interest.

And no Missions have greater historical interest; for one thing, because of their many links with some of those brilliant Englishmen who have served the British Crown in India, the Lawrences, Robert Montgomery, Herbert Edwardes, and a host of others. The succession of rulers not ashamed of their Christian faith has still been kept up. It may suffice to say that, as our period opens, we find Sir W. Mackworth Young at the head of the Government.

Robert Clark.

The history, too, is not a long one. The C.M.S. Mission in 1899 was not yet half a century old, and the missionary who began it, and had taken a leading part in almost all its developments, Robert Clark, was still the chief leader, looked up to by all his colleagues. He was a Cambridge Wrangler, and the contemporary there of Bishops G. E. Moule, Royston, and Speechly, Christopher and David Fenn, and other devoted missionaries. He was the first at Amritsar, the first at Peshawar, the first in Kashmir; and he started most of the varied agencies in the

Punjab. But he died on May 16th, 1900, universally honoured and revered.[*] Mrs. Clark survived until 1907.[†]

Losses by Death and Retirement.

Of the 97 names on the list in 1899 (including 34 wives), 31 are still on it, but there are three others on it now which were then on the C.M.S. roll elsewhere, and eight who were already in India in other connexions. The losses in the fifteen years include, by death in the field, among others, Mrs. Grime, the experienced head of an important Girls' School at Amritsar; H. F. Rowlands, killed in the earthquake at Kangra; Dr. Pennell of Bannu, and Drs. Barton, Barnett, and Browne; also Dr. Smit, formerly of the S.P.G. in Tinnevelly, who was drowned at Fort Munro in 1900; also Miss Nevill, and Miss A. Robinson.[‡] The losses by retirement include Rowland Bateman, T. R. Wade (since dead),[§] W. Thwaites, F. Papprill, J. H. Knowles, Dr. Weitbrecht, Drs. S. W. Sutton and Summerhayes, C. E. Barton (since dead), R. Sinker, H. G. Grey, W. F. Cobb, A. H. Storrs, C. H. A. Field, J. Tunbridge, Dr. Adams, H. F. Beutel, T. E. Coverdale, Dr. Henry Martyn Clark, Miss Edgley (since dead),[||] the Misses Farthing (one since dead), &c. Some of these have been already referred to in the previous chapter, and others will be in due course. The Rev. R. H. A. Haslam, of Toronto, is lost to the C.M.S., though not to India, owing to the transfer of the Kangra District to the Missionary Society of the Canadian Church.

New Names.

Among the new names in the period should be mentioned those of the Rev. P. Ireland Jones, who had been Secretary at Calcutta, and also for two or three years in Salisbury Square, and who was Secretary of the Punjab Mission for most of the time under review; Dr. H. T. Holland, the medical missionary at Quetta, brother of W. E. S. Holland; two brothers Wigram (Marcus and Loftus), the latter a doctor whose health did not permit him to stay long in India, and who is now Principal of Livingstone College; Miss E. F. Fox, daughter of the late Hon. Sec., now married to the Rev. C. F. Hall; and Miss M. Gomery, a doctor from Montreal.

In numbers the clergymen and the laymen (mostly doctors) are the same, 36 and 17, the wives have risen from 34 to 42, and the other women from 10 to 32; total increase, from 97 to 127.

Deaths of Indian Clergy.

The Indian clergy have increased from 15 to 23, notwithstanding several deaths. Dr. Imad-ud-din, whose loss was especially severely felt, died only three months after his friend and spiritual father, Robert Clark. He was the famous Mohammedan moulvie whose remarkable conversion has often been narrated. He had for many years a high reputation as a Christian preacher and writer, and was invited to attend the Chicago Parliament of Religions in 1893, but declined, and sent a paper instead, and a list of about 100 Moslems of standing who had become Christians. He preached the Urdu sermon at the consecration of Lahore Cathedral. Archbishop Benson conferred on him the D.D. degree. He was baptized in 1866, and ordained in 1868.* Another valued Indian clergyman, also a convert from Islam, was the Rev. Qasim Khan Nehemiah. He was baptized in 1864, along with Moulvie Safdar Ali, and ordained in 1887. The Rev. D. J. McKenzie wrote: "He was a reverent and devoted servant of Christ. His great forte was perhaps individual dealing with non-Christians." The Rev. T. Howell, who died lately, had been the much-esteemed pastor of the Lahore congregation, and "a doughty champion in Mohammedan controversy." He was the chosen comrade of George Maxwell Gordon, the "Pilgrim Missionary," forty years ago. To these must be added the names of two Indian laymen, both converts of Dr. Duff at Calcutta, whose service was given to the Punjab: Babu I. C. Singha, the Nestor of Indian Christians in the Punjab, who was the first head-master (for 18 years) of the Baring High School at Batala; and Babu R. R. Raha, who was for many years superintendent of the Punjab Religious Book Society at Lahore.

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[*] See *C.M. Intelligencer*, July, Oct., Nov., 1900, and *C.M. Review*, Dec., 1907. His life was written by his adopted son, Dr. H. Martyn Clark (published by A. Melrose, London, 1907).

[†] See *C.M. Review*, Oct., 1907, p. 639.

[‡] Also Miss Van der Pant, a most promising missionary nurse, who died after a few months' service in 1905.

[§] See Dr. Weitbrecht's In Memoriam of Mr. Wade, *C.M. Rev.*, Dec., 1914.

[||] See Mr. Grey's In Memoriam of Miss Edgley, *C.M. Rev.*, April, 1915.

and Laymen.

Indian Clergy at Lahore Cathedral.

The way in which the Indian clergy in the Punjab are rightly put to the front was strikingly illustrated on the Day of Intercession for Missions in 1906, Nov. 29th. The whole service in Lahore Cathedral was conducted by Indians. The Revs. T. Howell and Aziz-ud-din read the prayers; the Revs. Paras Nath and Fazl-ud-din read the Lessons; and the Rev. Wadhawa Mull preached the sermon. There was a large congregation of both English and Indians.†

Numbers of Native Christians.

The Indian Christians connected with the C.M.S. Punjab and Sindh Missions in 1899 numbered, baptized 5353, catechumens 809. The corresponding figures in 1915 are 20,400 and 4007.

The Secretaryship of the Mission has been held since Robert Clark's death by H. G. Grey, Dr. Weitbrecht, P. Ireland Jones, E. Wigram, and now C. M. Gough. Dr. Weitbrecht and Mr. Wigram were successively appointed Canons of Lahore Cathedral by Bishop Lefroy; and now Mr. Guilford, by Bishop Durrant.

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* The story of Dr. Imad-ud-din's conversion has often been published. The *History of C.M.S.* has many references to him and his work. See also *C.M. Intell.*, Dec., 1900. His Chicago paper was printed in the *C.M. Intell.*, Aug., 1893.

† Bishop Durrant gives an interesting account of a gathering of Indian clergy and lay workers at Tarn Taran in March, 1914, which was attended by eighteen out of the twenty C.M.S. Indian clergymen of the diocese, the one ordained agent of the National Indian Missionary Society, and lay workers of both Societies and of the S.P.G. and the Canadian Church Mission. It was partly a Conference and partly a Retreat; and the following subjects were discussed: Revival of the Indian Church through the revival of its leaders; Conduct of Christian Worship; Devotional Life of Clergy and People; How to Win Souls for Christ; How to Shepherd the Flock.

THE PUNJAB.

Amritsar.

In the Punjab Proper, Amritsar continues to be the most varied centre of work, evangelistic, educational, medical. The Rev. D. J. McKenzie has for some years been the missionary in general charge. There are the Alexandra Girls' High School, the Boys' High School, and several other educational agencies, the medical mission, &c., with the care of the Indian congregation and the evangelistic preaching. The medical missionary, Dr. Browne, died in 1913. He was much valued and beloved: "the most selfless missionary the Punjab has known in this generation," wrote Mr. Wigram.* The Rev. G. Brocklesby Davis, M.D., both clergyman and doctor, has shared in the work. Sir G. K. Scott-Moncrieff wrote of Amritsar in 1902, "The C.M.S. work here is splendid. . . . Nothing in the Report or periodicals gives one any adequate idea of the reality."

Tarn Taran.

At Tarn Taran is still Mr. Guilford, whose whole missionary career of 33 years has been spent there, and who continually adds to the universal respect in which he is held by the people. When he and Mrs. Guilford in 1907 returned to Tarn Taran after furlough, shouting crowds, triumphal arches, fireworks, and festivities, lasting four days, attested the honour in which they were held by Moslems and Hindus as well as by Christians. So great is Mr. Guilford's influence that in this sacred Sikh city he gives a weekly lecture on the New Testament to the students of the Sikh Theological College, at the request of the authorities. He has richly deserved the gold Kaisar-i-Hind medal conferred on him by the Government.† The Narowal District with its thousands of Christians, where Mr. Bateman was the moving spirit for so many years, has been cared for by Mr. Gough and Mr. Hares. For some years it was disappointing, the Christians manifesting little spiritual life, and Bishop Lefroy expressed grave anxiety about them. But in 1909 he noted a great improvement, and wrote, "I have not observed in any place such striking signs of progress." ‡ At Batala, where are

Narowal.

Batala.

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* See the Rev. J. A. Wood's In Memoriam of him, *C.M. Rev.*, Oct., 1913.

† In the *C.M.S. Gazette* of July, 1910, there was a striking account of a visit of 120 of the village Christians from the Tarn Taran district to Lahore Cathedral, marching in with their banner, "shouting" the 122nd Psalm, and being addressed by Bishop Lefroy. It was as if some Essex peasants marched into St. Paul's.

‡ A notable baptism took place at Narowal on Whit Sunday (May 19th), 1907. The Rev. Ihsan Ullah (now Archdeacon of Delhi) had the high and happy privilege of baptizing his brother, a leading man in the town, and vice-president of its *anjuman* (assembly), who had been studying the Bible for 22 years. He was baptized with his wife and four children, retaining his Mohammedan name of Rahmat Ullah ("the mercy of God"). His Moslem friends tried to prevent the baptism, and after he had been received into the Church they cast him out altogether, and sent orders all round the country that their people were to have nothing to do with him. His eldest son is now a professor in the C.M.S. College at Peshawar. Archdeacon Ihsan Ullah, who had been an ordained clergyman twenty years before this, told the story of his

the important "Baring" and "A.L.O.E." Schools, the former for Christian boys, and the latter for non-Christians, Mr. A. C. Clarke and Mr. Force Jones (who was for a year or two in Uganda), have carried on the work. It is interesting to find that Mr. S. K. Datta, so well-known in England as a Travelling Secretary of the Student Movement, is an old "Baring-ian." Clarkabad, the industrial Christian village planned by Robert Clark, and named after him, has often caused much anxiety, but it has worked much more satisfactorily of late years under Mr. Gough's and Mr. H. E. Clark's superintendence. In fact it is now the principal workshop for the output of trained teachers for the village districts affected by the mass movement. The Bishop Lefroy Training School was established there for this purpose, as will appear presently. Multan, long a most discouraging field, has been more fruitful lately. Miss Wadsworth (formerly F.E.S.), and Dr. Eleanor Dodson (formerly of the Ludhiana Mission), have laboured there patiently for many years. So too did Dr. Wilhelmina Eger (also F.E.S.) till her retirement—if it may be called so, but she is still in the field, helping as far as her health allows. The Rev. A. H. Abigail has lately built there what is stated to be the finest school in the whole Mission.

Clarkabad.

Multan.

Lahore.

But Lahore is now the official centre as the capital and the see-city. The Divinity School has greatly developed since the days of its founder, Bishop French, and training men for Holy Orders is but a small part of its activities.* There is a Hostel for students generally; and for most of the time under review there was an Industrial School for training Christian artisans. Canon Wigram was long the head of all this work, and the Rev. J. A. Wood and others have rendered important service; particularly the Rev. J. Ali Bakhsh, also a Canon of Lahore, a convert from Islam who has given lectures in many parts of India, and was in England a few years ago. A student from whom much was expected, Surendra Nath Mukarji, B.A., died in 1902 to the sorrow of all. He was a Bengali by parentage, but a Punjabi by birth and training; "a leader in everything pure, manly, and of good report"; "a first-class cricketer, and equally strong in independence of character." Archdeacon Ihsan Ullah has lately taken charge of the increasing city congregation, in succession to the late Rev. T. Howell. At Lahore also is the Book Depôt, a most important agency for years past. It was one of the many good gifts to the Mission of the late Rev. F. H. Baring, a former missionary, son of Bishop Baring of Durham, and a munificent benefactor. Dr. Weitbrecht gave much good service in connexion with it; and his literary work has been

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own conversion at the Lucknow Conference. See *C.M.S. Gazette*, April, 1911.

* In 1903 a reunion of former students of the Lahore Divinity College was held for the first time, thirty years after its foundation by Mr. French. More than fifty were found to be alive and at work. Twenty-seven came together, of whom seventeen were converts from Mohammedanism, including nine clergymen.

very important.[*] Lahore is also a centre for women's work, under Mrs. Inglis and Miss Lighton (sister of Sir Robert Lighton).

Asrapur.

Another Indian clergyman, the Rev. Wadhawa Mull, has the station of Asrapur ("Place of Hope"), first started by the late H. E. Perkins; and he has made it famous in the country by his annual conference or Prem-Sangat, at which Hindus, Mohammedans, and Christians meet together, and give addresses in turn on their respective faiths, but no open controversy is allowed.[†] No less than 600 people have been baptized at this village in the last four years. Bishop Whitehead of Madras visited Asrapur when he was in the Punjab in 1913, and wrote warmly of it. One thing he said must be quoted:—

> "I was very much struck by the way in which the first Lesson was read. The catechist, instead of reading out of a book, simply told the story of the destruction of Sodom and Gomorrah in the language of the people. The congregation were far more attentive than they would have been had he read the Lesson. . . . [In this way doubtless] minor inaccuracies and local touches would crawl into the stories, . . . but the advantage gained would far outweigh these defects."

Jhang Bar.

But the principal centre of interest in the last few years in the Punjab is the district called the Jhang Bar, part of a country about 180 miles by 60 lying between the Rivers Ravi and Chenab, south-west of Lahore, reclaimed and irrigated by the Government, and into which thousands of "colonists" have poured. One village, with 3000 acres of land, was allotted at the instance of Colonel Montgomery, the Settlement Commissioner, for Christian settlers only. Another Christian centre is called Batemanabad after the veteran missionary who began the extensive work now carried on. Archdeacon Ihsan Ullah, the Revs. T. Holden, H. E. Clark, Ali Bakhsh, Jawahir Masih, and the Misses Farthing, have borne their part in caring for the Christians and evangelizing the non-Christians. The settlers are mostly of the Chuhra class, and outside the regular castes, and it is among them that there is so striking a mass movement.[‡] There are some 8000 Christians in this district connected with the C.M.S., while the Scottish and American United Presbyterians have a larger number, and the Salvation Army is also at work; but the latter causes much trouble, as also do the Roman Catholics, by enticing Christians from other Missions, C.M.S. included. Important as this district has proved,

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[*] See a valuable letter of his, *C.M. Intell.*, Aug., 1902.

[†] See the deeply interesting reports by Mr. Wadhawa Mull in the *C.M. Review*, Sept., 1908, and Oct., 1909. He has lately enlarged his church for the growing congregation. I had the privilege of laying the first stone of it, when I visited Mr. and Mrs. Perkins there in 1893. Miss Kheroth M. Bose, of the C.E.Z.M.S., an Indian lady with a medical qualification, conducts a small hospital. She has been awarded a silver Kaisar-i-Hind medal.—E.S.

[‡] On the mass movement see Chap. XV., p. 169; also Bishop Whitehead's articles, *C.M. Review*, Aug., 1913, and *The East and The West*, July, 1913. See also Mr. Bateman's report, *C.M. Intell.*, Feb., 1901, and Mr. Hall's article, *C.M. Rev.*, May, 1914.

Needs of Village Missions.

it remains true that baptisms have been more numerous in the older districts of Narowal, Tarn Taran, and Batala; over 1000 adults in 1914. For these Village Missions the urgent need is for more evangelists and teachers; and happily a grant of £2000 made by the Bishops in India, out of the apportionment to them from the Pan-Anglican Thankoffering, has made it possible to open the institution at Clarkabad above referred to, called the Bishop Lefroy Training School, for the training of the humble but useful class of village readers. The people to be influenced are mostly the Chuhras, who are not as a body sweepers and scavengers, although those become so who drift into the towns. The great majority have been, probably for centuries, the serfs of the landowners, cultivating the land for them, and receiving pay largely in kind.

Simla and Kotgur.

On the lower Himalayas are the hill-stations of Simla and Kotgur. At Simla the Indian congregation consists mainly of clerks and servants of the English officials and others. In the Kotgur Valley are found in the schools very winsome high-caste boys, who attracted the sympathies of Mr. S. E. Stokes, the American gentleman who made so deep an impression in England a few years ago, and who was for a short time on the C.M.S. staff. Two veterans, Mr. Redman and Mr. Abigail, after 34 and 25 years' service respectively, are in charge of these two places. The new church at Simla, and the connexion with it of the Viceroy and Lady Hardinge, have already been mentioned. Another hill station, Kangra, has (as before mentioned) been transferred to the new Mission of the Canadian Church. It was here that the disastrous earthquake of 1905 occurred, when two C.M.S. missionaries, the Rev. H. F. Rowlands (son of W. E. Rowlands of Ceylon) and Mrs. Daeuble (widow of a veteran German clergyman) were killed, and also another German lady working under C.M.S. auspices, while others had narrow escapes, and much property was destroyed.

Kangra Canadian Mission.

KASHMIR.

Srinagar School,

At Srinagar, in Kashmir, the interest is divided between the educational and the medical work. Mr. Tyndale-Biscoe's famous school seems to grow continually in efficiency, particularly in its influence upon the character of the boys, making them manly, unselfish, active in all sorts of social service. There have not been more than two or three definite conversions, and we pray and wait for more, but meanwhile a standard of practical Christian living is being set up which must have great indirect results. It is good to hear of one of the young converts of the period, Samuel Bakkal, B.A., B.T., returning to Srinagar to work in his own school.* A girls' school has also been opened for the boys' sisters.[*] The brothers Arthur and Ernest Neve, with thirty-three and twenty-eight years' experience respectively, still carry on the hospital, which is a blessing to multitudes; and their high reputation as mountaineers is not to be despised as a missionary asset. Lord Curzon's eulogy of Dr. Arthur Neve at the Royal Geographical Society has already been mentioned. Each of them has published an attractive and high-class book: Dr. Arthur Neve's *Thirty Years in Kashmir*,[†] and Dr. Ernest's *Beyond the Pir Panjal*.[‡] Drs. Cox, S. Clark, and Rawlence, and Miss K. Knowles, also a qualified doctor, have shared in the work.[§] Miss Knowles is referred to as doing "magnificently devoted work among women in the city." At Islamabad there is a Women's Hospital, at the head of which is a Canadian lady, Dr. Minnie Gomery, assisted by Miss Newnham, a niece of the Bishop of Saskatchewan. The general evangelistic work of the Mission was under the charge of the Rev. J. H. Knowles for many years until his retirement in 1907, when Mr. Lucey took it until last year. Mr. Knowles had also done important service in the translation of the Bible into Kashmiri. The Old Testament was presented to the Maharaja in full Durbar in 1900.

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* Mr. Bakkal has since been with the Y.M.C.A. in France, ministering to the needs of the Indian soldiers.

and Hospital.

Islamabad.

THE FRONTIER PROVINCE.

Passing on to the new Frontier Province, we find three centres of work, Peshawar, Bannu, and Dera Ismail Khan. At Peshawar, the chief agencies are the Edwardes College, the School, and the Hospital. Of the two former the Rev. H. J. Hoare was for many years a most able Principal,[||] and he has lately been succeeded by the Revs. J. A. Wood in the College and F. C. Long in the School, the latter a recruit from New Zealand. Of the Hospital Dr. A. C. Lankester has long been in charge. Among others who have helped in this and other branches must be mentioned the Revs. W. Thwaites, A. E. Day, C. Field, and T. Bomford, the brothers Wigram (Marcus and Loftus), and Drs. Cox and Starr. The Hon. Montague Waldegrave (son of the late Lord Radstock, and brother of the present baron) was also for some years associated with the medical mission as a volunteer, and the Rev. Aziz-ud-din, an Afghan convert, has likewise done good service.

Peshawar.

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[*] Mr. Tyndale-Biscoe's Reports, published separately, are extraordinarily interesting. See also his accounts in the *C.M. Review*, Feb., 1906, and April, 1910, and in the *Int. Rev. Miss.*, Jan., 1914. Also Mr. Lucey on Education in Kashmir, *C.M. Rev.*, Jan., 1913.

[†] E. Arnold, 1913, 12/6.

[‡] Fisher Unwin, 1911, 12/6. Cheap edn., 2/6, published by the C.M.S. See also his articles in the *C.M. Rev.*, July and Sept., 1914.

[§] An American visitor has lately given the hospital a small quantity of radium, worth many hundreds of pounds.

[||] Mr. Hoare preached a striking sermon on India's claims in St. Paul's Cathedral on St. Andrew's Day, 1914. The sermon was printed in the *C.M. Rev.*, Feb., 1915. The story of the college was told in the *C.M.S. Gazette*, Oct., 1908.

Another Afghan clergyman, the Rev. B. R. Gauri, worked among Moslems at Haidarabad, and died there of smallpox in 1911, only a few weeks after his ordination. The Rev. Imam Shah, a Moslem convert ordained more than forty years ago, is still the pastor of the congregation. Among his new converts last year was a learned Mohammedan, an Arabic and Persian scholar, who only accepted Christianity after much reading and research. The house surgeon at the Hospital, Dr. Nazir Ullah, is not an Afghan but a native of Kafiristan, whence he was stolen when he was a boy, and eventually came into the mission school and was brought to Christ. He much wished to carry the Gospel to his native country, Kafiristan. but it is now part of Afghanistan, and strictly closed; nevertheless, he went in 1913, and, despite efforts to get him to deny his faith, and real danger to his life owing to his firmness, he returned safely.* Peshawar College and Hospital. Both the College and Hospital have had new buildings and large developments: the Government giving good grants to the former, and a fine site to the latter. The new Hospital, a just reward to Dr. A. C. Lankester for many years' good work, was opened in 1905 by the Chief Commissioner, Sir H. Deane, and the new College in 1910 by the Bishop of Lahore.† The College has had a great struggle lately to maintain its position in the teeth of the opposition of a lavishly-furnished Mohammedan institution; but it has come through successfully. Dr. George Adam Smith, the brilliant Scottish Professor and divine, visited Peshawar in 1903–4, and wrote, "I was greatly impressed by the work of the C.M.S. at Peshawar. I saw with my own eyes much more than I expected. . . . For one like myself, who has long been familiar with Christian Missions to Moslems in Egypt and Asiatic Turkey, the recent cases of conversion at Peshawar are very remarkable, and the means by which they have come about open great hopes for the future." In 1914 Dr. A. C. Lankester was lent to the Government for a time to make investigations throughout India with a view to taking measures for the prevention of tuberculosis, and he is still engaged in that work.‡

Bannu: Dr. Pennell. Bannu was the scene of the devoted labours of the late Dr. Pennell. Since Pilkington was killed in Uganda in 1897, no missionary career and no death in the field have so appealed to the mind and sympathy of the whole Church as Pennell's. He had been a brilliant medical student, "the most distinguished of his year," said a well-known London physician. He took gold medals at his examinations for both the M.B. and M.D. degrees. He owed much to his mother, a very remarkable woman; and when he dedicated himself to a missionary career, she resolved to go out with him. They both exercised rare influence over the wild frontier tribes that resorted to his hospital at Bannu; and many converts from Mohammedanism were the result.* Pennell was also a very able educationist. He once took the football team of his school for a tour round India, and they played matches at Calcutta, &c. At another time he journeyed on a bicycle through North India, in ascetic garb, and living like a fakir on what the people gave him unasked,—which afforded him unique opportunities of setting forth the Gospel of Christ.† He and his colleague Dr. Barnett both died of blood-poisoning, caught while operating, in March, 1912.‡ His mother died at Bannu in 1908. His own book, *Among the Wild Tribes of the Afghan Frontier*, and the *Life* of him by his accomplished wife (one of the Sorabji family of Poona), to both of which Lord Roberts, who was a relative of his, contributed the preface, remain a valuable record of unique service. Besides the Bannu Hospital, there is a branch one at Thal, bearing the name of Lord Roberts, opened by the Deputy Commissioner in 1909.§ The hospital at Bannu, now enlarged as a Memorial to Dr. Pennell, has been under the charge of Dr. Cox, and Mrs. Pennell has resumed the work among women which she did in her husband's lifetime as a fully-qualified doctor with a London degree. Mr. Marcus Wigram being now the clergyman in charge, his wife, who also has a London medical degree, gives additional help. The hospital has sustained another great loss by the death of Sister Ella Fagg in April, 1915. Mr. Wigram writes, "She was unrivalled in her knowledge of and love for the rough Afghan women." ||

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* See *C.M. Review*, Oct., 1913, p. 642, and *Mercy and Truth*, March, 1914.

† See Bishop Lefroy's address on this occasion, on the services rendered by Mission Colleges, *C.M. Rev.*, March, 1910.

‡ Dr. A. C. Lankester preached in Christ Church, Simla, on Sunday, Oct. 5th, 1913, on "The Medical Missionary Motive," from the one word "Inasmuch" (St. Matt. xxv. 40). The Viceroy and Lady Hardinge were present. The sermon was printed in the *C.M. Review*, Feb., 1914.

Deaths at Bannu.

Dera Ismail Khan.

At Dera Ismail Khan also there is medical work in which Drs. Somerton Clark and S. Gaster, and now Dr. A. J. Turner, have been engaged. At an out-station close to the frontier, Sakhi Sarwar, there is an Indian medical man, Dr. Khairuddin, a former student of the Lahore College. In the "intense solitude" of the work there, writes Mr. Wigram, "he has been cheered by more

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* One of his converts has since been working as an evangelist at Mombasa, among the Indian immigrants in East Africa. See p. 77.

† See his own narrative of this tour, in the *C.M. Intelligencer*, of May, July, Aug., Sept., 1905.

‡ See Dr. Harford's In Memoriam, *C.M. Rev.*, June, 1912, and Mr. Maconachie's review of his biography, April, 1914.

§ The Indian doctor in charge of the Lord Roberts Hospital, Mihr Khan, was killed by a party of raiders in Feb., 1915.

|| See Dr. Cox's notice of Miss Fagg, *C.M. Rev.*, July, 1915. It is interesting to add that she was the eldest daughter of a lady now living at Capetown, who has done notable service to the missionary cause. Thirty-five years ago, as Miss Foster, she was working at Foochow under the old Female Education Society, and was the instrument of the conversion of Mrs. A Hok, the Chinese lady who came to England to plead for her country. It was she also who persuaded the C.E.Z.M.S. to send women missionaries to China. After her marriage she went with her husband to Tasmania, and there the present writer met her in 1892. She sent three or four women to China from there; and a younger daughter is now at Kutien working under the C.E.Z.M.S.

than one conversion and baptism." Another out-station, Tank, was the post for many years of an Indian doctor, the Rev. John Williams, and afterwards of his son, Dr. Nathaniel Williams. Dera Ghazi Khan, where at George Maxwell Gordon's instance the Baluch Mission was begun in 1879 by A. Lewis and Dr. Jukes, and where the medical work was for some years carried on by Dr. Adams and others, has been swept away by the overflowing of the Indus. It has, indeed, been rebuilt ten miles off as the headquarters of the district, but lack of workers has prevented the re-establishment of the hospital.

Dera Ghazi Khan.

In this Frontier Province, with its bigoted Moslem population, there has never been any mass movement. But it is not without conversions one by one, and baptisms have been reported of moulvies and of stalwart Pathans from the hills. The Christians in 1914 numbered 323.*

BALUCH MISSION.

The Mission to the Baluchis was begun, as already stated, at Dera Ghazi Khan, and medical and evangelistic work was carried on until three or four years ago, when the city had to be abandoned altogether owing to the inundations; but meanwhile in 1885 the Rev. H. G. Grey and Dr. S. W. Sutton went forward into the heart of Baluchistan, where the British Government had occupied Quetta as a military station; and highly interesting and important work has been done there ever since. The Revs. A. E. Ball and A. D. Dixey have been the evangelists during most of our period; and the medical mission has been worked by Drs. Summerhayes, Holland, Cox, Gaster, and S. Clark. The Hospital suffered a great loss in 1910 by the death of the evangelist attached to it, Barkhurdar Khan,† of whom Mr. Ball wrote, "As a controversialist he stood in the first rank"; and Dr. Holland said that he preached Christ "not only with his lips, but also in his daily life." Both Afghans and Baluchis have been baptized, and also Chinese employed in the government offices. Two Afghan converts suffered martyrdom for their faith in 1907–8, both being caught just over the Afghan frontier, and on refusing to apostatize being cruelly put to death. Their names were Abdul Karim and Nasirullah Khan, both converts from Islam. The latter was buried in a Moslem cemetery, and Dr. Holland and Mr. Ball wished to have a brief service over the grave. This was impossible in daylight, as it would have caused a disturbance; but the head police official, himself a Mohammedan, took them and two other converts to the grave at night, carrying a lantern, and the two missionaries offered

Quetta.

Afghan Martyrs.

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* See Mr. Field's article on the religion of the Pathans, *C.M. Rev.*, Aug., 1908.

† An interesting account of his and his brother's baptism appeared in the Annual Report of 1896–7, page 241.

a short prayer each. Dr. Holland wrote, "It was one of the most touching funeral services at which I have ever been present."

In Kalat. Mr. Dixey has done very important work by his itinerations in the semi-independent territory of the Khan of Kalat;* and an Indian Christian doctor there, an old boy of the Baring High School at Batala, helped in a branch dispensary. Quetta also offers many opportunities of usefulness among the troops.

SINDH.

Karachi. Sindh, with its three stations, Karachi, Haidarabad, and Sukkur, has for half a century proved a particularly hard field; but the educational and evangelistic work has not ceased to be carried on faithfully by the brothers Abigail, Mr. A. E. Redman, Mr. Day, and others.† Mr. Ireland Jones has been at Karachi the last three or four years, since he gave up the Secretaryship of the whole Punjab and Sindh Mission; and he has infused fresh vigour into the High School. Sukkur is now under the charge of a Sindhi clergyman, one of the dominant "Amil" class, the Rev. Tulsidas Mansukhani, trained at the Lahore College. Shikarpur. At Shikarpur there is an eye-hospital, built and equipped by a Hindu banker, which has been visited from time to time by Dr. Holland of Quetta, who has performed operations at the rate of a hundred a day. The banker died in 1913, but left a lakh of rupees (over £6000) to endow the work, and his heir has renewed his agreement with the Mission. Mrs. Pennell and other doctors were there in Jan. and Feb., 1915, saw thousands of patients, performed 2164 operations, and sold 1200 copies of the gospels. The sale of Sindhi gospels is, indeed, a highly encouraging feature of the Sindh Mission; and there are already the beginnings of a real movement towards Christianity, partly owing to the immigration of some affected by the movement in the Punjab.

The Medical Missions of the Punjab. It will have been seen that Medical Missions form a large part of the C.M.S. work in the Punjab. In the Hospitals at Amritsar. Multan, Srinagar, Islamabad, Peshawar, Bannu, Dera Ismail Khan, and Quetta, there are 750 beds, and 10,700 in-patients were received in 1913, besides many thousands of out-patients. Twenty-one qualified doctors, men and women, are engaged in the work, and ten English nurses. It is worth noting that while in the sixteen largest hospitals in London the average cost per bed is £90, in these Indian hospitals, furnished as they are with all modern requisites, it is only £10.

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* See Mr. Dixey's interesting narrative in the *C.M. Intelligencer*, March, 1905, and his articles on Baluchistan generally, *C.M. Rev.*, Nov., and Dec., 1908, April, 1911, Aug., 1915; also his visit to the Persian Gulf, Oct., 1907.

† See Mr. Redman's article in the *C.M. Rev.*, Nov., 1909.

PART II. Chap. 18.

Women's Work.

Although the C.M.S. has now thirty women missionaries (besides wives) serving in the Punjab, this Province has always been regarded, as regards women's work, as a field of the C.E.Z.M.S., and a very important share in the enterprise does that society take with its fifty missionaries, at Amritsar and in the surrounding districts, at Peshawar, in Kashmir, in Sindh, and at Quetta. Zenana and village visiting, medical work, and schools, are carried on upon an extensive scale. There are twelve hospitals with 320 beds. The work everywhere is closely associated with that of the C.M.S. One most devoted C.E.Z. missionary died in 1914, Miss S. S. Hewlett, for thirty years superintendent of St. Catherine's Hospital at Amritsar, with its many beautiful auxiliary works. Several who are still working are veterans of many years' standing. Misses Tuting, F. Sharp, Reuther, Jackson, Dawson, Johnson, Warren, Carey, Werthmüller, have been out more than twenty years.

New Punjab Council.

The new Council, which combines English and Indians in the administration of the Mission, has been referred to in the general chapter on India. Fuller information concerning it was given by Mr. Grey in an interesting article in the *C.M. Review* of August, 1909. The old Corresponding Committee still continues, not only as an integral part of the Council, but also for the supervision of the personal relations of the English missionaries with the Home Committee. It comprises the Bishop as Chairman, and several independent lay members, soldiers and civilians. Two or three Indians have served on it, including Dr. D. N. Prithu Datta, a Medical Officer under Government, who has been for many years a prominent Christian in the Punjab, and represented the Diocese of Lahore at the Pan-Anglican Congress. He was a convert in the Narowal School under Mr. Bateman forty years ago.

Bishops Lefroy and Durrant.

During the larger part of the period under review, the Bishop of Lahore, Dr. Lefroy, has been a highly-respected Father in God to all the missionaries and mission agencies. The unfeigned regret expressed at his departure for the Metropolitan See of Calcutta was followed by thankful satisfaction when Canon H. B. Durrant, C.M.S. missionary at Agra, and Principal of St. John's College there, was appointed to the vacancy. He was consecrated, as before mentioned, at Simla, in August, 1913. One of his colleagues at Agra said of him that he should be classed with Duff and Carey and French as one of the very few missionaries who "have really gone deep into the heart of India." *

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* A particularly interesting account was given by the *Punjab Mission News* of Bishop Durrant's first ordination, on St. Thomas's Day (4th Sunday in Advent), 1913. The ordinands comprised one Englishman, Hamlet Clark, son of Robert Clark, for the C.M.S.; two Canadians, W. A. Earp and F. S. Ford, for the Canadian Church Mission at Kangra; and three Indians, J. Williams, Peter Buta Singh, and Mohammed Hussain, the first the son of a former C.M.S. Indian medical missionary and descended from converts of Xavier's time, for work under the National Indian Missionary Society; the second a Sikh convert; and the third a Moslem convert,—these two for the

S.P.G. and Other Missions.

In the Diocese of Lahore the S.P.G. has one Mission of the first class, that in Delhi and in the surrounding district. It was started in 1854, wrecked in the Mutiny of 1857 (when the missionaries were killed), and revived when peace was restored. In 1877 the Cambridge Delhi Mission joined it, of which E. Bickersteth, afterwards Bishop in Japan, was the first Head. He was succeeded by G. A. Lefroy, now Metropolitan of India. The present head is Canon S. S. Allnutt. The whole work, educational, evangelistic, medical, &c., is splendidly organized. The S.P.G. and Cambridge Missions together have a staff of 20 men and 30 women. St. Stephen's College has an Indian Principal, Mr. S. K. Rudra. The S.P.G. is also represented at Simla, at Rawal Pindi, at Jammu in Kashmir; and St. Hilda's Society, which is affiliated to it, has twenty deaconesses and other women at Lahore and elsewhere.

In Delhi there is also an old and strong Mission of the Baptist Missionary Society; with which, as before mentioned, the S.P.G. Mission has been on most friendly terms, with co-operation in some of the educational work.

The oldest Mission in the Punjab proper is that of the American Presbyterian Board, which entered the country directly it was annexed by Great Britain, and subsequently invited the C.M.S. to share in the work of evangelization. Its headquarters are at Ludhiana, but its College at Lahore is one of the finest in India. There its distinguished missionaries, Newton and Forman, laboured for many years; and the present Principal, Dr. Ewing, enjoys the unique honour of being a Companion of the Indian Empire, though an American citizen. Another American body, the United Presbyterians, has extensive village work and the largest number of Christians. There are also the Episcopal Methodists, the Established Church of Scotland, and the Salvation Army. The Roman Church is represented by the Jesuits and Belgian Fathers.

P.S.—The Rev. Rowland Bateman, whose retirement is mentioned in this chapter, died on March 7th, 1916. He was one of the noblest of missionaries in India.

C.M.S. "The candidates hailed from three continents, and the unifying power of the Christian Church could hardly be better illustrated than in thus bringing together in one common rite one Englishman, two Canadians, and three Punjabis. Nor would the natural gulf that severed the three Westerners from the three Easterners have been much more complete than that which would have severed the three Easterners from one another but for their common Christian faith." (*C.M.S. Gazette*, March, 1914.)

CHAPTER XIX.

C.M.S. MISSIONS: DIOCESE OF BOMBAY.

WESTERN INDIA MISSION.

The Staff and the Work—Ruttonji Nowroji, Mrs. Sorabji—The Parsis and Moslems—The Bishops of Bombay—Other Missions.

Bombay C.M.S. Staff.

Bishop Peel.

THE C.M.S. Mission in the Bombay Presidency, or rather in the Diocese of Bombay (for Sindh, which is in the Presidency, is in the Diocese of Lahore) has always been one of the smaller and weaker of the Society's Missions in India. That it is the only one which has a larger number of clergymen in 1914 than it had in 1899 is a fact which inspires hope that it may grow larger as the years go by. In 1899 there were 11 clergymen, 3 laymen, and 11 wives, total 25; in 1914, 14 clergymen, no laymen, 10 wives, and seven other women, total 31. The Mission has had its share of losses in the fifteen years, and only Canon Heywood, Mr. Thorne, and Mr. Whiteside (these two having lately rejoined after some years at home) remain of the men of 1899. Its first loss occurred just as the Centenary was being kept, as Mr. Peel, who had been Secretary for seven years (after previous service at Madras), had just been selected for the new Bishopric of Mombasa (formed, with Uganda, out of the previous Diocese of Eastern Equatorial Africa). His departure was a real loss to India. His spiritual power had been recognized by Bishop Mylne, who had more than once appointed him to give addresses at the "Quiet Days" for the clergy of the Diocese. Mr. Peel was succeeded as Secretary by W. A. Roberts, and he in 1905 by R. S. Heywood, who still holds the office. Both these brethren were successively appointed Canons by the Bishop, as also was the Rev. D. Lucas Joshi, the most prominent of the Indian clergy in the Diocese, whose father was a Brahman convert. The women's work has been mainly done by the Zenana Bible and Medical Mission, but the C.M.S., as above shown, has now also a few women of its own.

Manmad.

The stations occupied have been the same as before, except that the headquarters of the work of the Malegam District are now at Manmad, which is on the railway. It should also be mentioned that Aurangabad, which is in the Haidarabad State, and was therefore, until recently, regarded as within the jurisdiction of the Bishop of Madras, although as a C.M.S. station linked with Bombay, is now by the Bishops' arrangements included in the Bombay diocese.*

Progress of the Work.

The work in Bombay, and at Nasik, Manmad, Poona, and Aurangabad, has gone on steadily. The baptized Christians have risen in number from 3100 to 4500, and whereas in 1899 there were 91 adult baptisms, the number in 1913 was 233. The Indian clergy have increased from eight to eleven. One of them, the Rev. Daya Prasad Kashav Shindé, who was a delegate from the diocese to the Pan-Anglican Congress, was stabbed in the streets of Nasik in 1913, and severely wounded. Both Brahmans and Mohammedans manifested much sympathy. The Divinity School at Poona, where the Indian workers are trained, was for some time conducted by the Rev. L. B. Butcher, who was Secretary of the Student Movement in England twenty years ago.

Schools.

Schools continue an important agency, particularly the Robert Money School at Bombay, the Emmanuel School for Girls, also at Bombay, and the St. Helena's School (a mixed school) at Poona. At Poona there is now also an Union High School, worked jointly by the C.M.S. and the two Scottish Presbyterian Churches.

Ruttonji Nowroji.

Nearly half the Christians in the whole C.M.S. Mission are villagers in the Aurangabad District. The Mission there was for twenty years carried on by the Rev. Ruttonji Nowroji, during which time he baptized over 2000 converts and their children. He was a Parsi, baptized in 1856, and was highly respected, not only by the Indian population generally, but by the British officers and civilians. He retired in the first year of our period, but survived until 1910.†

Mrs. Sorabji.

The Parsi community also gave the Church the Rev. Sorabji Kharsedji and his able and devoted wife, parents of the brilliant sisters and brother now so well-known in India, England, and America. Mr. Sorabji had died before our period, but his widow carried on her important Victoria High School at Poona in connexion with the Z.B.M.M., which Society does excellent work in Western India. She died in 1910.‡ One of her daughters has the St. Helena School for Parsis, under the C.M.S. But the Parsis, perhaps the most advanced section of the population, have always been among the hardest to reach with the Gospel message. Colonel Freeman, who on retiring from the Army joined the Society in 1894 to give himself to work among them, died in the first year of our period. The Rev. Hector McNeile, a son of the famous Hugh McNeile of Liverpool, and father of several influential sons

Work among Parsis.

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* Bishop Whitehead's journal of his farewell visitation of the Aurangabad district was printed in the *C.M. Review*, Sept., 1910.

† See the striking In Memoriam of him, *C.M. Rev.*, Feb., 1911.

‡ See the In Memoriam of her, in the same number. Her son, Mr. R. K. Sorabji, is a lawyer at Allahabad. He made a powerful speech at the C.M.S. Anniversary in 1907. See the *C.M.S. Gazette* of June in that year.

and daughters to-day both at home and in the mission field, also joined the Mission for seven years in middle life to work among English-speaking Indians, among whom the Parsis would be conspicuous; but he, too, was disappointed by the defection just after he reached Bombay of a Parsi convert baptized ten years before. On the other hand, there have been several converts from Mohammedanism, in one year (1904) fourteen being baptized. Lectures to Moslems have been given at Bombay and Poona, and public discussions held. In 1910 Maulvi Ahmed Masih, of the S.P.G. Delhi Mission, was the Christian champion. A new Converts' Home for men has lately been opened at Bombay by Canon Joshi, to which many inquirers and catechumens have been brought. In 1914, no less than fourteen of them were baptized, including seven Brahmans, a Moslem, and a Parsi. Some of these were old boys of the Robert Money School.

Moslem Converts.

The Western India Mission is in future to include the Bhīl Mission, as explained farther on (p. 222).

The Bishops of Bombay.

Bishops Macarthur, Pym, and Palmer have successively taken much interest in the Mission. Under the auspices of the present Bishop a Central Board was formed in 1910, composed of elected representatives, "to give titles to clergy, to recommend their locations to the Bishop, to settle matters of finance, &c." A regular Diocesan Synod has since been planned, and a draft constitution been drawn up by a committee, on which Canons Heywood and Joshi and Mr. Butcher have served.* When one of the Representative Councils designed to carry on the work of Dr. Mott's "Edinburgh" meetings (see p. 190) was formed for Bombay, Bishop Palmer joined it, although, as he acknowledged, nearly one half of the clergy of the diocese would have preferred his not doing so. He wrote, "I believe that at the moment the limits of actual co-operation are very narrow, because we do not think sufficiently alike and do not know each other well enough. . . . However convinced a member of any Christian community may be that his community is the only true Church, I defy him to deny that it loses by the absence from its membership of many men and women whose Christian graces and powers he is constrained to admire." †

Bishop Palmer's Views.

Other Missions.

The S.P.G. also works in the Diocese of Bombay, particularly in the Ahmadnagar district. The Cowley Fathers occupy Poona, and associated with them are the Wantage and All Saints' Sisterhoods. The American Board (A.B.C.F.M.) is the oldest of all the Missions, dating from 1814, and has lately celebrated the centenary of its work. The Episcopal Methodists, the United Free Church of Scotland, and the Z.B.M.M., are also well represented. The important Wilson College of the Scottish Mission at Bombay is named after that great missionary, Dr. John Wilson. In Gujerat the chief Mission is that of the Irish Presbyterians. The Roman Church is strong in this part of India.

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* See further, p. 183.

† For further illustrations of Bp. Palmer's views and attitude, see p. 193.

CHAPTER XX.

C.M.S. MISSIONS: DIOCESE OF NAGPUR.

CENTRAL PROVINCE, &c.

The Field and the Staff—Jabalpur, Bharatpur, Gond Mission—Bhīl Mission: Famine; Sickness and Death—The Bhīl Christians.

New Diocese of Nagpur.

THE Central Province comprises large territories in the middle of India under the direct government of the British Crown. Central India is the name given to the aggregate of protected native States, some quite small, within and around that extensive area; and Rajputana, to the west, is another large territory comprising smaller States. The British districts now form the new Diocese of Nagpur, established in 1903, and Bishop Chatterton's jurisdiction extends to Anglican congregations or Missions in the native States.

The Field and the Staff.

The C.M.S. Missions are—(1) at Jabalpur and a few other places in the Central Province itself; (2) at Bharatpur, the capital of a small State in Rajputana, but only 30 miles from Agra,—these for the regular Hindu and Moslem population; (3) at Mandla and other places, also in the Central Province, for the aboriginal Gond tribe; (4) on the borders of Rajputana and Gujerat, for the aboriginal Bhīl tribe. In 1899 the staff consisted of nine clergymen, four laymen, and four wives; in 1914, of twelve clergymen, one layman, ten single women, and twelve wives. But the work has extended a good deal in the fifteen years, and so far as men are concerned the staff is relatively smaller. There are now, however, five Indian clergymen, and the Indian teachers have increased from 27 to 104. Of the workers of 1899, nine are still on the C.M.S. roll, and of the present workers nine were on the roll in 1899; but the two nines are not identical, as there have been several exchanges with the United Provinces. There have been two deaths, of C. S. Thompson and Mrs. Fryer. The other principal loss occurred when Mr. Molony was appointed Bishop for Chekiang in China.

Jabalpur.

In the earlier years of our period, famine, cholera, and plague devastated the whole country, and much of our missionaries' time and strength was occupied with efforts to relieve the suffering people. The Jabalpur Mission is an old one established in 1855. It has been mainly educational, and its High School has earned a good reputation;* but in 1903 the number of boys fell from 600 to six owing to the plague, which at that time was very severe in North India. Village itineration has also been carried on, and the work is generally of much the same character as in the rest of North India. The Rev. E. A. Hensley (appointed Canon of Nagpur by the Bishop) has been in charge the greater part of the time. Katni-Murwara is a newer station, occupied in 1900 by an Australian Missionary, Mr. Holloway. Subsequently Mr. Hack, who is well-known in this country for his kinema lectures at C.M.S. meetings, was there, and was singularly successful in interesting English folk in that neighbourhood, and also in getting access to the small native States generally not open to missionaries. The C.E.Z.M.S. has a good staff at Jabalpur and Katni-Murwara. At the latter place a sister of Mr. Bardsley, the present Honorary Secretary, has laboured twenty years.

Katni-Murwara.

Bharatpur.

Bharatpur was occupied by Mr. Paterson in 1902, and gradually a small congregation was gathered, chiefly of high-caste people. When the plague was severe, the Indian doctors and police so abused their power that the town revolted, and insisted that Mr. Paterson should be appointed Plague Commissioner; and the result was extraordinary. The daily death rate dropped from 33 to three, and in less than a month the plague was wiped out. In later years Mr. F. D. O. Roberts, a missionary of the Kurku Mission who had joined the C.M.S., was in charge, and the work continued hopefully. "One of its greatest assets," he wrote in 1915, "is the good example of British officers attending divine worship, and their sympathetic support." The congregation yearly draw up a budget of their Church expenses, which includes allotments to C.M.S., Bible Society, and Jews' Society. This Mission owes much to Miss Fowler, an honorary missionary of many years' standing, though only on the C.M.S. roll from 1910.

Gond Mission.

The Gond Mission had been started in 1879 by the Rev. H. D. Williamson, and had given much promise when our period began. Mr. Molony and Mr. E. D. Price were in charge, and there were four lay evangelists, two of them Australians. The year was a good one, there being 66 adult baptisms. Then came the famine, and hospital, leper asylum, orphanage, &c., were the agencies most actively at work. In subsequent years the trials were different. Many Gond Christians were led away by the enticements of Hindu festivals, and excommunication was for a time more frequent than baptism. Yet when Mr. Molony left for his new work as Bishop in China, he could report that during his 17 years' labour among the Gonds the Christians had increased from 60 to 600. What appeared to be a real revival of true religion had just taken place, solemn and without excitement, but bearing practical fruit. There is now a great demand for village schools. One feature of the Gond country is the peril from wild beasts. Mr. E. D. Price was badly mauled. Mr. Price is now the senior missionary to the

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* See Mr. Keay on "Character Building," *C.M. Rev.*, May, 1915.

Gonds. The next to him, Mr. Hodgkinson, contributed an interesting account of the Mission in 1914.*

BHĪL MISSION.

The Bhīls.

The Bhīls are a wild tribe in the jungles of Rajputana and the native States north of Bombay. Sir James Outram, the Bayard of India, had tamed some of them and made them good soldiers, but none of them had ever heard the Gospel. The Mission was undertaken in 1880 at the instance of E. H. Bickersteth (afterwards Bishop of Exeter), who gave £1000 for the purpose. Just then the Society was in great financial difficulty, but one of the men kept back for lack of funds, C. S. Thompson, was accordingly sent, and for 20 years he laboured with a self-sacrificing devotion never surpassed in any mission field. The Bhīls in their forests and jungles kept out of his way: was he not a new government official, sent either to tax or to kill them? Very slowly their confidence was gained, partly through the dispensary and the schools. But when the 20 years were nearly over, at the beginning of our period, there were only 16 Christians. Then the famine ensued, more severely in Rajputana than anywhere else. Mr. Thompson wore himself out in his desperate efforts to save life, and lost his own. Cholera had followed in the wake of the famine, and he was struck down when far out in the jungle, and died under a tree, May 19th, 1900.

Work and Death of C. S. Thompson.

Famine and Cholera.

Other missionaries also suffered, including those who came from distant parts to help the little band, one of whom was Mr. Foss Westcott of the S.P.G., now Bishop of Chota Nagpur. Among the C.M.S. men was Arthur Outram, who as grandson of Sir James was appropriately working among the Bhīls.† He and his wife, who had emulated Thompson in the unshrinking devotion with which they fought the famine and the cholera, were "carried out of the country just in time" to save their lives. Dr. Browne, who came from the Punjab, found J. C. Harrison "in a state of collapse from lack of food"; and Browne and his wife both fell ill, as also did E. P. Herbert. One of the rescuers at this terrible time was a Christian soldier, Sergeant J. S. McArthur of the King's Own Borderers, then at Cawnpore.

Bhīls reached at last.

They did not suffer in vain. Contributions for relief came from all parts of India, and from England and America, and thousands were thus kept alive; and from that time the Mission advanced. The people came to see who were their true friends, and what was the motive of such self-sacrifice; and in 1902 87 converts were baptized after long and careful instruction. Many orphans also were taken charge of and brought up as Christians. In 1904 the Hindu revenue collector in the State of Idar said, "I marvel at the change wrought in this people. I knew these jungles as good hiding-places, whence the Bhīls came out to slay and loot. Now there is peace and quietness." "Nothing," he added, "but Christianity could bring about such a transformation." Revival meetings in 1909 issued in the putting away of many heathen customs.*

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* See *C.M. Rev.*, Nov., 1914.

† Mr. Outram was awarded the silver Kaisar-i-Hind medal for his famine services.

For some years Mr. Birkett has been the chief missionary, and Mrs. Birkett, being a qualified doctor, has rendered most useful service, Rajput chiefs resorting to her hospital as well as the Bhīl peasants. The Orphanage has been superintended by Miss Bull, who has been more than 20 years in work of the kind, in earlier years at Benares.† The Rev. G. C. Vyse and Miss Rose Carter have been in the Mission all through our period. Mr. Vyse was ordained on the spot on the occasion of one of Bishop Chatterton's much-valued visits.

Bhīl Church.

The Bhīl Mission, or rather the Bhīl Church, is worked on exceptionally simple lines. Mr. Birkett, in the *C.M. Review*,‡ described it as illustrating the methods urged by Mr. Roland Allen, in his notable book on Missionary Methods. No one interested in the subject should miss Mr. Birkett's letter and article. The first Bhīl Church Council was held in May, 1907. Mr. Birkett wrote: "The Bhīls overcame their shyness, and many stood up to speak. We had no Church questions before us, but they discussed the formation of bands of voluntary workers to evangelize the heathen, the simplification of the language of the Prayer Book, and Bhīl marriage customs. . . . It made them feel that they were united with the whole Church."

Bhīl Mission transferred to Bombay.

By recent arrangement between the Bishops of Nagpur and Bombay, the Bhīl Mission is now to be in the latter's jurisdiction. It is nearer to Bombay than to Nagpur and Jabalpur, and the language of the country is Gujerati, which is largely spoken in Bombay Diocese.

Christian Community.

The Christians at Jabalpur and the other stations among the Hindus have increased in our period from 280 to 884, besides 73 at Bharatpur; in the Gond Country, from 360 to 650, not, however, all Gonds, but including Hindus of the town stations; and in the Bhīl districts, from 16 to 480.

Other Missions.

The S.P.G. has a Mission at Ajmere under an Indian clergyman. The Rev. Tara Chand was in charge for many years. The Scottish Episcopal Church has a Mission at Chanda. The U. F. Church of Scotland is at Nagpur. The American Episcopal Methodists are active here as everywhere; and there are several smaller Missions, British and American and German and Swedish.

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* An interesting account of a Bhīl Christian *mela*, with a "baby show," written by Mrs. Hensley, appeared in the *C.M.S. Gazette*, Sept. 1908.

† Miss Bull, alas! was lost in the torpedoed *Persia* on Dec. 30th, 1915.

‡ *C.M. Rev.*, Sept., 1912, p. 569. Mr. Birkett also commented on Mr. Allen's book more fully in Dec., 1912.

CHAPTER XXI.

C.M.S. MISSIONS: DIOCESE OF LUCKNOW.

UNITED PROVINCES.

The Field and the Work—Deaths and Retirements—Native Clergy in Important Posts—Mr. Perfumi—St. John's College, Agra—Allahabad Hostel—Lectures to Educated Hindus—The Christian Community—The Bishops.

Area of the Mission.

THE territory in Northern India, now officially called the "United Provinces of Agra and Oudh," was in 1899 still the "North-West Provinces." The name North-West had been given to it sixty years earlier, before the annexation of the Punjab had extended British India far further, and it had retained the title for fifty years more despite the consequent inappropriateness. The change to the present title came in 1902. In the following year came also an ecclesiastical change. A new diocese was formed for the Central Province and the territories comprised in the name Central India, which had been under the jurisdiction of Calcutta; and the C.M.S. Missions in the area of the new diocese, which had been linked with those of the North-West Provinces, were now put under a new Corresponding Committee, with the new Bishop of Nagpur, Dr. Eyre Chatterton, as Chairman.

Unity of the Work.

The Society's Missions in the United Provinces have a greater unity than those in Bengal or the Punjab. Practically all the work runs on the ordinary lines, and only two languages, Hindi and Urdu (which is in a sense a dialect of Hindi) are used. One result is that the missionaries can change places readily as furloughs and retirements occur and new men arrive, which is an advantage, although it prevents the identification of a man with a particular station, and makes the movements of one and another hard to trace in the Annual Reports. Mr. Zenker, the last of the noble band of C.M.S. German missionaries, has, during the whole time, continued at Muttra, and now looks back over fifty years' service; and Mr. J. J. Johnson, the expert in Sanskrit lore, remains at Benares after thirty-five years, though he has travelled from time to time to other parts of India to meet and confer with Brahman pundits. Dr. Hooper, who joined the mission fifty-three years ago, still lives in the hills, at Mussoorie, diligent as ever in literary work; and four ladies have all through our period been working at the same stations, Miss Bedford at Benares, Miss Stratton at Muttra, Miss A. F. Wright at Agra (and before at Amritsar), and Miss Luce at Azamgarh, after 23, 23, 25, and 18 years already. But almost all the rest have been in different places at different times. The Sikandra Orphanage has had six heads in the fifteen years, and Jay Narayan's School at Benares apparently as many. On the other hand the nearly continuous work of Mr. Haythornthwaite and Mr. Durrant at St. John's, Agra, and of Mr. Carpenter and Mr. Waller in the Divinity School at Allahabad have been a great advantage. The Secretaryship of the whole Mission was held by Mr. Gill until his appointment to the Bishopric of Travancore, and for short periods by Mr. Wright, Mr. Hall, and Mr. Warren, until Mr. Waller took it; and he has now been followed by Mr. Harvey. It should be mentioned here that the Secretary has to manage Z.B.M.M. affairs as well as those of C.M.S. Another office which is sometimes combined with the Secretaryship is the Chairmanship of the Indian Church Council, involving visits to distant congregations.

The Staff: Deaths and Retirements.

Of the 88 names on the list in 1899 (including 33 wives) only 28 were still on it in 1914, but eleven others on the present list are of persons then in India, either in other C.M.S. Missions or in other connexions, including zenana missionaries since married to C.M.S. men. Three of those on both lists do not stand for continuous work, but belong to men or women who have rejoined after some years of absence. Some of the apparent losses during the period are not real ones, as they include Bishops Gill and Durrant and Waller, and Mr. Holland and two or three others only moved to other Missions. Mr. Haythornthwaite, too, is now in office at home. Among the real losses are eight by death, including A. H. Wright after 45 years' service, and Miss Bland after nearly 40 years'; also W. B. Collins and H. V. Birney, who had worked over 20 years.* Among the retirements were those of A. W. Baumann (35 years), W. Latham (32 years), J. P. Ellwood (40 years †), J. W. Hall (27 years, besides service as Organizing Secretary at home), and W. McLean and W. G. Proctor (23 years each), also of J. M. Challis, and A. E. Bowlby, who did good service, though not for such long periods; also J. N. Carpenter and J. A. F. Warren (24 and 22 years), and Miss Bedford and Miss Luce (23 and 19 years); also Mrs. and Miss E. Durrant, the mother and sister of the present Bishop of Lahore. Mrs. Durrant was a sister of Bishop E. H. Bickersteth of Exeter, and widow of a former Director of the C.M. Children's Home. She went out with her daughter in advancing age in 1894, worked earnestly for twelve years, and then retired in weak health, and died in 1911. Among other ladies who did excellent work for some years were Miss Tottenham, daughter of Captain Tottenham of Mildmay, and Miss Major, a highly-esteemed honorary worker. The net loss is only two, from 88 to 86; but the clergy are reduced from 37 to 27, while the women missionaries have increased from 18 to 32, besides which some marriages to Z.B.M. ladies have added good zenana visitors and school teachers to C.M.S. ranks. The Women's Work in the United Provinces is mostly done by the Z.B.M.M. The C.E.Z.M.S. had two or three ladies, but transferred them to the C.M.S., and the C.M.S. gained five more by taking over members of the defunct F.E.S. Among the ladies always belonging to C.M.S., Miss Anna B. Davis should be mentioned, who has with great devotion lived among the people as a Christian sister.

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* Also, in May, 1915, the Rev. A. E. Johnston passed away at a nursing home in Dublin. He was a brilliant Dublin University man, who worked for 14 years ending in 1902, chiefly at the Allahabad Divinity School. He was then invalided home; but in 1913 he went out again, to Gorakhpur. He was, however, soon sent home again ill. See Mr. Durrant's In Memoriam of him, *C.M. Rev.*, July, 1915.

† Since deceased, 1916.

Lucknow Moslem Missions.

Among the gains of the United Provinces was the transfer from Bengal of two men who had worked together at Bhagalpur, Mr. C. G. Mylrea and Mr. S. R. Morse, in 1903–4. The former was commissioned to begin a new mission to Mohammedans at Lucknow,* and the latter took the High School there. This city was the scene of the important conference on Mohammedan Missions held in 1911.

Indian Clergy in Important Posts.

The diminution in the number of English missionaries has been partly compensated for by the appointment to posts previously occupied by them of Indian clergymen of good standing, some of whom have been trained in an "English class" at the Allahabad Divinity School. Such are the Rev. Canon Nihal Singh, B.A., Allahabad District; Rev. J. Qalandar, B.A., Faizabad; Rev. S. J. Edwin, B.A., Principal of the Divinity School; Rev. J. S. C. Bannerjee, B.A., Bulandshahr; Rev. J. N. Mukand, B.A., Mussoorie and Dehra Dun.

Rev. L. C. Perfumi.

Among the new recruits of the period one must be especially mentioned, the Rev. L. C. Perfumi. He was a Carmelite monk working as a missionary in Travancore. His experience of the C.M.S. Indian Christians there corrected the unfavourable account he had received of them from his Roman colleagues, and a new estimate of the character of Protestant missionaries was gained by intercourse with Mr. J. H. Bishop. His mind gradually opened to the truth, and a terrible railway accident and other incidents brought him nearer to his Divine Lord. Eventually he came to England, was received by Prebendary Fox, was for a term at Wycliffe Hall under Mr. Grey, and was received into the Anglican Church by Bishop Moule of Durham; and in 1904 he returned to India as a C.M.S. missionary, and has done most devoted and faithful work in the villages of the Meerut district, from the low-caste population of which many converts have lately come.

Mass Movement.

In the Agra, Bulandshahr, Aligarh, and Meerut districts there has been a movement among the low-caste or out-caste people.[*] So numerous have been the candidates for baptism that the catechists have had to neglect their usual village preaching in order to instruct them; and some 700 were baptized after careful examination and preparation in 1914.

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* See Mr. Mylrea's article on Lucknow as a Mohammedan centre, in the *Moslem World*, Jan., 1913.

Meerut.

The Meerut Mission kept its Centenary in 1915, with "most inspiring" services and meetings. "There were lots of British Territorials present."

Agra.

Agra is interesting as the scene of the earliest C.M.S. work in India. In 1813 Daniel Corrie arrived there as East India Company's chaplain, accompanied by Henry Martyn's convert, Abdul Masih. This influential ex-Moslem was supported by a grant from the C.M.S., before any English missionaries were sent out. He made a good many converts at Agra. He was afterwards ordained by Bishop Heber. The Centenary of that work being begun was kept by the Indian Christians of Agra on June 10th, 1914.

Girls' Schools.

But Agra generally stands in our thoughts for educational work, and very remarkably has it progressed in that respect during our period. The Queen Victoria School for Christian Girls, under Miss A. F. Wright, has achieved important spiritual results.[†] Miss Wright was for a few years assisted by her late sister, Miss K. C. Wright. The elementary girls' schools superintended by Miss Bland came under the C.M.S. when the F.E.S. was "wound up," and well rounded off the female educational work.

St. John's College.

But St. John's College shows the most striking development. Under Mr. Haythornthwaite's principalship, department after department was added to it, and munificent gifts (many thousand pounds) from the Rev. Arthur Davies, a member of the staff, together with handsome government grants, made possible a complete range of new buildings, which were opened by the Viceroy, Lord Hardinge, on Jan. 9th, 1914.[‡] St. John's is now the largest of C.M.S. educational institutions. There are some 300 students in the College, now under Mr. Davies, and over 600 boys in the Collegiate School under Mr. Norman Tubbs.[§] A district, twenty-two miles by ten, with a large village population, has been assigned to the school, to interest the Christian boys in evangelistic work. It has been in charge of the Rev. Dina Nath, a Brahman by birth.[||] The missionaries have been singularly successful in engaging Oxford and Cambridge men for the staff on the "short service" system, and as many as a dozen have been at work, some with first-class degrees and some with the honour of being "Old Blues"

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[*] See Mr. Tubbs's letter, *C.M. Rev.*, Nov., 1914.

[†] Miss Wright gave an account of her school in the *C.M. Rev.*, Jan., 1911, in an article entitled, "Our Younger Indian Sisters."

[‡] See *C.M. Rev.*, May, 1914, p. 261. On the recent expansion of the College and its great work, see Mr. Haythornthwaite's article, March, 1914; also Mr. Davies, on "Character Building," May, 1915. See also Mr. Tubbs's article on "The Indian Student," *C.M. Rev.*, March, 1909.

[§] A remarkable speech by Mr. Tubbs on his work, at the Albert Hall in May, 1913, was printed verbatim in the *C.M.S. Gazette*, June, 1913.

[||] Mr. Dina Nath has been with the Y.M.C.A. in France, ministering help to the Indian soldiers.

—no superfluous qualification in India. One brilliant and singularly lovable Oxford man, Mr. Drew, who had been Principal of a non-Christian College at Madras, but had there found Christ, was on the staff for a year or two, and died at Agra, in 1914, deeply lamented. An equally brilliant pupil of his, Mr. J. B. Raju, who was in the same post before him, was converted through his influence, and after a sojourn himself at Oxford, displaying great talents of mind and speech, has gone out to take again the vacant place at St. John's.*

Gorakhpur.

The other C.M.S. College in the United Provinces is St. Andrew's at Gorakhpur, which has been "Second-Grade" but is now becoming "First-Grade" like St. John's. It also has a large Collegiate School attached to it. For most of our period the Principal was Mr. R. J. Kennedy, who has lately gone to Calcutta to assist in the College there. The present head is the Rev. Dr. Garfield Williams. There are High Schools at several other stations. The one at Jaunpur lost its head-master, Rai Sahib P. N. Ghosh, in 1912. We hear little of these Indian lay schoolmasters, so we may well note what was said of him. He had filled his post forty-eight years. "His devoted life of service and his wonderful example of zeal and self-sacrifice have been an inspiration to the whole Christian Church in India." His funeral was an extraordinary sight, Hindus and Moslems vying with the Christians in paying their respect to his memory.

Hostel at Allahabad.

A new development of the period has been the Oxford and Cambridge Hostel at Allahabad, planned and worked for some years by the Rev. W. E. S. Holland. Other Hostels are for particular classes of boys (generally Christians) in the C.M.S. Colleges and High Schools, but this one was established as an independent institution where the Society had no educational agencies (except the Divinity School), with the definite object of receiving youths studying at the government and Hindu Colleges; and 100 of these are in residence. Many more would come if there were room for them. The influence aimed at is not gained through the medium of secular teaching, but personally and socially, not excluding the athletics so important in India for the *morale* of the students; and the Christian instruction takes the form of Bible reading with individuals alone, such only as ask for it, which the great majority do. Mr. Holland and his colleagues have therefore spent many hours on most days in this personal and individual teaching. The result upon the student's mind is manifest, and though there has so far been only one baptism, it cannot be doubted that good fruits will be gathered in course of time, perhaps after some years and in distant places, as has so often been the case with College and High School students. This Hostel has succeeded, like St. John's College, in enlisting "short-service men," some of whom have become full missionaries afterwards. The Government educational authorities highly approve of the Hostel system in the interest of the moral guardianship and improvement of the students, and large grants have been made for the buildings erected by Mr. Holland from time to time. The foundation stone of the final block was laid in 1910 by the Metropolitan of Calcutta, Dr. Copleston, assisted by eight other Bishops, when they met to arrange the allocation of the Pan-Anglican grant to India. Since Mr. Holland's removal to Calcutta, the Wardens have been the Revs. A. C. Pelly and V. G. H. Shaw.*

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* See Mr. Raju's article on Mr. Drew, *C.M. Rev.*, Jan., 1915.

Divinity School.

The Divinity School at Allahabad represents, of course, a totally different branch of educational work. Under Mr. Carpenter and Mr. Waller it has continued its former excellent service. Canon Nihal Singh rendered important help for a time, and so did the Rev. J. Qalandar; and now the Principal is an Indian clergyman, the Rev. S. J. Edwin, B.A., with the Rev. R. T. Howard assisting.

European co-operation.

Allahabad also supplies an illustration of the way in which the European and "Anglo-Indian" community can be interested in the Missions in their neighbourhood, and help to support them. In 1907 an Allahabad Missionary Association was formed, which has done much in this way.† And here must be mentioned the very great services rendered to the Mission by Sir George Knox, Judge of the High Court, a brother of the Bishop of Manchester. He has been a true friend for half a century.

Lectures to educated Indians.

A different class of measures for influencing non-Christian students and old students with the Gospel message, and also Christians with Christ's claim on them for service is public lectures and addresses, such as the Rev. G. T. Manley gave during his two years in India in 1902, or Dr. Mott and Mr. Sherwood Eddy in their tours round the country. Mr. Manley's lectures on Science and Religion drew great audiences; and all these efforts combine in producing that Christian element in the atmosphere of educated thought and feeling which is silently working a real revolution in India. Lectures and addresses were also given at Allahabad (and probably other places) by the present Bishop of Winchester (Dr. Talbot, then Bishop of Southwark) ‡ and Bishop Taylor Smith during their visits to India in 1909–11. Special mission services for the deepening of spiritual life were held by Mr. Walker of Tinnevelly in 1905. But, naturally, addresses by Indian or other Asiatic Christians are still more effective; and among those who have given them were two Japanese Christians, the Rev. Dr. Motoda, a clergyman of the Nippon Sei-kokwai (Anglican), and the Rev. T. Harada, a Congregationalist, who made a great impression in 1905 by their testimony to the influence of Christianity in Japan.

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* Concerning the Hostel system see Mr. Holland's article in the *C.M. Rev.*, July, 1909. On the actual work at Allahabad see his journal letters, *C.M. Rev.*, May and June, 1910; and Mr. Norman Tubbs's, March, 1909. For the account of the first convert, see Mr. Tubbs's narrative, May, 1908. A very interesting account, also, of a tour taken by Mr. Holland and Mr. Tubbs as Christian fakirs, accompanied by three Indian Christians, appeared in the *C.M.S. Gazette*, Feb., 1910. They greatly enjoyed the experience, living exactly like the natives, but did not think it would be a wise course as a permanence.

† See *C.M.S. Gazette*, April, 1908, p. 114.

‡ Bishop Talbot gave a most interesting address to the C.M.S. Committee on June 7th, 1910, describing his visits to the Missions in India.

The Indian Christian Community.

The Indian Christians in the United Provinces connected with the C.M.S. have increased during the period from 4400 to 7700. The adult baptisms in the fifteen years have been about 1900. It is an illustration of the little detailed information that comes from the greatly extended line in all the C.M.S. Missions, and of the consequent misconception that baptisms of Brahmans and Mohammedans are now rare, that in 1907 Mr. McLean reported that during the sixteen years he had then been at Agra twenty-three Brahmans and twenty-nine Mohammedans had been baptized in that district alone. The Indian clergy have increased from eight to fifteen. The large area over which the congregations are scattered has been a disadvantage to the Church Council system. It is hoped that the new organization referred to in the previous chapter may be more successful.

Nepal.

The United Provinces have beyond their northern borders the country of Nepal, which no missionary is allowed to enter. But the Gospel has been carried thither by a Gurkha soldier, a bandsman, who has undergone severe persecution from his fellows. He has attached himself to the C.M.S. Gorakhpur Mission, and has a letter of commendation from the Bishop of Lucknow.*

Other Missions.

Of other Missions in the United Provinces the strongest, by far, is that of the American Methodist Episcopal Church, especially in Oudh. The London Missionary Society has worked in and near Benares for nearly a century. The Baptists and Wesleyans are also there. At Allahabad the American Presbyterian Board has an important college. The chief S.P.G. Missions are at Cawnpore and Roorkee. The former is a great centre of valuable work, with a large staff of men and women. It is only second to Delhi as a great concentrated Mission.

Language School.

As an illustration of combined work may be mentioned the new North India Language School for Missionaries. At its second session, in 1914, at Lucknow, sixty missionaries assembled, representing twenty different societies. The majority were American Presbyterians and Methodists, but the C.M.S. sent two, and the S.P.G. three. The lecturers were both European and Indian; the former being Mr. Mylrea of the C.M.S. and Mr. Greaves of the L.M.S.

Bishops Clifford and Westcott.

Bishop Clifford, who had been Bishop of Lucknow, that is of the United Provinces, since 1893, following on a service of nearly twenty years in Bengal under the C.M.S., retired in 1910, having laboured in India thirty-six years. He was a true friend of the Mission and the missionaries, and his departure was deeply felt. His successor, however, Bishop G. H. Westcott, was warmly welcomed, and has been no less a valued leader and fellow-helper.

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* See the Rev. J. F. Pemberton's interesting account, *C.M. Rev.*, Jan., 1915.

CHAPTER XXII.

C.M.S. Missions: Diocese of Calcutta.

Bengal and Bihar.

Lack of Men—Baptisms—Calcutta: Colleges, &c.—The Old Church—K. C. Banerjea—Burdwan—Nadiya District—Mr. Monro's Mission—Santal Mission—Other Societies.

PART II.
Chap. 22.

Field and Staff.

THE Missions in this Province comprise—(1) Calcutta, with Burdwan; (2) the Nadiya District; (3) the Santal Mission; (4) Bhagalpur. The two latter are now in the new Province of Bihar and Orissa. Calcutta is naturally a centre for important institutions. The Nadiya and Santal Missions are rural. Burdwan and Bhagalpur are isolated towns.

No C.M.S. Mission in India has suffered more from the lack of adequate reinforcements in recent years. Losses have been heavy, and they have only partially been replaced. In 1899 the staff comprised 32 clergymen, 7 laymen, 21 wives, and 5 other women, total 65; in 1914 of 25 clergymen, 4 laymen, 20 wives, and 9 other women, total 58. Five of the 1899 band have been transferred to other parts of India. The reduction of the men from 39 to 29 is serious. On the other hand the Indian clergy have risen from 15 to 29, and the lay teachers from 336 to 376.

Baptisms.

All the work, evangelistic, educational, pastoral, has gone on much as in previous years, and there is little to report that is of special interest. This does not mean that there is no progress, but it cannot be exactly stated in figures, as in several years the returns were very defective, no doubt owing to the multitudinous work falling on the diminished staff. In ten out of the fifteen years the adult baptisms were 1540, and if for the other five years, for which no figures came, we may venture to take the same average,—and this having regard to the particular years missing is a low estimate,—we have 2500 for the whole period. Of these, 1600 would be in Santalia, 550 in and around Calcutta, 180 in the Nadiya district, and 170 in the Bhagalpur district. Many of the congregations being old ones, the baptisms of children were numerous; and the total increase of the baptized Christians was from 11,000 to 15,000.

CALCUTTA AND BURDWAN.

Calcutta.

At Calcutta, naturally, the institutions loom largest. And one of them may be said to be the most important development of the Bengal Mission in the fifteen years. This is St. Paul's College. The Society had a College at Calcutta in former years, founded in 1866 by Mr. Barton, of which Dr. Dyson was long Principal; but it was closed in 1880 for lack of men to carry it on, the building being used for the Divinity School. It was revived on a small scale in 1900–2, and for some years it did a quiet but good work under the Rev. R. F. Pearce. In 1908 new buildings for it were opened by Bishop Copleston, and in 1914, further enlargement by Lord Carmichael, Governor of Bengal. It is now a first-grade college; and there is hostel accommodation for 125 students. In the meanwhile, the Divinity School was conducted by Mr. Lockett, and justified its existence by the number of Bengali clergy and evangelists whom it trained, as shown by the figures already given. Subsequently Mr. Pearce was transferred from the College to become Principal of this Divinity School, and it was proposed to close the former and have merely a Hostel instead as at Allahabad. To set this going Mr. Holland came to Calcutta, and the result of his energetic representations was a resolution to continue the College and have the Hostel too. He took the Principalship, and obtained from Government no less than £10,000 for new buildings; and now St. Paul's College, as it is called, is worked by him and three Cambridge men on the C.M.S. staff, with the prospect of "short-service men" to help as at Allahabad. St. Paul's School, formerly known as the Christian Boys' Boarding School, has long been one of the best agencies in the Mission. It was for several years the work of Mr. C. B. Clarke, and then of Mr. Ealand, who, after being sent home ill, with great devotion went out for a year at the risk of his health and was then again invalided home. Its repeated success in athletic competitions not only gave it a high reputation, but showed the superior stamina and *morale* of Christian boys. In 1903 it won the Elliott Challenge Shield, and the five cups, open to all Bengal, and most of the prizes also, although the boys were only nine in number among 82 competitors. This is justly regarded as real missionary work.

College and Divinity School.

Christian Boys' School.

Women's Work.

The Girls' High School was for many years most happily carried on by Miss Neele, but she retired in 1901 after 37 years' service. Her assistant, Miss Alice Sampson (one of four daughters given to India by the late Rev. J. E. Sampson of York), succeeded her, and has been at the helm ever since, and she is now the senior C.M.S. missionary in Bengal, having 32 years to her credit. She is assisted by two women graduates, one from Girton with a Dublin Degree, and one from Melbourne University. Two women who have done good service all through our period are Miss Wolley and Miss Farler (the latter now in Santalia). But the bulk of the women's work in the Bengal Mission is done by the C.E.Z.M.S., which has more than 30 ladies on its staff, some of whom have served 20 and 30 years. Miss Dawe, Miss Hensley, Miss Evans, Miss Harding, Miss Sandys, Miss Bristow, Miss Boileau, bear well-known and honoured names.

Evangelistic Work.

Evangelistic work has not been neglected in Calcutta, as the number of baptisms already mentioned shows; but with a small staff its difficulty is enhanced by the variety of languages spoken in the city. Bengali, Hindi, and Hindustani-speaking people must all be dealt with separately. Hindustani is the Mohammedan tongue; and the special Moslem Mission, formerly associated with the name of the Rev. Jani Alli, was for some years carried on by the Rev. A. Stark, a devoted Eurasian or Anglo-Indian missionary who died in 1903. The variety of work may also be illustrated from the following note of some of the baptisms in one year:—A Brahman devotee and his whole family; two young high-caste Bengalis; three Moslems from the Punjab, one of them an Afghan; a Nepalese woman; two men in the Leper Asylum; six inmates of the Home for homeless women. When Bishop Welldon confirmed 100 Indian candidates on one day in the cathedral, there were, doubtless, even more varieties among them.

Pastoral Work.

The Christian congregations in Calcutta and its suburbs are under the pastoral charge of Indian clergymen, some of whom are also prominent in the educational institutions, and one in literary work. Two are graduates of Calcutta University, the Revs. Joseph Pran Nath Biswas, B.A., and Kedar Nath Basu, M.A.*

The Old Church.

For the "Old Church," with its English-speaking congregation and varied parochial activities, the Society had for many years provided an incumbent, and when our period began, the Rev. Herbert Gouldsmith, now Rector of Bishopwearmouth and Canon of Durham, occupied the post. Afterwards the Rev. Stuart H. Clark, a son of Robert Clark of the Punjab, was in charge. The patronage has, since 1907, reverted to the local Trustees, and the C.M.S. is no longer responsible. This sphere of service, a very interesting one, is now filled by the Rev. F. B. Hadow, who was for a short time a C.M.S. missionary in the Anglo-Egyptian Sudan, and, before that, had been an Assistant Secretary at home for Work among the Young.

The Secretaries.

The Secretaryship of both the C.M.S. and C.E.Z.M.S. Missions was held in the earlier years of our period by W. H. Ball, whom Bishop Welldon appointed a Canon of the Cathedral. He retired in 1908, and died at home in the following year. Since then the Rev. E. T. Sandys, a missionary of 25 years' standing, has filled the office. He is a son of Timothy Sandys, who laboured at Calcutta from 1830 to 1871, and his mother was a sister of Bishop Stuart.

Mr. K. C. Banerji.

The death in 1907 of the acknowledged leader of the Bengali

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* There was an interesting article on the Evangelization of Calcutta by the Rev. E. T. Sandys, in the *C.M. Rev.*, July, 1909.

Christians of all Churches and denominations, Mr. Kali Charan Banerji, must not be passed over without notice. He was an M.A. of Calcutta University, a distinguished barrister, and a devout and large-hearted Christian. He was for nearly twenty years one of the most highly respected members of the Indian National Congress; and Mr. Andrews says that "if his health had not failed, he would have been elected President by the votes of Hindus and Mohammedans." "His life falsifies the statement that an Indian who becomes a Christian is lost to the national cause." *

Burdwan.

Burdwan, which is a town 70 miles from Calcutta, has always been a discouraging field. The climate is especially trying, and since the days of J. J. Weitbrecht (1830–52) the missionaries have constantly had to be changed owing to their health failing. Miss Harding, of the C.E.Z.M.S. at the neighbouring village of Mankar, seems alone to have been able to last many years. It is not missionaries only who suffer. Mr. C. B. Clarke wrote in 1907: "There seems no hope of continuity in our work. In my three years here I have seen five judges, four collectors, four doctors, and three station-masters." And in that very year the Commissioner, Mr. J. H. Bernard (a member of the Calcutta Corresponding Committee) and his wife and sister all died within 36 hours. There is a small congregation of 70 souls.

NADIYA DISTRICT.

The Nadiya Christians.

The Nadiya or Krishnagar district is a country with hundreds of villages and a teeming population, among whom there are some 5700 Christians connected with the C.M.S., scattered in 65 villages. They are ministered to by nine Indian pastors; and there are 14 brick churches, and 35 schools used also for worship. Bishop Lefroy confirmed 337 candidates in 1914. The people are externally prosperous, being mostly very small farmers; and though their Christian life is not of the highest type, Mr. Bradburn testified that they are "immeasurably superior to their non-Christian neighbours and are looked up to by them. . . . As for the women, the difference between Christians and non-Christians of the same status is so great as to make a comparison almost impossible." One of the chief difficulties of the Mission is the constant efforts of the Roman Catholic missionaries to entice the people away by almost open bribery. At the time of the unrest in Bengal, there were efforts by the agitators to influence them, but the Indian teachers were loyal, and enabled them to resist.

The Staff.

The missionaries have been chiefly engaged in the schools of various kinds, boarding, high, industrial, training, and an orphanage, and the evangelistic work is not vigorous, as may be gathered from the fact of there being only (as it appears) about 170 adult baptisms in the fifteen years. It was in this district that the first

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* *Renaissance in India*, p. 116.

bands of Associated Evangelists worked which were started in 1889; but that branch of the Mission has not been maintained. All the first three members of the band, Lefeuvre, Donne, and Shaul, and those who followed them, were gradually absorbed in the regular work of the stations. Mr. Shaul laboured 20 years, and died in 1909 from the after-effects of a blow on the head received in a riot three years before. Mr. Noakes, at one time the leader of the band, is now, after 20 years' service, in charge of the Training Institution at Krishnagar. Mr. Kamcké and Mr. Hickinbotham have other work. Of other missionaries in the Nadiya district, Mr. Bradburn, who did such good work in fostering the employment of Christian boys in the East India Railway workshop, came home after 22 years' service,* and Mr. Charlton and Mr. Hewitt also retired after careers of similar length. Mr. Butler, who retired in 1910 after an equal span of work, and became a Vicar in Dorset, has lately gone back to India. Mrs. Charlton, who was a daughter of the Rev. T. Richardson, the founder of the Bible and Prayer Union, died in the district in 1902. She was buried in Indian fashion, without a coffin, in the Indian dress she loved to wear. No more devoted missionary has by life and word preached Christ in India.

Mr. Monro's Mission.

There was one important extension in the sixteen years. In 1905, Mr. J. Monro, the former Chief Commissioner of Police in London, who had started an independent family mission at Ranaghat in the south part of the Nadiya district, on his return to England transferred it and its buildings and plant to the Society, together with his son, the Rev. Dr. C. G. Monro, and two ladies; but Dr. Monro retired after six years' further service. His medical mission, which had been highly successful, is now an integral part of C.M.S. work; and the women's side of it is done by a qualified doctor from Melbourne University, Miss E. Good, and a trained nurse, both sent by the Victoria Association. A medical man sent from Canada, Dr. Archer, has, after a few years' service, joined the new Mission of the Canadian Church at Kangra in the Punjab.

BIHAR: SANTAL MISSION, &c.

Santal Mission: the Staff.

The hilly country known as the Santal Parganas, in which is carried on the Mission to the aboriginal Santals, is now in the new Province of Bihar. This is another village mission, worked in much the same way as that in the Nadiya district. It has lost all the missionaries of 1899—the veterans J. Brown and Blaich, and Marcus Brown, Etheridge, Jackson, and Hughesdon—excepting Mr. Cole (made Canon of Calcutta by Bishop Welldon) with his 42 years' experience, and Mr. Jessop, who was sent out by Mr. E. Clifford of the Church Army in 1888, and joined the C.M.S. in 1895. Among the missionaries who have gone out in our period are the Rev. and Mrs. H. R. Holmes, both graduates of Melbourne University, sent forth by the Victoria Association. He is now chairman of the Church Council.

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* Mrs. Bradburn, who as Miss Highton was a C.E.Z. missionary, had died a few years earlier. She was a sister of the second Mrs. H. E. Fox.

The Santal Christians.

The Santal Christians connected with the C.M.S. have increased in the fifteen years from 4000 to 6500; the adult baptisms, as already stated, having been about 1600. The majority of the Christians are now settled in the distant colony of Santalpur, in British Bhutan, far to the north. There were seven native pastors in 1914, and in Feb., 1915 Bishop Lefroy ordained two more. The earliest Santals ordained died within our period, except one who, unhappily, had to be deprived of his orders by the Bishop in 1905. But before this there was a Hindu by birth, Ram Charan Dass, in fact the first convert in the Santal country in 1864, who was ordained in 1876 as the first pastor for the people then rapidly joining the Church; and he too died in 1908.

Bhagalpur.

The other C.M.S. Mission in Bihar has its headquarters at the important town of Bhagalpur on the Ganges, where the work is of the usual evangelistic, educational, and pastoral character. Mr. Mylrea and Mr. Morse were working there in the earlier years of our period, and since then the Revs. J. A. Cullen and H. Perfect have been the missionaries in charge. A very able man of singular linguistic attainments, a Polish Jew, the Rev. Max Gerson, was at Bhagalpur for a time for Mohammedan work; but he died after an operation for appendicitis in 1911.

An imaginary comparison.

A very striking picture of the extent of Bihar and the paucity of missionaries was given by Mr. Morse in 1904. He imagined an Indian Missionary Society sending missionaries to England. Two men are located at Derby and open a school, an orphanage, a dispensary, and a leper asylum. At Nottingham there are 120 converts with a lay agent to minister to them, and one of the Derby men visits them once a month. And there is an out-station at Keswick, near the borders of a closed heathen country called Scotland (Nepal), where a few converts are visited about every two months. If England is not converted very quickly, is there any wonder?

Other Missions in Bengal.

The S.P.G. Missions in and around Calcutta are carried on mostly by Indian clergymen; but Bishop's College, under Dr. Gee, is an important institution now nearly a century old.* The Oxford Mission is an independent body, which has worked nobly both in the city and in Eastern Bengal.† The present Bishop of

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* See *Hist. C.M.S.*, Vol. I., p. 188: also an article by the present writer on Bishop Daniel Wilson, *C.M. Intell.*, Sept., 1902. It has now been transformed from a university college into a central Anglican Theological College under the Bishops; and there are arrangements under which C.M.S. students may have the benefit of it.

† An interesting History of the Oxford Mission for its first twenty years, by Mr. G. Longridge, was published in 1901, and reviewed in the *C. M. Intell.* of May in that year.

PART II. Chap. 22.

Madras, Dr. Whitehead, was its Head for some years. It carries on a valuable paper called *The Epiphany*, which appeals with force and success to the educated Hindu. Most of the chief British Missionary Societies are represented at Calcutta; and the Baptists have taken a leading place ever since the days of Carey. The great College founded by Dr. Alexander Duff is now happily carried on by the Established and United Free Churches of Scotland in combination. The Established Church has also an interesting Mission at Darjeeling and Kalimpong.

The largest S.P.G. Mission in this part of India is in the Chota Nagpur district among the aboriginal Kols; but the German Gossner Mission is still larger.* Chota Nagpur has a bishop of its own, now Dr. Foss Westcott. The Scottish U.F. Church and the "Indian Home Mission" (originally Swedish) are working among the Santal people. Several smaller Missions are in the new Province of Bihar.

It may here be added that the S.P.G. has a Mission in Assam, with a new bishop, Dr. Pakenham Walsh. The Welsh Calvinists have also interesting work there, and in 1905 had a revival parallel with that in Wales.

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* On the effect of the War upon this Mission, see Appendix.

CHAPTER XXIII.

C.M.S. MISSIONS: DIOCESES OF MADRAS, DORNAKAL, AND TINNEVELLY.

Diocese of Madras—Bishop Gell—Canon Sell and the Goldsmiths—The Satthianadan Family — Zion Church — Nilgiri Mission — Telugu Mission : The Mass Movement—Dummagudem—The Noble College —Diocese of Dornakal : Bishop Azariah's Work—Haidarabad—Tinnevelly : Mr. Walker, Tinnevelly College, Women's Work, Tinnevelly Church—Bishops Morley, Williams, and Waller.

The Field.

THE South India Missions of the C.M.S. comprise five different fields, viz., (1) the city and environs of Madras; (2) the Nilghiri Hills; (3) part of the country of the Telugu-speaking people; (4) Tinnevelly; (5) Travancore and Cochin. Numbers 1 and 2 are usually taken together, and this order we will follow; the other three separately. Numbers 1, 2, 3, 4 are in the legal Diocese of Madras, but Tinnevelly is now a conventional diocese with Madura. Part of the Telugu Mission is in the new Diocese of Dornakal, which lies outside the legal limits of the Diocese of Madras. Number 5 is an independent diocese.

Bishop Gell.

The venerable Bishop Gell resigned the bishopric of Madras in the Centenary year, after 37 years of active episcopal service. He did not leave the country, but died at Coonoor three years later. His was the longest episcopate in India; and he had ordained more clergy of the native races than any other bishop in the world. He was deeply revered for his high Christian character; and a non-Christian paper, the *Hindu*, called him "a saintly personage, shedding a benign influence all around, . . . witnessing to the beauty of his faith." Bishop Whitehead, who succeeded him, has proved equally a true Father in God, and in particular has been conspicuous for his large-hearted sympathy with all Christian work.

Other Missions.

In the Diocese of Madras the S.P.G. has extensive Missions among both the Telugu and the Tamil peoples. Its Telugu work is chiefly in the Cuddapah and Kurnool districts. Its Tamil work is spread all over the country south of Madras, and is in fact the continuation of the old S.P.C.K. Missions of the eighteenth century, particularly in the Tanjore and Trichinopoly districts. The Trichinopoly College is an important institution.

The largest Telugu work is that of the American Baptists, where there has been a great mass movement for several years. Also the Canadian Baptists and the American Lutherans have important Missions; and the L.M.S. one of very old standing. In the Tamil country are the Wesleyans, the Leipsic Lutherans, the American (Dutch) Reformed Church, and (in Madura) the A.B.C.F.M. Tinnevelly is divided between the S.P.G. and C.M.S.

In the Kanarese country the Basel Mission is the most important, known for its great industrial work. In Mysore the Wesleyans are strong, and the L.M.S. The American Episcopal Methodists have spread over many of these districts.

Special mention should be made of the Madras Christian College of the U.F. Church of Scotland, which under Dr. W. Miller gained immense influence over South India, and to which the C.M.S., and other Societies, have made a regular contribution. Also of the new Christian College for Women at Madras, begun in 1915 under the Principalship of Miss Eleanor McDougall; in which six British Societies, one Canadian, and five American are co-operating.

MADRAS.

Canon Sell.

One of our real veterans, Edward Sell, who in 1899 had been 34 years in India, was then Secretary for all the Southern Missions, and has continued so since, to the thankful satisfaction of the Society. As is well-known, he is one of the first authorities on Mohammedanism, and one of his numerous works on that subject, *The Faith of Islam*, is a classic. He received the gold Kaisar-i-Hind Medal in 1905. He was appointed by the new Bishop a Canon of Madras Cathedral in 1901, along with Mr. Malcolm Goldsmith, whose length of service is only seven years less. Mr. H. D. Goldsmith, who was for over 20 years Principal of the Divinity School at Madras, died in 1907 at Bangalore, quite suddenly, having been taking part in open-air preaching only a few hours before. He had gone to Bangalore with a view to permanent work among the Moslems of Mysore. Notwithstanding much opposition, large audiences attended his public lectures; but his death brought that campaign to a close. An Indian agent, however, is still there. Meanwhile, the Divinity School, under Mr. E. A. L. Moore, has continued to prepare excellent men for the ministry, many of whom have taken good places in the Oxford and Cambridge Theological Examinations, including first classes "with distinction in Hebrew."

The brothers Goldsmith.

Harris School.

Besides the Divinity School, the one institution in Madras for which the Society is responsible is the Harris School for Mohammedans, originally started in 1856 in pursuance of a legacy from an aunt of Lord Harris for the purpose. For some years it was Mr. Sell's sphere of labour, and an able Tamil clergyman from Ceylon, J. S. Peter, was headmaster. Canon M. Goldsmith is now Principal. All the rest of the missionary work is in the

Work of the Indian Church.

hands of the Indian Church Council, of which the Rev. W. D. Clarke is Chairman. Mr. Clarke, who is a Tamil, has been Pastor of Zion Church for twenty years, having succeeded his father-in-law, the highly-esteemed W. T. Satthianadan, in 1893. The Christian cause in Madras owes much to the Satthianadan family. Of Mrs. Clarke's two brothers, one was pastor of another of the C.M.S. congregations in Madras; and the other was Professor Samuel Satthianadan (M.A., LL.M., LL.D.), of the Presidency College, who was a Cambridge man and one of the most influential Christians in India, and was well-known in England and America. He did much literary work, particularly in *The Christian Patriot*, a leading Indian newspaper of Madras.* He was President of the Y.M.C.A.; connected with the chief religious societies; one of the founders of the National Missionary Society; and the first Indian Christian given a seat on a C.M.S. Corresponding Committee. He was twice married: first to the first Indian woman novelist, Miss Krupabai Khisty, and secondly to the first Indian woman accorded the M.A. degree in Madras University, Miss Karnalo Krishnamma. Both brothers died in 1906,—the Professor, in Japan, on his way home from delivering lectures at Harvard and Yale Universities.†

The Satthianadan Family.

Zion Church.

Of Zion Church, which is entirely self-supporting, and which is the centre of all kinds of good work, most interesting accounts are sent to England regularly by Mr. Clarke. The Preachers' Association may be specially mentioned, which consists of laymen who voluntarily go out on preaching tours. After the C.M.S. Centenary, the Indian Christians raised a thankoffering of some £250, and with this fund repaired and enlarged an old school and made it a Centenary Hall, in which many public meetings have since been held. In another hall, built as a memorial to W. T. Satthianadan, a remarkable meeting was held when Queen Victoria died, a notice of which is worth quoting even in so condensed a summary as this:—

Public meetings in Madras.

> "The Archdeacon of Madras presided. The Rev. John Satthianadan spoke of the Queen as a child; the Rev. J. S. Peter dwelt on her virtues as a wife; Mr. E. S. Hensman [whose wife, also, is a Satthianadan] described her qualities as a mother; Mr. P. T. Tharyan, her benevolence and sympathy for the poor and distressed; Mr. Paul Peter expatiated on her qualities as a sovereign; Professor S. Satthianadan presented her as an ideal woman; and the Rev. H. G. Goldsmith as a Christian."

Other meetings in Madras have been reported from time to time; among them revival meetings conducted by Mr. Sherwood Eddy, Dr. J. R. Mott's Students' Conventions, lectures to educated Hindus by Bishop Whitehead, and the Tamil Christian Congress held periodically for all denominations, which also is in fact a Convention. But most important was the Decennial Missionary

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* A very interesting and instructive article by him on the Native Christian Community in India appeared in the *C.M. Intell.* of Sept., 1900.

† See Mr. Clarke's In Memoriam of him, *C.M. Intell.*, July, 1906.

Conference, which having already been held at Allahabad, Calcutta, and Bombay, met at Madras in December, 1902. It was notable for the presence of Dr. Whitehead, the first Anglican Bishop to attend any of these great united gatherings.

Bank Failure.

Another event of the period must be referred to which caused much distress. This was the failure of Arbuthnot's Bank, by which the Church Councils and many individual Christians lost considerable sums. The calamity, however, brought the Christian community to its knees, not only in prayer, but in fresh dedication; and several developments of good work were the result. Although Zion Church lost Rs 5000, which had been raised for the enlargement of the church, the congregation, instead of murmuring, set to work and raised another Rs 5000 for the purpose.

The number of Christians at Madras, connected with the C.M.S., was, 2140 in 1899, and has increased to 2800. The number of adult baptisms in our period is reported as 710, but about a third of these would be in the Nilgiri and Wynaad districts.

Christians at Madras University.

The reports of the Madras University give striking evidence of the educational progress of the Christians of South India. In 1907, out of 8370 persons who had graduated up to that date, 667 were Christians, or one-twelfth; whereas the proportion of Christians to the population at that time was one in 35. And be it remembered that the great majority of them are low-caste people.

Dr. Murdoch.

The death must be mentioned in passing of Dr. Murdoch, Secretary of the Christian Vernacular Literature Society, a well-known figure at Madras, who did more than any other man to promote the production of Christian and useful books in Indian languages.

THE NILGIRI AND THE WYNAAD.

The Hill Missions.

In the Nilgiri Hills and in the Wynaad, both far to the south-west but separated by 70 miles, good work has been carried on from Ootacamund as a centre. Mr. Lash was in charge for several years, but he retired in 1909 after 35 years' service, chiefly in Tinnevelly. Mr. A. N. C. Storrs was also in charge for a time, and in later years Mr. Moorhouse. There have been several baptisms year by year, especially among various aboriginal hill-tribes. Of these the chief is the Toda tribe, and the first Toda convert to Christianity was baptized in 1904, a fruit of the faithful work of Miss Ling of the C.E.Z.M.S., a veteran of over thirty years' service, to whom has been awarded the Kaisar-i-Hind gold medal. A year or two later some Toda women were received into the Church, also owing to her efforts. Many converts have been gathered in the Wynaad, about 200 of them through the labours of a specially devoted lay evangelist, Mr. Devasagayam

Satthianadhan, who died in 1912, and to whom a most striking testimony was borne by Mr. Moorhouse. There are some 1600 converts altogether. This Mission is little known to the C.M.S. circle, but has very interesting points.

TELUGU MISSION.

Telugu Mission: The Retrospect.

The C.M.S. Telugu Mission, in the country between the Rivers Kistna and Godavari, has, from its foundation by Robert Noble and H. W. Fox in 1841, illustrated the combination of two different missionary methods. Noble, during the whole of his unbroken 24 years' service, conducted the High School now called the Noble College, which has yielded an unusual number of high-caste converts, perhaps 25, mostly Brahmans. Fox began the extensive village work which, in recent years, has added thousands of Christians to the Church. But converts must be weighed as well as counted. Many of those gained in the Noble College have been the leaders of the Christian community, some as clergy and some as lay members. Only in recent years have low-caste or out-caste villagers taken a good place as leaders and teachers. That they now do so is a cause of great thankfulness; and the strong appeals of the Bishop of Madras for the vigorous evangelization of the "depressed classes" are largely based upon his experiences among these peasants.

The Staff.

But the C.M.S. has failed to respond to this appeal, so far as British missionaries are concerned. The sixteen clergymen and two laymen of 1899 (with seven wives) have become in 1914 twelve clergymen and no laymen, but with nine wives and one single woman. Of the 25 workers of 1899, eight remained in 1914. The losses by death have included the veterans Alexander and Harrison, after 54 and 42 years' service respectively; Goodman, 22 years;* and two promising recruits, Maule and Hamshere, both Gospellers at the London ordination, like so many of their Islington fellow-students; and by retirement, J. E. Padfield (30 years), J. Stone (24 years), C. W. A. Clarke (now of Scarborough, 21 years), H. W. Eales (35 years).

Indian Clergy.

The Indian clergy, however, have increased from 17 to 42, and the lay teachers from 290 to 620. Of the earlier ordained men, Brahmans from the Noble College, only three remained in 1899, Ganugapati Krishnayya, ordained in 1871; Atsanda Sabbarayadu, ordained 1885; and Dhanavada Anantam, ordained 1889; also two of the first three humble Mala Christians admitted to the ministry, Marumudi David and Kandavilei Peter, ordained together in 1884. Of Marumudi David, who died in 1911, Mr. Panes wrote, "In life and work he was an example to us all." Only one of all these is on the list to-day, Mr. Anantam, who has been engaged in important educational and literary work, and has been appointed by Bishop Whitehead a Canon of Madras Cathedral.

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* See the In Memoriam articles in the *C.M. Rev.* on Mr. Harrison in Nov., 1909, and on Mr. Alexander and Mr. Goodman, in Oct., 1911.

The increased number of Indian clergy and teachers has enabled both the evangelistic work and the pastoral care of the converts to be supplied, however inadequately, and the result is seen in the growth of the Church. There were 9200 adult baptisms in our period, and the total numbers increased from 11,700 to 28,000, besides some 7000 catechumens. At the same time the workers are not numerous enough, so great is the demand from the villagers themselves to be taught. In one district alone there were 5000 applicants from villages widely scattered, very few of whose names it was possible to put down, as there was no one available to send and instruct them. Some Missions would have counted them all and left them without teaching, but the larger English Missionary Societies never do that. Great numbers, however, have been received, instructed, and after a probation, sometimes of two years, baptized, as the figures given above show. There was an interesting baptismal service at Khammamett in February, 1910, when the present Bishop of Winchester (then of Southwark) was touring the district with Bishop Whitehead, and himself baptized 35 of the 127 admitted that day. It should be added that similar ingatherings have occurred in the S.P.G. Telugu districts, and they have been much larger in the field of the American Baptists.

Mass Movement.

One promising feature is the coming forward of the Sudras in the villages, who, though counted low-caste in North India, are comparatively high-caste in the South, particularly the Vellalas. Only a few years ago the movement was almost wholly among the Malas and Madigas, but when in 1907 Bishop Whitehead visited the country, he baptized 102 Sudras at one time; and two months later 76 more were admitted, while hundreds besides were asking to be taught. The Bishop's confirmation tours have also been occasions of much blessing. Striking pictures are drawn of candidates walking 30 and 40 miles to be present, carrying their children in their arms.* In this work Mr. Panes, Mr. Eales, Mr. Peachey, and Mr. Tanner have had a large share, succeeding to that once carried on by Alexander, Harrison, and Stone. The Ellore, Bezwada, and Raghavapuram districts have all been affected by the movement.

Dummagudem.

Dummagudem, where Mr. and Mrs. Cain have laboured for 40 years, is in a different part of the country, and quite isolated. It was occupied with a view to reaching the Koi aborigines, but they have proved timid and suspicious, and the bulk of the 1600 Christians now in the district are Telugu Malas. The veteran missionaries are assisted by two C.E.Z. ladies, and since Razu's death † by another Indian pastor. Mrs. Cain, who as Miss Davies was sent from Melbourne by the late Mr. Macartney forty years ago, has been successful in promoting industrial work among the women, and the Government have conferred on her the silver Kaisar-i-Hind medal. The Bishop of Dornakal visited this remote station (for the Bishop of Madras) at Christmas 1914, and confirmed 135 candidates.

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* See Bishop Whitehead's own accounts, in the *C.M. Intell.*, March, 1905, and *C.M. Rev.*, Dec., 1910, Aug., 1912.

† The Rev. I. Venkatamayya Razu, who began this Mission under General Haig more than half a century ago, died in 1906. A most interesting account of him was sent by Mr. Cain. See *C.M. Rev.*, Feb., 1907.

The Noble College.

The Noble College at Masulipatam, the Training Institution there, the High Schools at Ellore and Bezwada, and the many other schools of various kinds, have all pursued their usual course. The Training Institution, so long the work of Mr. Padfield, and latterly of Mr. Panes, is just now superintended by the Rev. Kantayya Ganugapati, a graduate of Madras University, whose stipend, it is interesting to notice, is provided by the New Zealand C.M. Association; and Bezwada High School was conducted for a time by Canon Anantam. Since Mr. C. W. A. Clarke's return home in 1907, Mr. Penn has been Principal of the Noble College, assisted by Mr. G. R. Ennis. Mr. Sherwood Eddy has more than once rendered valuable service by coming from Madras to give addresses to the students; and when Mr. Manley was in India, he too visited the Noble College and spoke on the Atonement and on his own conversion. The latter lecture caused keen inquiries as to what he was before, "a Hindu or a Mohammedan," and it was a useful lesson for the students to learn that nominal and real Christianity are two very different things. The baptism of a Brahman student in 1905 caused great excitement and bitterness, but not the emptying of the school as in former times. Rugby School still maintains a "Rugby-Fox Master" in the Noble College, raising over £300 a year for the purpose, as it has done for five and thirty years. A curious fact is mentioned in connexion with the High School at Ellore. An old soldier, now a local Rajah,—not a Christian,—has translated the Gospels of St. Matthew, St. Luke, and St. John into "rhythmical Telugu," with a preface which a Christian might have written.*

The Sharkey Memorial School for Girls (a "middle school") is superintended by the only C.M.S. woman missionary in the Telugu Mission, Miss Staunton Batty. The rest of the women's work is done by about a dozen ladies of the C.E.Z.M.S.

DIOCESE OF DORNAKAL.

New Diocese of Dornakal.

The Diocese of Dornakal has a special interest as the sphere of the first Indian bishop. It comprises a large area in the south-eastern part of the native State of Haidarabad, the State sometimes called the Nizam's Dominions. Within the diocesan area there is a population of two millions, mostly Telugu-speaking.

The C.M.S. Mission in the diocese has for its centre the town of Khammamett, which was occupied as an extension of the Telugu Mission in 1888. Mr. Panes, Mr. Peachey, Mr. Tanner, and Mr. Woodhouse were successively missionaries in charge; and in 1913, when the Diocese of Dornakal was formed, Mr. Cranswick, of the New South Wales Association, was there. There were five Telugu pastors under him, and 100 lay teachers, working in 75 villages. The baptized Christians were then 3384, with 1451 catechumens. The returns a year later were, baptized 4271, catechumens 2372; and there were seven pastors and 115 lay teachers. Mr. Cranswick has gone back to Australia, and the Rev. Anthony B. Elliott has succeeded him.

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* *C.M.S. Report*, 1915, p. 156.

The Tinnevelly Missionary Society, of which Bishop Azariah was himself virtually the founder some years ago, is also working in the diocese; and there is a small Diocesan Mission at the Singareni Collieries, which is conducted by a Tamil missionary supported by St. Mark's, Wellington, N.Z.

The Bishops in India have appealed for an endowment for the Bishopric of Dornakal of Rs 100,000 (£6660), and one-fourth of this was raised immediately in India. They thought it important that the first Indian bishop should not look for his maintenance to English Missionary Societies.

Work of Bishop Azariah.

Bishop Azariah held his first ordination on Feb. 16th, 1913, when eight Indians received deacons' orders. The accounts that have come of his work and influence have given full assurance that God has blessed him and made him a blessing; and this not in his own diocese only, for besides being an independent bishop in a country not under direct British rule, he is also assistant-bishop to the Bishop of Madras, and in that capacity travels all over South India.* Mr. Cranswick, while still working under him, wrote most warmly of "our dear bishop." He wrote in November, 1913, "He has been a constant help and inspiration. It is always a joy to do work with and for him." He described an eighty miles' journey to visit a Sudra village where there were inquirers. "The people came to us in great crowds, and sat in the moonlight enraptured by the story of Christ. . . . I enjoyed very much the Bishop's beautifully simple parabolic teaching to these babes in Christ." The Bishop and Mr. Cranswick went together to a Y.M.C.A. Camp for Telugu young Christian men, and "lived a common life with seventy of them"; also to Haidarabad and Secunderabad to conduct conventions. Mr. Cranswick also described a first Diocesan Summer School, held at Khammamett, and attended by all the clerical and lay workers in the diocese. It lasted six days, services, meetings, and classes going on all day from 7 a.m. Bishop Azariah preached every night, gave lectures on preparation for baptism, and conducted Bible classes,—helped in these last by two Indian clergymen. Mrs. Azariah took women's meetings, along with two C.E.Z. ladies. After the school was over there was a baptismal service in the river, when

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* See p. 182.

115 catechumens were received into the Church. The clergy were in the water two hours. "The scene was indeed an Apostolic and primitive one. . . . We Europeans almost felt that we formed the one discordant feature. . . . The Rev. A. Andrew, of the S.P.G. Telugu Mission, greatly assisted by interpreting for those who were not able to speak in Telugu."[*] In January, 1915, the Bishop of Madras visited the diocese, and took part in a similar baptismal service; and he wrote, "It was, I imagine, very like that by the banks of the river Jordan, where John was baptizing."[†]

Haidarabad.

Haidarabad.

It remains to speak of Haidarabad, the capital of the Nizam's territory. There was formerly a Madras Diocesan Mission there, and Mr. M. Goldsmith had been lent to that Mission for a time to carry it on, its purpose being to reach educated Mohammedans; but it was transferred to the C.M.S. in 1901. Mr. Goldsmith was assisted for a time by Canon Ali Bakhsh, whom we have met in the Punjab. Another Moslem convert, an Afghan, B. R. Gauri, was ordained for this post in 1911, but died in a few weeks of smallpox. Interesting baptisms have occurred from time to time; among them a Mohammedan doctor and his family, and the son of a Persian merchant at Bushire. In 1903, an Oxford man, the Rev. Norman Miller, was sent to join this Mission, but he died soon after reaching Haidarabad. He was a very choice man, and his loss was deeply felt.[‡] His place was taken in 1905 by the Rev. G. E. Brown, a graduate of Sydney University, sent by the New South Wales C.M. Association, who has taken charge of the Mission since Canon Goldsmith returned to the Harris School at Madras.[§]

Tinnevelly.

Tinnevelly.

Tinnevelly as a mission field is divided, as is well known, between the C.M.S. and S.P.G. The S.P.G. work at Nazareth and Tuticorin is very interesting. The C.M.S. Mission has in our period gone on its way steadily and quietly, with scarcely any changes other than those of the mission staff. In 1899 the C.M.S. had ten clergymen, one layman, ten wives, and three other women, every one of them with some years' experience. In 1914, five of the ten clergy were still at work, and the one layman, and there were two clerical recruits. Of the three women, one remains and eight others have joined; but of these, three were already in the

The Staff.

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[*] See the whole account, *C.M. Rev.*, May, 1914.

[†] See *C.M.S. Gazette*, May, 1915.

[‡] See the memorial notices of him, by the Rev. G. Foster Carter, of Oxford, and Canon Goldsmith, in the *C.M. Intelligencer*, May, 1904.

[§] An article by Mr. Brown on the work among Mohammedans at Haidarabad appeared in the *Moslem World*, Jan., 1912.

country under the C.E.Z.M.S., and have been transferred to C.M.S.

Deaths.

The Mission has lost by death, from the staff of 1899, the Revs. T. Walker, T. Kember, and J. C. M. Hawkins, Mrs. Thomas, and Mrs. E. S. Carr; also the Rev. H. E. L. Newbery, who went out in 1901, and died in 1903. Mrs. Thomas was the venerable widow of the Rev. John Thomas, who founded the Megnanapuram Christian village in 1838, and died in 1870. She never left that interesting home, and survived him thirty years, "a mother in Israel" to the last. Her daughter continued with her, and is now herself the mother in Israel, having superintended the Elliott Tuxford School for nearly half-a-century. Mrs. Eleanor Carr, who was a daughter of Mr. Wigram, the C.M.S. Honorary Secretary, joined the Punjab Mission in 1891, and afterwards married Mr. Carr and came to Tinnevelly. Mr. Kember had laboured in Tinnevelly 45 years, and had long been Principal of the Preparandi Institution for training catechists and pastors, the work formerly done by Bishop Sargent. But the greatest blow of all was the death of Mr. Walker in 1912, when at the height of his usefulness after 27 years' service. He had been Chairman of the Tinnevelly Church Council, almost an episcopal post, with nearly 50 clergymen under him and hundreds of lay teachers; but he had handed this charge to Mr. Carr, and given himself to evangelistic work, to training Tamil candidates for ordination, and to holding special missions in many parts of India, for which service his high spiritual character specially fitted him.* He had also done fine literary work by contributing to the Indian Church Commentaries those on the Acts and the Epistle to the Philippians.† He died while actually taking a convention at Masulipatam.‡ The Mission also lost heavily by the retirement of Mr. Arthur Storrs and Mr. E. A. Douglas; and four other workers were transferred to other Missions.

Rev. T. Walker.

Three members of the Mission have held the same posts all through our period: Mr. Carr and Miss Thomas, as already mentioned, and Mr. Schaffter as Principal of the College in Tinnevelly Town. Mr. Keyworth, who has now been in India 40 years (but the first ten under the Christian Literature Society) was for most of the time leader of the itinerating band of evangelists, and Mr. Breed was for several years in charge of the outlying district of North Tinnevelly. But Mr. Ardill and Mr. Scott Price have been in turn in various posts during the furloughs of others.

Women's Work:

The C.E.Z.M.S. has had about a dozen ladies in Tinnevelly.

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* See a very impressive paper by him in the *C.M. Intell.*, Aug., 1903.

† See an account of these Commentaries, *C.M. Rev.*, Jan. and Feb., 1913.

‡ See the remarkable memorial notices by Mr. Carr, Mr. Cranswick, and Bishop Williams, *C.M. Rev.*, Nov., 1912. An admirable biography entitled *Walker of Tinnevelly* has been compiled by his fellow-worker, Miss Wilson-Carmichael, and has lately been published by Morgan and Scott. It is a beautiful picture of a beautiful life. See the Rev. G. B. Durrant's review of it in the *C.M. Rev.*, Feb., 1916.

Sarah Tucker College.

One of them, Miss Wilson-Carmichael, is well-known for her remarkable books, *Things as They Are*, *Lotus Buds*, &c., and for her beautiful work in rescuing and caring for "temple children." Another, quite a veteran now, Miss Swainson, has been thirty years in India, and her work for the deaf and dumb has gained her the silver Kaisar-i-Hind medal. But one of the most important examples of women's work in all India, the Sarah Tucker Institution, an old C.M.S. school re-organized and enlarged by Mr. Lash about 1870, and carried on for several years by the C.E.Z.M.S., was taken over again by the C.M.S. in 1901; three of the ladies, Miss Askwith, Miss Naish, and Miss Walford coming on to the Society's staff, and being joined in the following year by Miss R. E. Howard. Miss Walford is now Principal. The Institution is now a "Second-Grade College," and is much valued by the Government educational authorities for its training of Christian school-mistresses; and it has several subsidiary departments. Miss Askwith, now detached from the Sarah Tucker College, is a veteran of 34 years' standing, and a Kaisar-i-Hind medallist for her splendid educational and philanthropic work, especially among the blind, in connexion with which she has been a pioneer in the matter of types and codes. This work she is still carrying on.

Tinnevelly College.

Most of the institutions are at Palamcotta: the Sarah Tucker, the Preparandi Institution, the High Schools, Model Schools, Blind Schools, &c.; and there, too, is done all the multifarious work connected with the numerous pastorates scattered over the province. But there is one institution in Tinnevelly Town, where the great temple of Siva is, viz., the Tinnevelly College, a "Second-Grade College" with its High School attached, and altogether nearly 1000 young men and boys under instruction. Here Mr. Schaffter has laboured for 35 years, and the wonder is that the College should have produced converts to Christ in that purely heathen town dominated by that temple. Yet so it is, case after case having been reported. But the influence of such institutions is much wider than the number of baptisms would suggest. Let one illustration be given. In the debating society of the College the subject on one occasion was "Doctors." One student declared it was the highest of professions, being like the work of Christ; whereupon another said, "But who can be compared with Christ? Did He ever try a case and fail? How about the doctors? Did He ever charge one cash for healing the sick? How about the doctors?" Both speakers were Brahmans, and both were loudly applauded; and this is the estimate of our Lord which is gradually permeating India, and will one day work a tremendous revolution. The gradual effect upon the Brahman mind is shown in another way. Mr. Schaffter wrote in 1900 that while, 20 years before, a separate bench had to be provided for the Brahman boys to sit on, he had just seen "a pariah Christian student, a first-class matriculate, walking down the chief Brahman street with a Brahman student on each side, one with his arm

Its remarkable Influence.

PART II. Chap. 23.

locked in the Christian's, the other holding an umbrella over the party, both intent on a note-book on the lesson of the day which the Christian was carrying."

One feature of the school's influence is illustrated by the following: Mr. Schaffter's son, Dr. C. M. Schaffter, has joined the C.M.S. Persia Mission. Before he left Tinnevelly, the masters and boys gave him a pleasant "send-off," and made speeches in eight languages, Tamil, Telugu, Malayalam, Kanarese, Marathi, Persian, Hindustani, Sanskrit. "Many of the students cannot understand each other's mother-tongue, but English is their common language."

There are "middle schools" in outlying towns and villages, as well as the ordinary "vernacular schools." Two Brahman boys in one of them were baptized in 1905, to the amazement of the community.*

The Native Church.

The Church in Tinnevelly has continued to grow. It comprises some 96,000 Christians,† of whom 32,000 are in the S.P.G. districts (including some 9000 in Madura).‡ The 48,000 baptized Christians in the C.M.S. districts in 1899 have grown to 64,600, with 5000 catechumens. The adult baptisms in our period were 10,388. The Indian clergy now number 72, of whom 43 are connected with the C.M.S., which is a falling off from the 49 of 1899, the deaths not having been balanced by the new ordinations.§ The C.M.S. lay agents have increased from 940 to 1040, and there appear to be about 500 belonging to the S.P.G. The Church Council system, as re-arranged by Mr. Barton when he visited Tinnevelly in 1890, has worked very well, and in 1911 the Council released the Society entirely from grants to the pastoral work of the Church, as the local contributions, about £2500 a year, were sufficient to maintain the clergy, catechists, and teachers, and the Church expenses. The Church contributes regularly to the Bible Society, S.P.C.K., and Jews' Society, and in 1905 it sent a special offering of £500 to the C.M.S. Many of the pastors are now veterans in the service of the Church. The Chairman of the Dohnavur Circle Committee was ordained forty years ago.

Two or three of the native clergy who have died have been noticed in a previous chapter (p. 198). In another chapter (p. 164) was mentioned the Tinnevelly Missionary Society and its work in the Telugu Country,* and also the fact that the new Bishop of Dornakal, Mr. Azariah, is a Tinnevelly man, and was educated in the Tinnevelly College.† The remarks, however, as to the spiritual condition of the Christian Church in India apply in a general way to Tinnevelly. Certainly the Tinnevelly Christians have had unusual advantages through the frequent "missions" held by Mr. Walker, and also by Mr. Eddy.

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* For the work of the Children's Special Service Mission among the Christian children of Tinnevelly, see Mr. R. T. Archibald's interesting account, *C.M. Intelligencer*, April, 1905.

† The figures of the Societies. The Indian Church Directory gives 100,000 as the total.

‡ The Rev. J. A. Sharrock, of the S.P.G., has written an interesting book on the Missions in Tinnevelly and the Tamil country generally, entitled *South Indian Missions*, published by the S.P.G.

§ There has been a lack of new ordinations owing to the closing of the Divinity School on Mr. Walker's death. It is now being reopened.

Bishop Talbot in Tinnevelly.

The present Bishop of Winchester, Dr. Talbot, visited Tinnevelly when he was in India in 1910, being the first English diocesan bishop ever seen there. A crowded meeting was held in the Centenary Hall at Palamcotta, when the Rev. Manikam Asirvatham, one of the senior pastors, read an address sketching the history of the Mission. "The Bishop's reply was full of sympathy and appreciation. Plain practical truths, sound wholesome advice, all marked by sincere Christian love, ran through the Bishop's speech, and caused it to make a deep impression on the hearers."

Lord Pentland.

Lord Pentland, Governor of Madras, in response to an address from the Christians of Tinnevelly when he visited Palamcotta in March, 1914, spoke warmly of the "splendid work" of the Mission, particularly of the philanthropic efforts of Miss Askwith and Miss Swainson; and congratulated the Church on its own Missionary Society, and on the appointment of the Bishop of Dornakal.‡

Bishops Morley, Williams, and Waller.

It remains to add that Bishop Morley, who presided over the conventional diocese of Tinnevelly from its formation in 1896, retired in 1904 in consequence of Mrs. Morley's health. He was much esteemed by all the people, and at a crowded meeting in a new hall, which had been built to commemorate the C.M.S. Centenary, a handsome gift was presented to him by the Christians of both the C.M.S. and S.P.G. districts. He was succeeded by Archdeacon A. A. Williams of Madras, who, after a ten years' episcopate, in which he won the same esteem, died in 1914.§ He is succeeded by the Rev. E. H. M. Waller, already mentioned as one of the C.M.S. missionaries in the United Provinces, and for the past two or three years one of the Secretaries in Salisbury Square. During the interval the Bishop of Dornakal has exercised episcopal functions all over Tinnevelly. Mr. Waller was consecrated at Calcutta on Advent Sunday, Nov. 28th, 1915.

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* Concerning this Society, see the *C.M. Intelligencer*, Jan., 1905, and the *C.M. Review*, Sept., 1908. The latter account, a most interesting one, is by Mr. Azariah himself, now the Bishop of Dornakal.

† A graphic account of the visit paid by Bishop Azariah to Tinnevelly soon after his consecration appeared in the *C.M. Review* of November, 1913. The enthusiasm of his welcome was quite extraordinary.

‡ See the whole speech, *C.M. Rev.*, Oct., 1914.

§ See the In Memoriam of Bishop Williams, *C.M. Rev.*, Sept., 1914.

CHAPTER XXIV.

C.M.S. MISSIONS: DIOCESE OF TRAVANCORE AND COCHIN.

Christian Population of the Two States—The Anglican Bishops—Mission Staff and Native Clergy—Deaths—Ten Years' Confirmations—Caste and Out-Caste—Educational Institutions—The Syrian Churches: Revival Movements, Syrian Bishops and Dr. Mott, Remarkable Meeting at Calcutta.

PART II.
Chap. 24.

The Christian Churches in Travancore.

TRAVANCORE and Cochin are two semi-independent protected States, and the rulers have shown enlightenment in their policy in many ways. Nowhere in India has caste feeling been stronger, but there is an official toleration of Christianity which much struck Sir Valentine Chirol of the *Times* when he visited the two States in 1906. The fact is that, owing to the existence of the ancient Syrian Church, there is a larger Christian population in Travancore and Cochin than in any other part of India, and the Syrians are among the best educated and most prosperous of the people. Out of a population of 4,347,000, about one-fourth are professing Christians, and of these, 705,000 are Syrians or "Romo-Syrians"; this latter term signifying those who, though belonging by descent to the ancient Church, have joined (or their forefathers joined) the Church of Rome; and 288,000 Romans whose forefathers were heathen. The Protestant Christians, 158,000, include 82,000 Tamil-speaking people in the South, who are the fruit of the L.M.S. Mission, and the C.M.S. Malayalam people in the North and in Cochin, reckoned by the Census of 1911 as 56,000. The remainder are partly Salvationists, many of them seceders from the L.M.S., and partly attached to various free-lance Missions, which cause much bewilderment.

Retrospect of the Mission.

The Travancore and Cochin Mission is one of the Society's oldest, having been begun in 1816 at the request of the British Resident, Colonel Munro, with a view to reviving the life of the ancient Syrian Church. When, after twenty years, that purpose was still unfulfilled, the Mission turned to the non-Christian population, and from that time it prospered; and the result has been much spiritual movement within the old Church also.

The Bishops.

The Anglican Bishopric of Travancore and Cochin was founded in 1879. The first Bishop, Dr. Speechly, was succeeded in 1890 by Bishop Hodges, who was still in office when our period commenced. He had been Principal of the Noble College at

Masulipatam, and of Trinity College at Kandy. He retired in 1905, and was succeeded by the Rev. Charles Hope Gill, whom we have already met as C.M.S. Secretary in the United Provinces.

The C.M.S. Staff.

In 1899 the mission staff comprised twelve clergymen, with ten wives, and three women missionaries. In 1915 there were nine clergymen, with five wives, and eight women missionaries. Of the 25 of 1899, eight remained in 1914. The diminution of numbers has been more than compensated for by the increase of Indian clergy from 24 to 34 notwithstanding several deaths; and the lay teachers have also increased from 557 to 687.

Deaths: the Baker Family.

The losses in the mission staff by death have cut off several links with the early years of the Mission. Just before our period began, Mrs. Henry Baker had died, the widow of the second Henry Baker. Her daughter, who was carrying on the Girls' Boarding School, also died in 1901. From the beginning the Baker family have been conspicuous in the mission ranks. The first and second Henry Baker, and both their wives, had died before the Centenary, and three of the former's daughters had been wives of other missionaries. In 1899 there were two Bakers on the staff, Misses M. F. and Isabel, daughters of the second Henry Baker; and when the former died in 1901, another of her sisters, Annie, joined, but she also died in 1912. It is hard to measure the indebtedness of the Mission to all these ladies. Mrs. Bellerby also, formerly of the C.E.Z.M.S. in Ceylon, died in 1912. But the greatest loss came by the death in 1913 of the veteran J. H. Bishop, a Cambridge man sent out in 1867, and one of the most faithful and humble-minded of missionaries.* Among the Indian clergy who have died were Archdeacons Koshi Koshi and Oomen Mamen, both good and able men, each after about half-a-century's service. Mr. Koshi received from the Archbishop of Canterbury the D.D. degree for his important work in the revision of the Malayalam Bible.† Also the two next in seniority, the Revs. Jacob Tharian and Kunengheri Koratha, the latter of whom had done much translational work in Malayalam, including parts of the S.P.C.K. Commentary; also the Rev. Ampallur Ezekiel David, Mr. Bishop's much-valued colleague. In 1906 was reported the death of a Brahman convert, S. Satiadasan, whose baptism in 1876 was recorded in the *C.M. Intelligencer* in several pages of large type. Brahman baptisms were much rarer in those days.

J. H. Bishop.

Indian Clergy.

The losses by retirement include, besides Bishop Hodges, three veterans of over 30 years' standing, W. J. Richards, J. Caley, and C. A. Neve (brother of the Neves of Kashmir), all three men of great influence, not only in the Mission itself, but also among the Syrian Christians; also A. F. Painter and C. E. R. Romilly, after 24 and 20 years' service.

Veterans.

Of the present staff one, F. Bower, who went out with J. H.

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* See the Rev. W. S. Hunt's In Memoriam of him, *C.M. Rev.*, Oct., 1913.

† See the very interesting accounts of him by Mr. Painter and Dr. Richards, *C.M. Intell.*, March, 1900.

Bishop in 1867, can look back on nearly half-a-century's labour, and Archdeacon J. J. B. Palmer, Mr. Bellerby, and Mr. F. N. Askwith, have over 20 years at their credit.

Work of Native Church.

The greater part of the regular pastoral and evangelistic work is in the hands of the Native Church. Nowhere has the Church Council system worked better than in Travancore. There has been continuous progress in numbers. The 32,000 baptized Christians in 1899 have become 52,000 in 1914, besides 4000 catechumens. The adult baptisms in the period have numbered 15,546. A striking comparison was made so long ago as 1900. Ten years had then elapsed since Bishop Hodges and Bishop Tucker had been consecrated together. Everybody knew of Bishop Tucker's wonderful confirmations in Uganda. There had been 7580 in the ten years. How many candidates had Bishop Hodges confirmed in Travancore?—7461! But how few had noticed that! It was a reminder that while Christendom is rejoicing in the triumphs of the Gospel in new Missions, the older ones, almost unnoticed, are gathering equal fruit.

Ten years Confirmations.

About two-thirds of the Christians connected with the C.M.S. are of out-caste origin. Nowhere else in India could one have so truly called these "depressed classes" the "oppressed classes," and this has undoubtedly helped to foster what has been almost a mass movement.* A grant from the Pan-Anglican Thankoffering has been most useful in meeting this movement. Mr. Hunt writes: "In some twenty stations land has been acquired, chiefly for sites for buildings; over sixty schools have been built or improved, and others have been furnished or equipped; thirty teachers' houses have been built, as also two hostels; scholarships have been provided for 36 boys at the Cambridge Nicholson Institution, and for 58 boys and girls at boarding schools."

Caste and Out-caste.

But caste converts are not few. At an interesting confirmation at Trichur in 1902, out of 70 candidates, only nine were of the "depressed classes." Travancore is famous for the complexity of the caste system, and representatives of many castes were confirmed that day. Brahmans join the Church year by year; and many more are sufficiently convinced to do so if they dared. One Namburi Brahman—a very exclusive section—in a great religious discussion among high-caste men, boldly defended both the character and religion of Christ, and within a few weeks died in great suffering from some unknown (though not unsuspected) cause. Another Brahman in a railway carriage confessed to Mr. Bower that while outwardly a Hindu, he was at heart a Christian, and would be baptized but for his wife and children. A third, a Namburi, after listening to a Christian evangelist addressing a crowd at a festival, rose and confirmed what had been said, and then, to show what he thought of caste, actually touched a low-caste man standing by, to the disgust of the Hindus who saw him.

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* See an article by the Rev. W. S. Hunt, *C.M. Rev.*, July, 1915.

Arrian Mission.

In former years much interest was taken by friends in England in the Arrian Mission among the aborigines in the Ghat mountains; and the first station there, Mundakayam, was a familiar name. This work is now under the Melkavu Church Council and its four Indian pastors: the Christians in the area administered by that Council being about 5000. Certain districts are the field of the "Church Mission" under the Councils. Special mission services are also conducted by the Diocesan Missioner, the Rev. T. Kuruwella Joseph, who is highly spoken of.

One of Bishop Gill's Archdeacons (Mr. Palmer being the other) who succeeded Archdeacons Koshi Koshi and Oomen Mamen is the Rev. Jacob Chandy, who was ordained in 1875. He is the son of a clergyman of the same name, who was the second man to be ordained in Travancore, in 1847, and who was originally a Syrian Christian.

Educational Work.

The regular stations of the C.M.S. Mission are Kottayam, Pallam, Tiruwella, and Allepie in Travancore; and Trichur and Kunnankulam in Cochin. At Kottayam are the two chief educational institutions—the College, a "Second-Grade College" in official parlance, at which a good education is given to Christians and non-Christians (the hostel for the former has lately had new buildings), and the Cambridge Nicholson Institution, for the training of clergy and evangelists and teachers. Both enjoy the great advantage of having Principals who have been so for many years—Mr. Askwith of the former, and Archdeacon Palmer of the latter. The Cambridge Nicholson Institution, originally founded in memory of a Fellow and Tutor of Emmanuel, Cambridge, who was once Secretary of the C.M. Association there, celebrated its Jubilee in 1909. In the 50 years it had trained 75 clergymen and 700 school teachers, including under both heads many Syrians for the service of their own Church. Also at Kottayam is the Girls' Boarding School, now called the Baker Memorial School in memory of the three generations of Bakers who have conducted it. The name was given to it in 1903 when the new buildings were opened which had been erected at the cost of the memorial fund. Miss Isabel Baker is now in charge, assisted by three other ladies, two of them graduates, one of London and one of Melbourne. Then at Pallam is the Buchanan Institution, a Girls' Training School, founded to do for Travancore what the Sarah Tucker Institution has done for Tinnevelly. The Rev. E. Bellerby was for several years at the head of it. Miss Kate Richards, daughter of Dr. Richards, has been in charge lately. There are other High Schools and numerous schools of lower grades at the different stations. Some difficulties have arisen of late years owing to new measures taken by the Travancore Educational authorities which put obstacles in the way of Christian teaching.

An important agency in the Mission is the Kottayam Press. It is employed, not only locally, but also by the Bible Society, Religious Tract Society, and Christian Literature Society; and it prints thousands of copies of Scriptures as well as other books.

THE SYRIAN CHURCHES.

Divisions in the Syrian Church.

There have been important movements among the Syrians in recent years. The early C.M.S. missionaries a century ago were received with open arms, and there was for a time good prospect of revival and reform; and though the forces of corruption and superstition proved too strong for a general reformation in the Church, many of both the priests and the people sought to revivify the stagnant waters. The result was much ecclesiastical dissension and division, and eventually the Church divided into two parts —the old Jacobite and the new Reformed.* In the latter section there has been much spiritual movement, and at the invitation of the last and the present Syrian Metropolitans, Mr. Walker, of Tinnevelly, conducted year by year special missions and Conventions for the promotion of spiritual life, without in any way touching the ecclesiastical connexion. Deeply interesting accounts came of the tens of thousands who attended those gatherings, including many of the old Jacobite Syrians as well as those of the Reformed Church. It was manifest that the Holy Spirit was at work. Mr. Walker suppressed all mere excitement, and only strove and prayed for such conversions as issued in the putting away of sin and the steadfast purpose to lead a new life. His difficulties were not from the Syrians, and still less from the heathen, but from the Plymouth Brethren, Salvationists, and other irresponsible free-lances, who did their best to cause confusion and mar the work.† Naturally many of the people were "tossed to and fro and carried about with every wind of doctrine"; and in 1907, when revival movements occurred in many parts of India, some extravagances took place in Travancore. It is always in these ways that the Enemy of mankind seeks to damage a real work of grace. Meanwhile, the old Jacobite Church also shows signs of revival, and in 1911 invited two S.P.G. missionaries—the Rev. H. Pakenham Walsh (now Bishop of Assam) and the Rev. C. F. W. Hatchell—to give Bible readings and spiritual addresses.

Walker's Meetings.

Winds of Doctrine.

The Anglican Bishops have maintained friendly relations with both the Old Jacobite and the Reformed Churches. The authorities in both recognize the good work which the C.M.S. Mission has done both by counsel and sympathy and by its work in building up the Christian community from the Hindu population. A good sign of the influence of the Mission and the Anglican

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* In 1904, some English newspapers were misled by a Syrian who came to England and charged the C.M.S. with having property that really belonged to the old Church. The charge was quite without foundation, but in case of need it may be well to state that a full account of the case was given by the Rev. A. F. Painter in the *C.M. Intell.*, May and August, 1904.

† Even the deluded followers of "Pastor Russell" have latterly appeared on the scene.

Relations of the Syrian and Anglican Churches.

Church is the adoption by the Reformed Church in 1910 of a "foreign mission district" in the Kanarese country to the North, in connexion with the National Missionary Society of India, and the sending thither of three missionaries, one of them a graduate of Madras University, who refused the episcopate in order to devote himself to this work. Mr. Walker wrote, "The Syrian Church, after the supineness of centuries, is now beginning to catch the first sun-glow of a rising missionary spirit."

In 1909, the Patriarch of Antioch, the ecclesiastical head of the old Jacobite Church, visited India, and was received by the people with much reverence. Bishop Gill and Archdeacon Palmer called on him, and he, with the local Metropolitan, Mar Dionysius, returned the call. In the same year, the Metropolitan of the Reformed Syrian Church or "Church of St. Thomas," died, and Bishop Gill was invited to give an address at the funeral, in which he testified to the late prelate's soundness in the faith and holy life. His successor, Titus II. Mar Thoma, received most of his education at the Cambridge Nicholson Institution,

The Syrians and Dr. Mott.

But the most remarkable incident in the recent history of the Syrian Churches of Travancore was their Conference with Dr. Mott when he visited India in 1912–13. Some of the leaders approached him with a request that he would receive deputations from the different bodies and give them counsel and help towards greater unity and closer co-operation. But he had regretfully to tell them that, owing to his crowded programme of incessant Conferences and other work in all parts of India, he could not possibly visit Travancore, and that their only chance was to meet him at Calcutta, nearly 2000 miles away. Yet they actually went!—Mar Dionysius, the Jacobite Metropolitan, with five of his leading men; Mar Thoma, the Metropolitan of the Reformed Church, with several of his workers; representatives of the Syrian members of the Anglican Church, headed by Bishop Gill; and two delegates from a small recent seceding body. They duly arrived at Calcutta. They were represented in the National Conference. They attended at the consecration of Bishop Azariah. And they had a two days' Conference of their own, with Dr. Mott as Chairman and Mr. Eddy as Vice-chairman. Dr. Mott himself wrote of it:—

Remarkable Conference at Calcutta.

> "The discussions during the two days were characterized by such wonderful frankness, unity, and constructive work as to be inexplicable to those familiar with the sad state of friction hitherto existing between the bodies concerned, on any other ground save that of the over-mastering power of God in answer to prayer."

The result was a unanimous agreement to unite in Christian camps, local conferences for deepening spiritual life, apologetic lectures to educated non-Christians, and missions to the depressed classes; to co-operate with the National Missionary Society—"a highly significant action," wrote Dr. Mott, "because during long centuries the Syrian Church had not been missionary"; to combine in a college, and in training workers; to refer cases of dispute to arbitration; "to forgive and forget the past, and to regard each other as brothers in future."

Mr. Holland wrote of the "amazing sight" when "two venerable figures, clad in strange and gorgeous robes that made them resemble Moses and Aaron of the coloured-picture Bible," appeared in the National Conference, having come all the way to Calcutta "to confer on unity with the Anglican Bishop of Travancore under the presidency of Dr. Mott. . . . Within the Syrian Church, hitherto so self-centred and aloof, are stored immense possibilities for India's evangelization. . . . We shall see fresh things. The days are full of hope!"

Another notable Gathering.

Then in April, 1915, a remarkable gathering of 2000 Christians of the different Churches in Travancore and Cochin met at Kottayam; and while six Syrian Bishops were on the platform, the Anglican Bishop Gill was the chosen president. Many practical subjects were discussed, and a proposal was made that the various questions at issue between the Syrian parties should be submitted for arbitration to the Anglican Bishops of Calcutta, Bombay, Madras, and Travancore. Organic union is not yet, perhaps not for a great while; but it is good indeed to see this new spirit of Christian unity.

Meanwhile it is good news that a remarkable series of conventions was held in Travancore in January, 1916, by Bishop Pakenham Walsh and Mr. Sherwood Eddy; which were attended by many thousands of Christians, Syrian, Anglican, and of minor denominations; also that of thirty-three Indian Christian students admitted into the C.M.S. College at Calcutta in July, 1915, eighteen were Syrians, from that remotest province of Travancore. It may well be that the ancient Church has yet an important part to play in the building up of Indian Christendom.

CHAPTER XXV.

THE CEYLON MISSION.

Features of the Mission—Losses of Senior Missionaries—The Native Christians—Education Work: Trinity College, Kandy, &c.—Varied Agencies—Women Missionaries—Two Bishops Copleston.

Special features of the Ceylon Mission.

THE Mission in the Island of Ceylon, being one of the oldest of C.M.S. Missions, has for many years gone steadily and quietly on, without much in its work to make it very conspicuous; but it has special features of its own, and it has achieved important developments within our period. Other Missions have geographical divisions with distinct languages, but in Ceylon the double staff necessitated by the two languages, Singhalese and Tamil, work mainly in the same areas. In Colombo, and in Kandy, and all over the central hill country, the work is carried on in both languages; but at Cotta, only six miles from Colombo, and at Baddegama and Dodanduwa in the south-west, it is only in Singhalese, and in the Jaffna Peninsula at the north end of the island, only in Tamil. Again, Ceylon has been almost unique in respect of the interesting stories of converts it has provided. Not that they have been especially numerous, for the work has rather been exceptionally slow; nor yet that the converts themselves have been conspicuous people; but while the external circumstances have been usually what we might call common-place, the illustrations of divine grace have often been very touching.

Deaths of Veterans.

During the fifteen years Ceylon has had another quite exceptional feature. The deaths of its senior missionaries have been so numerous that it has now only two, and their two wives, who were at work in 1899 and are now of thirty years' standing. In one year, 1901, the Mission lost its three oldest men then actively at work, Higgens, Coles, and Dowbiggin, after 50, 40, and 34 years' service respectively. Two years later it lost Ireland Jones, who was not on the list of 1899, having retired before that after 34 years' service; but he, in 1900, had returned to the Mission, and added three more years to his missionary career. Of two other veterans, one, J. D. Simmons, retired in 1904 after 44 years' work, and has died since; and the other, W. E. Rowlands, who was at home for some years, joined the Mission again in 1907, and is there still; his actual years in the work, though not continuous,

Simmons.

being now 30. Six others died in the field during our period, besides some who passed away after retiring. The oldest of all these, E. T. Higgens, had been one of six men who were commissioned at one time, June 20th, 1851, whose names are worth recording. Two were pioneers of the Punjab Mission, R. Clark and T. H. Fitzpatrick. Two were Germans from the Basle Seminary, though in English Orders, H. Stern and F. A. Klein, the latter a pioneer in Palestine and in the revived Egypt Mission. C. C. Fenn. The sixth was C. C. Fenn, who went with Higgens to Ceylon, afterwards became the much-esteemed Secretary of the Society at home, and only passed away in 1913. Higgens. Higgens himself, after many years of evangelistic work among the Singhalese, and a few years of home service as Organizing Secretary, had been Secretary in Ceylon for 20 years, and for a large part of that time also pastor of the English-speaking congregation at Galle Face Church. He came home in 1900, and died in the following year.

Three of the other Ceylon veterans removed by death had also worked among the Singhalese, Ireland Jones, Coles, and Dowbiggin. Ireland Jones. Jones was a T. C. D. man, who was deeply respected both in England and in Ceylon, and took a leading part in the ecclesiastical settlement made with Bishop Copleston in 1881. He was chairman of the Singhalese Bible Revision Committee. His son, Philip Ireland Jones, is the well-known missionary in India. Stephen Coles. Coles was an admirable trainer of pastors and teachers; and his mastery of the language made him a leading reviser of the Singhalese Bible. He actually died in the chair at a Revision Meeting;* and his successor was Bishop Copleston himself, afterwards Metropolitan of India, and now Chairman of the Central Board of Missions. It may be parenthetically added that the revision of both Bible and Prayer Book was completed in 1908, after 20 years' Dowbiggin. work. Dowbiggin had the unusual experience of working at one station, Cotta, all through his quiet but faithful missionary career. He died at sea on his way home for furlough. A fourth, J. D. Simmons, was a diligent evangelist among the Tamil population.† His son, S. M. Simmons, has lately retired after 23 years' service. Among the others who passed away in the fifteen years, Pilson, Ryde, and Garrett represented severally the three Universities of Oxford, Cambridge, and Dublin. Pilson died within a year or two of reaching the field. Ryde was 14 years in the Mission, and Garrett 21 years. Both were excellent missionaries, and the latter was well-known at home as well as abroad for his Hibernian fervour.

The Staff. In 1899 the Ceylon Mission had 20 clergymen and 2 laymen, with 16 wives, and 19 other women, total 57. In 1914, 19 clergymen, 1 layman, 17 wives, and 17 other women, total 54. That does not seem a serious falling off, and it is not due to any neglect of Ceylon, for in the 15 years no less than 50 names have been added to the list; but the important educational work has been largely reinforced, so the evangelistic missionaries are proportionately fewer. The leakage by retirement has been large. Of the 57 of 1899, 13 remain. But the present list includes Mr. Rowlands, already referred to, an old veteran, though not in the Mission in 1899; and also Mr. Finnimore, who had previously served in another C.M.S. Mission.

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* See the In Memoriam, *C.M. Intell.*, Nov., 1901.

† See Mr. Rowlands's In Memoriam of him, *C.M. Review*, June, 1914.

The native clergy have increased from 17 to 22, although several deaths have been reported; and the lay teachers from 625 to 882. One of the Tamil clergy who died, the Rev. G. Champion, had been 66 years in C.M.S. service, 45 of them in Orders; and another, A. Gnanamuttu, 55 years, 25 of them in Orders. A Singhalese pastor, Johannes Perera Kalpage, died in hospital from the effects of a crushed finger.

Census of Ceylon.

The Census of 1911 showed a population of 4,110,000 in Ceylon, of whom 60 per cent. were Buddhists (the Singhalese), 23 per cent. Hindus (the Tamils), 10 per cent. Christians, and 7 per cent. Mohammedans. Of the Christians the great majority were Roman Catholics. The Protestant Christians were 70,000, of whom 41,000 were Anglicans. These include the white population. The Anglicans were reckoned as 28,800, the Wesleyans as 15,000. The Anglicans include many independent congregations unconnected with either of the Missionary Societies. The S.P.G. counts 2900 baptized members. The C.M.S. figures in 1914 are 13,480, an increase of over 4150 on the 9330 of 1899. There were 2906 adult baptisms in the fifteen years. This cannot compare with the results among the similar people in South India, but the Singhalese, being Buddhists, are harder to influence than the low-caste Hindus; and of the Tamil converts from Hinduism, large numbers of the baptized belong to India, and return home after a time, which reduces the Ceylon figures and increases those of South India.

Baptisms.

Character of Native Christians.

The general character of the Native Christians is very much the same as we have seen in India. They are far from perfect, but they are conspicuously different from the heathen; and while the missionaries are often disappointed with them, there is always the minority of devoted and fervent servants of the Lord. At least they cannot be called "rice Christians," except (as Mr. Butterfield remarks) in a sense just opposite to that usually meant by the phrase; that is to say, "the Tamil house-wife, when putting the rice into the cooking-pot for the morning and evening meals, places a handful of the grain on one side for God." In the Tamil Coolie Mission three native pastors are supported by the converts. A great many striking instances of self-denial in this respect are mentioned in the reports. Still better is it to see that out of fifty-four persons baptized in one year in one station, the majority were won by "the consistent lives and earnest words of Christian neighbours." The accounts of conversions are again and again most encouraging. Sometimes they are of the best type of

Conversions.

Buddhists or Hindus or Moslems, as in the case of the thoughtful and earnest Buddhist priest who really desired the good of his people, and failing to find the right influence in his own religion, turned to Christianity, and found it at once; or the prosperous Afghan merchant, fluent in half-a-dozen languages, visiting Colombo in the way of his trade;—and sometimes of the worst: now a demon priest, then a gambler and drunkard;—but more generally the ordinary villager. It is not surprising to find that one district is fruitful which is supported by a band of City men in London who meet regularly to pray for it.

The persecution of converts is often bitter, and now and then successful in preventing their baptism or drawing them back even after they have just publicly confessed Christ; but for the most part it has been borne with exemplary steadfastness. It has, however, been found necessary to open Converts' Homes for women and girls who desire to leave all for Christ and find home-life impossible. Buddhist and Hindu parents have, in several cases, expressly allowed their daughters to come to these Homes. For them the lace industry has been developed. Younger children, though sent to the elementary day schools, are often forbidden to attend Sunday schools. Hostility to the Mission has been fostered by the Buddhist revival of the last few years. Buddhist schools (supported by government grants), Buddhist newspapers with large local circulation, Buddhist tracts and books freely distributed, Buddhist open-air preaching, have been industriously used to oppose and discredit Christianity; and, which is especially grievous, the increasing habit among English professing Christians of coupling Buddha with our Lord as two great reformers.* At the same time, let it be frankly acknowledged that, as the late Mr. Ferguson, C.M.G., editor of the *Ceylon Observer*, expressed it in his paper, Buddhist imitations of Christian work have included a fresh teaching in Buddhist schools of such virtues as truth, temperance, purity, &c., while "the example of cleanliness, sobriety, and honesty given by the Christian village communities is telling widely upon their heathen neighbours." †

Buddhist Hostility.

Buddhists copy Christians.

Pastoral Work.

The pastoral care of the congregations has been almost entirely the work of the native clergy. In 1910 a new system was introduced, giving them and their congregations a much more independent position than before. This has done not a little to foster self-support; and now not only are the clergy supported by the Church funds, but, in several cases, the elementary schools have been taken over, and in a few the evangelistic agency also. The result has been a freer spirit in the people, a considerable increase in their contributions, and a corresponding saving to the Society. Representatives of both clergy and laity have also now seats on the Missionary Conference which administers the Mission.

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* In the *C.M. Review* of Sept., 1912, Mr. Senior, of Trinity College, Kandy, described a Buddhist meeting he attended at the Doré Gallery in Bond Street, when a paper was read to 200 people by Mrs. Rhys Davids.

† In Vol. V. of the Reports of the Pan-Anglican Congress, there is an able paper by Bishop R. S. Copleston on the Presentation of Christian Truth to Buddhists (p. 177).

Educationa Work.

One striking feature of the Ceylon Mission is the success of its educational work. It is the general testimony of the missionaries that the great majority of the converts come directly or indirectly from the schools. Many statements to this effect occur in the Reports of the period. The strength of the Mission has, undoubtedly, been thrown into school work, although the ordinary evangelistic efforts in preaching and visiting are put forth among both Singhalese and Tamils. And it is in this department that the developments of the 15 years are seen. The number of scholars in the schools has increased from 1600 to 20,000. Of course the majority of these schools are elementary, but there are 23 of a higher class, with over 3000 pupils. One of the most important of these is a new agency within the 15 years, while the development of another is quite the most conspicuous feature of the period. The former is the Ladies' College at Colombo, started by Miss Nixon, B.A. of the Royal University of Ireland, in 1900, with the assistance of Miss E. Whitney of Montreal. It began with two pupils, and ended its first year with twelve, representing Tamil, Singhalese, Jewish, and English homes. But after three years there were 140 girls, mostly of the upper-classes of native society, though including some Europeans of different nations; and, religiously, Christians, Jews, Moslems, Buddhists, Hindus, and Parsis. The buildings had to be enlarged, and there was attached to the school a preparatory department for the little brothers of the pupils. The number of girls now is 228, and there is a Christian hostel attached to the School. The late Rev. C. L. Burrows gave £1000 for this extension. Among the women since engaged in this work have been Miss Browne, B.Sc., of the University of Wales, and Miss Horsley, of Newnham College, also, for a time, Miss A. Wardlaw Ramsay (see p. 125). Miss Nixon has lately retired, after fifteen years' important service; and so also has Miss Horsley. Cotta, also, is a station noted for its schools of various kinds, which are often visited by sympathizing friends on their way to or from the Far East or Australia, when the great liners that convey them stop for a few hours in the Colombo Harbour. Training schools for teachers are also provided, of four different kinds for men and for women in both the languages, and these supply the needs not only of the mission schools but also, partly, of the government schools. In 1906 compulsory education was planned by the authorities, with a Conscience Clause (modified for mission schools); and this rendered the training of teachers an important department in missionary work.

Ladies' College.

Trinity College, Kandy.

The educational institution whose development has excited the keenest interest is Trinity College, Kandy. Under Mr. Napier-Clavering, Mr. Ryde, and Mr. Carter, the School had been an institution delightful to visit, as the present writer can testify;

but the principalship of Mr. Fraser since 1904 has carried its fame over the world, owing to his vigorous initiative and wide reputation. Mr. Fraser went to Uganda in 1900, but his health failed there, and in 1904 he was sent to Ceylon. In 1906 much alarm was caused by his being at first said to have sleeping-sickness, which in Uganda has wrought such ravages, but by God's mercy he was completely cured. He was the first lay Principal of Trinity College, but he was ordained in 1912. He has succeeded in getting able men from our Universities to join him, and the efficiency of the School has been greatly enhanced by the co-operation of Mr. Senior, Mr. Walmsley, Mr. Gibson, Mr. Campbell, and Mr. Saunders, and of some able Indian graduates of Calcutta and Madras; while Mrs. Walmsley, who is a B.Sc. of London University, and Mrs. Fraser, who at Newnham took a good place in the History Tripos, have also rendered good service. In addition to their College duties some of these have done important literary work. The boys, numbering about 430, of whom 120 are boarders, are largely of good social standing; and of the 90 ruling Kandyan families 63 were (in 1912) represented. Efforts have been successfully made to enlist them in social service on the lines adopted by Mr. Tyndale-Biscoe in Kashmir;* and the *morale* fostered by athletics is very manifest. Of this a striking illustration was mentioned by Mr. Fraser in 1906. In the swimming races two boys were competitors in the final. One of them came and begged for a postponement for a quarter-of-an-hour. It turned out that he wanted to rub down his rival, who had got cramp. But higher results than these are achieved. There are conversions and baptisms year by year. In 30 years up to 1910, 50 boys had been baptized. In the last year reported on there were thirteen, one of them from a Mohammedan family of distinction in North India, and one a Burmese boy who was football captain. It is interesting to hear that two sons of the Katikiro of Uganda are now in the school. Of course the Katikiro knew Mr. Fraser when he was in Uganda.

Social Service.

Baptisms.

Training Colony.

A new effort is a "Training Colony" for evangelists, near Kandy, started by Mr. Gibson, which is in a sense an offshoot from Trinity College. Candidates for ordination are not now trained in Ceylon, but are sent to Madras or Kottayam.

St. John's, Jaffna.

The other important High School for boys is St. John's College at Jaffna, under Mr. Jacob Thompson, which is also doing excellent work. The senior prefect of 1912 was baptized in 1913.

At Dodanduwa, a fishing village on the south-west coast, there has been an Industrial School with an interesting origin. The first of the missionaries sent to C.M.S. Missions by the newly formed

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* The inculcation of patriotism and social service is shown in the eagerness of the boys to enlist for the war. No less than 28 representatives of the College have joined the Forces of the Empire. They have also been complimented by the Ceylon Legislative Council on their initiative in house-planning and sanitation.

Miss H. Phillips.

Associations in Australia in 1892 was an energetic lady, Miss Helen Phillips. She was located to Ceylon, and after a few months at Kandy she moved to Dodanduwa, and quickly made friends with the women and children. Presently she started a lace making industry, and the lace gained prizes at exhibitions, some being even sent to the Paris Exposition of 1900, and there obtaining a diploma and the only medal given for Ceylon lace; which led to orders from other distant countries, including China. By and by, industrial schools were opened for both girls and boys, and under Mr. Purser's charge the latter learnt the trades of tailor, printer, and joiner, and earned good Government grants as well as Government custom for printing. Some were Christian boys from neighbouring districts, and for them a hostel was built, the money being sent from Australia; and conversions and baptisms of elder boys and girls have been reported from time to time. Miss Phillips retired in 1905 in ill-health, after 13 years of self-sacrificing work. Her departure led to the gradual decay of the girls' department; and Mr. Purser, on his ordination in 1911, removed to Baddegama.

Ceylon and Cambridge.

This last named station, Baddegama, has a long history, the Mission having been founded by R. Mayor, the father of the three well-known brothers Mayor, of St. John's, Cambridge, who were born in the mission house. One of them, who became Latin Professor, was startled in his old age by a visit from a Singhalese Christian, a scholar of Selwyn College reading for the Theological Tripos, whose father (or grandfather) had been one of R. Mayor's converts, and who himself had been baptized in the same mission church as the Professor. Mr. Balding was, for some years, the missionary at Baddegama, which is the centre of work in the south-west of the Island, Dodanduwa being an out-station from it.

The Hill Country.

In the Central Districts of Ceylon are carried on two extensive evangelistic missions which bear the names of the Singhalese Itinerancy and the Tamil Coolie Mission. They occupy, roughly-speaking, the same area, seeking to reach the two sections of the population. The Singhalese of this hilly country are called Kandyans, and are quite different from the Singhalese of the plains. Higgens originally began systematic itineration among them, and Ireland Jones and others followed him. For many years Garrett was the most conspicuous in the work; also S. M. Simmons, son of J. D. Simmons; and at Anuradhapura, the famous place of Buddhist pilgrimage, an honorary lay missionary, Major Mathison, laboured for several years. Three divisions of this Mission have latterly been superintended by Mr. Shorten, Mr. T. S. Johnson, and Mr. Phair, the last named a son of Archdeacon Phair of Manitoba. The Tamil Coolie Mission, founded in 1855, under the auspices of the British owners of what were then coffee estates (now tea), and largely supported by their contributions, aims at the coolies on these plantations, who are Tamils, mostly

Kandyans.

Tamil Coolies.

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from South India. The veteran W. E. Rowlands has long had a leading part in this work, and still has; and Mr. Booth and Mr. Butterfield also have large districts.* Mr. Finnimore, formerly of South India and Mauritius, rejoined the Society in 1909, and is now in the Tamil Coolie Mission. Both these evangelistic missions have borne fruit in many baptisms year after year.

Work at Jaffna.

Important work among Tamils is also done in the Jaffna peninsula, at the north end of the Island. This is another very old Mission, dating from 1818. Its schools are particularly efficient. St. John's College has been already mentioned. Tamil graduates of Calcutta and Madras Universities have done excellent work. The English Tamil-speaking missionaries have borne a good deal of transference from one part of the field to another, taking in turn the charge of the Society's operations at Jaffna, in the Central District, and at Colombo: among them Mr. Horsley, Mr. Pickford, Mr. Ilsley, Mr. Hanan, and Mr. Butterfield. The three first named have retired after from 26 to 30 years' service.

Women's Work.

The Society has given Ceylon its full share of the women who have joined during the last twenty-five years. More than 40 have been at work during our sixteen-year period for longer or shorter times. Five Singhalese workers of 1899 are still on the staff, namely, Miss A. Higgens, daughter of the veteran, who has nearly completed 30 years' service; Miss Josolyne and Miss Gedge, 20 years; Miss Earp (sent from South Africa by the Association there), and Miss S. H. Townsend, 18 years; and one Tamil worker, daughter of the late J. D. Thomas, who was in C.E.Z. ranks nearly 30 years ago, is now the wife of the Rev. T. S. Johnson. Her mother, Mr. Thomas's widow, continued in the Mission after his death, and retired in 1909 after 45 years. Among other Singhalese workers should be mentioned Miss Denyer, who retired in 1911 after 20 years' service, but still remains in Ceylon and helps as she can,† and Miss Leslie Melville, still at work after 15 years; and of the Tamil workers, Miss E. S. Young, who retired after 20 years. Several other women have rendered excellent service for shorter periods. The C.E.Z.M.S. also has nine ladies working at Kandy and Gampola. Its Clarence Memorial School for the daughters of Kandyan chiefs is one of the most attractive mission agencies in Ceylon. It was visited in 1901 by our present King and Queen, then Duke and Duchess of Cornwall and York.

Colombo the Capital.

At Colombo, the capital, and the great port of call for liners of all kinds, the work is typified by the services in the principal mission church at Galle Face, opposite the well-known hotel.

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* A picturesque and impressive article by Mr. Butterfield should be noted, which appeared in the *C.M. Review* of Sept., 1912, entitled "The Shadow of the Peak" (i.e. Adam's Peak, in the centre of the Island). In the *Review* of July, 1914, Mr. Butterfield described the Tamil Coolie Mission, and Mr. Shorten the Singhalese Itinerancy.

† Miss Denyer has lately returned to England, and finally retired,—a real loss to the Mission.

They are in four languages, Singhalese, Tamil, Portuguese, and English, each tongue having its own congregation. The British residents have always been liberal supporters of the whole Mission, both by money gifts and by personal service in the administration and the school work. The English-speaking native community is also large, and presents an inviting sphere of work. The Incumbency of the Church is, therefore, an important post. It is usually held by the Secretary of the Mission, and on Mr. Higgens's retirement the Rev. A. E. Dibben succeeded to the double office. He had joined the Singhalese division of the Mission in 1890, so he has now been a quarter of a century in the work. Sometimes, however, as at present, another missionary has taken charge of the church; and, of course, both Singhalese and Tamil-speaking men are needed. But the large use of the English language has facilitated the holding of "special missions" and Conventions, and much blessing has attended the visits for such purposes of Mr. Walker of Tinnevelly, Mr. Eddy of Madras, and Dr. Mott. In 1907 it was noted that a visit from a missionary of the S.P.G. resulted in definite spiritual fruit.

Two Bishops Copleston.

In 1902 the Bishop of Colombo, Dr. R. S. Copleston, was transferred to the See of Calcutta as Metropolitan of India. His departure from Ceylon, after an episcopate there of 26 years, was universally regretted. Old differences had long since been gladly forgotten, and clergy and laity alike, British and Singhalese and Tamil, had learned to revere him as a true Father in God. Under the constitution adopted in 1886, when disestablishment took place, the Church had the right of election of his successor; but the Synod determined to request the Archbishop and three of the Bishops in England to choose a Bishop for them. Their choice fell on Dr. Copleston's brother, the Rev. E. A. Copleston, who was already a clergyman in the Island; and he was consecrated on August 30th, 1903. The new constitution has continued to work quite satisfactorily, and the oneness of the Church, comprising different races and different theological colours, is more and more recognized. At the Meeting of the Synod in 1912, it was stated that it comprised 95 clergymen, of whom 33 were Europeans, four of Dutch descent, and 58 Singhalese and Tamils: and that of 179 lay delegates, 27 were Europeans, 24 burghers (i.e. of mixed descent from the old Dutch possessors), and 128 of the two native races. An object lesson is thus provided of the successful working of a Church predominantly but not exclusively native. We may well thank God for it, and invoke His best blessing on the whole cause of the Gospel in Ceylon.

The Synod.

CHAPTER XXVI.

THE MAURITIUS MISSION.

Retrospect of the Mission—Linguistic Difficulties—The Bishops and the Mission Staff—Gradual Withdrawal.

PART II. Chap. 26.

Island and People.

THE Mauritius Mission is the smallest of the Society's enterprises. The island is about the size of Herts, with a population of 375,000. There are no aborigines, and it was first peopled by Frenchmen from the neighbouring Island of Bourbon. These, and the Negro slaves they acquired before the era of emancipation, are Roman Catholics. But for the sugar plantations coolies in large numbers have been imported from India, who have for many years largely out-numbered the Creoles; and not only so, but some of those who have remained in the island when their terms of service were over have become a very prosperous section of the population.

Bishop Royston.

It is among these coolies that the Society has chiefly worked. The Mission was undertaken at the request of the first Anglican Bishop, Dr. Ryan, in 1854. Its origin and early story are very interesting, and are related in the *History of the C.M.S.** It prospered greatly for many years, especially during the eighteen years' episcopate of Bishop Royston, who had been C.M.S. Secretary of Madras, and also temporarily in Salisbury Square, and who, after a long life of devoted service, has only been taken from us in 1915.† Some thousands of Hindi, Bengali, and Tamil coolies were baptized, many of whom went back to India when their terms of engagement were over. Hence the figures of Native Christians in the returns for any particular year have never given any adequate idea of the work done. And that work has been accomplished in circumstances of unusual difficulty owing to the variety of languages spoken, English, French, the Creole patois, various African dialects, Malagasy, Hindi, Bengali, Tamil, Telugu, and Chinese. Bishop Royston described a service at the consecration of St. Paul's Church at the capital, Port Louis, in 1864, thus: "The commencing Consecration Service was in English; Morning Prayer, Psalms, &c., in Bengali; Venite,

Many Languages.

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* Archdeacon Buswell wrote a Jubilee historical sketch in 1906, which appeared in the *C.M. Intell.* of September that year.

† See the In Memoriam of him, *C.M. Review*, March, 1915.

Jubilate, and Hymns in Hindustani; one Lesson in Tamil and the other in Bengali; the sermon partly in English, partly in French, with a Bengali translation of the greater part; while the elements of the Holy Communion were administered in all these languages according to the vernaculars of the recipients." And Archdeacon Buswell says that he still, when administering, has to look at each communicant in turn to see what language he should use.

Bishop Gregory.

C.M.S. Staff.

Bishop Walsh (late Bishop of Dover) who had followed Bishop Royston in 1891, had retired shortly before our sixteen-year period began, and had been succeeded by Bishop Pym. The latter was transferred to Bombay in 1904, and then a well-known and much-respected S.P.G. Missionary in Madagascar was appointed, the Rev. F. A. Gregory, son of the Dean of St. Paul's, who has been a good friend of the Mission ever since. When the C.M.S. Centenary was celebrated, the mission staff comprised Archdeacon Buswell, a veteran who had gone to Ceylon in 1862 and been transferred to Mauritius in 1866; V. W. Harcourt, also a veteran, who went to Tinnevelly in 1867 and Mauritius in 1891; C. A. Blackburn, who had been ordained in the Island as a Chaplain and had joined the Mission in 1883; the wives of the three; and two single women, Miss Helen Wilkinson and Miss Penley. But just as the period opened, on May 1st, 1899, the little band lost one of its members, Mrs. Buswell, who, as Miss A. H. C. Wilkinson, had gone out in 1896. She was a sister of the Rev. D. H. D. Wilkinson, and cousin of Miss Helen Wilkinson just mentioned; both being honorary workers. Five other women were sent out in the next three or four years, Misses Gwynn (also honorary, and with the experience of having been Hon. Secretary of the Y.W.C.A. at Clifton), Heaney (transferred from Ceylon), Bagley, Smyth, and North. And a son of Archdeacon Buswell joined as a layman, and was afterwards ordained.

Archdeacon Buswell.

The general direction of the Mission was in the hands of Mr. Buswell all through our period, and he is still in charge after 53 years of missionary service. Mr. Blackburn had a district to superintend, and worked faithfully till his retirement in 1910. Mr. H. H. Buswell was Diocesan Inspector of elementary schools and took part in evangelistic work. Mr. Harcourt had the Boys' Orphanage at Plaisance; but he retired in 1907 after 40 years' service, and died in January, 1914, as did also Mrs. Harcourt.

Native Clergy.

The pastoral work has been arranged in six districts, the Christians being much scattered among the villages. There have generally been three or four "native" clergy to minister to them. At the beginning of our period there were four, two Tamil-speaking and two Hindi-speaking. The two former, who are still on the staff, were John Ernest and Iyanar Frank Chorley, converts from heathenism, and were sent to India to finish their training in Tinnevelly; and one of the latter, Samuel Susunkar, also a convert from heathenism, was also sent to India for training at St. Paul's

Divinity College, Allahabad. Mr. Susunkar had the great trial of losing his wife and son by the plague in 1899. He was afterwards transferred to India to work in the United Provinces, and is now in the Meerut district. Two other men have lately been ordained, Solomon Toolsy and James Nursimooloo Yerriah.

In recent years the work has not prospered as it did in earlier days. The constant moving to and fro of the Indians between the Island and India is one difficulty, and the open immorality of the people is another. Archdeacon Buswell describes the field as "a bad ward in the great hospital that claims and engages the great Physician's care." There used to be an average of 80 or 100 adult baptisms yearly, but for several years past the number has been from 10 to 20; the total in the 15 years being only 264. The Archdeacon, however, attributes this to a much greater strictness in accepting candidates for baptism. The Christians in 1914 numbered 1600, which is considerably less than it was 20 years ago; but one cause of this, as already stated, is the ebb-tide, so to speak, to India; and another is that the reduction of the C.M.S. grant has removed some from the Society's care. There have been many individual conversions of deep interest.

Native Christians.

C.M.S. withdraws gradually.

In 1907, when retrenchments were necessary, it was resolved to withdraw gradually from the Island; and no new workers have since been sent. There now remain only the Archdeacon and five ladies, Misses Wilkinson, Penley, Gwynn, Bagley, and North. Miss Heaney retired, and Miss Smyth was transferred to India. The Bishop now commits some of the congregations to the Chaplains in the Island; but Archdeacon Buswell takes the services in languages not spoken by them whenever possible. The Society's grant was continued for a time, but has since been reduced to one half, and the expenditure for 1914 was about £750 against £1600 in 1899. It is now reduced to £350, and in five years is to cease altogether.

The S.P.G. also has work in Mauritius. It has three missionaries and six native clergymen. Its Native Christians are about as many as those of the C.M.S.

Seychelles Islands.

There was formerly an outlying Mission at Mahé in the Seychelles Islands, which are in the Diocese of Mauritius, and Archdeacon Buswell has visited those islands to take the chaplain's duty in his absence. In 1900 he found there King Prempeh of Ashanti, who had been exiled there by the British Government after the war in which Prince Henry of Battenburg took the illness of which he died; and the Archdeacon had interviews with Prempeh, and set the Gospel before him. Two or three years ago he was baptized by the then chaplain. Two other African kings, who were likewise exiled to the Seychelles in 1901, have also been baptized there, namely Mwanga, ex-king of Uganda, and Kabarega, ex-king of Bunyoro (see p. 86). May we not apply to the Diocese of Mauritius Psalm lxxxvii. 5—"This and that man was born in her"?

CHAPTER XXVII.

CHINA: MODERN CHANGES.

The Position in 1899—Boxer Massacres—Newspaper Opinions—China Waking up—China and Japan—The Opium Question: John Morley's Statement and its Issues—Deaths of the Emperor and Dowager Empress—Overthrow of the Manchu Dynasty—President Yuan Shih-Kai—British Emergency Deputation at Shanghai—Sir Hiram Maxim's Attack on Missions—Chinese Attitude towards Missions—The Request for Prayer.

China and the Powers.

WHEN the period under review commenced, China was absorbing much of the world's attention. Germany, France, and Russia had secured spheres of influence, and Great Britain, for fear of exclusion from some of the most important markets of the world, thereupon obtained Wei-hai-wei; all of them by what the C.M.S. Report called "the novel and agreeable fiction of lease." At the same time the young Emperor, guided by a party of far-seeing statesmen, had initiated various promising reforms; but the old Dowager Empress, by an audacious *coup d'état*, had again installed herself as Regent, had rescinded the Emperor's decrees, and had executed some of his best counsellors.

Roman Catholic Policy.

Meanwhile trouble was caused in many parts of China by—it is grievous to say—the policy of the Roman Catholic missionaries. Their habit of interposing on behalf of their people engaged in law-suits or charged with offences against the laws, and of getting French consular pressure brought to bear on the magistrates, was not only inexpedient in itself, but also tempted those who were not Roman Catholics at all to pretend that they were in order to get similar protection. Then, just at this time, they claimed from the Chinese Government certain definite grades of rank and privilege. For instance, a bishop was to be equal to a Viceroy of a province; a priest equal to a magistrate, and so on. In order to be fair, the Peking authorities offered similar honours and rights to Protestant missionaries; but they, including the Anglican Bishops, unanimously refused them.

Boxer Murders.

The general unrest in the country was sadly illustrated by murders of missionaries. On the last day of the year 1899, an S.P.G. missionary, Mr. Brooks, was brutally done to death by what was stated to be "a seditious society known as the Boxers," but which called itself the League of United Patriots; and it was believed that it was they who had been responsible for the murder of two German Roman Catholic priests in 1897, which had led to the German occupation of Kiaochow. Presently, in June, 1900, two more S.P.G. men, Mr. Norman and Mr. Robinson, were murdered by them; also the Chancellor of the Japanese Legation, and the German Minister himself. Then came the famous siege of the Foreign Legations at Peking. In its large enclosed area a considerable number of Europeans, including missionaries, and also many Chinese Christians, had taken refuge. For two months they were attacked night and day, and when communication ceased with the outside world, it was feared in England that all had perished. Obituary notices appeared in the newspapers of Sir Claude Macdonald, the British Minister, Sir Robert Hart, and others who were supposed to be dead. The relieving force, however, composed of troops of several European nations, at length arrived on August 15th, and rescued them; but the victory was clouded by the excesses committed by some of these troops—not the non-Christian Indians under British command, nor the non-Christian Japanese, but one or two of the so-called Christian contingents. The *Times* Shanghai Correspondent specially referred to "the wanton raiding of harmless people by the Germans," a significant sentence now; and he added the sad words, "As a moral force our religion has certainly suffered in Chinese eyes, a natural result of the bloodthirsty inhumanities committed by the troops of more than one Power."

Siege of the Legations.

Excesses of "Christian" Troops.

Boxer Massacres.

Meanwhile terrible events were taking place in some of the northern provinces; particularly in Shansi, where the Governor, Yu-hsien, a man already conspicuous for his hatred of foreigners, massacred a large body of missionaries on one day. Altogether 133 Protestant missionaries and 48 children, and 49 Roman Catholic missionaries, lost their lives, and many others only escaped after terrible perils and privations. The China Inland Mission especially suffered, losing 58 missionaries and 20 children. All Christendom was aghast. The silver lining to the cloud was the faithfulness and courage of the men and women so cruelly treated, and still more the steadfastness of the Chinese Christians, both Protestant and Roman Catholic, of whom it is believed that, "at the lowest computation," 30,000 were barbarously slaughtered, facing torture and death fearlessly rather than deny their Lord and Saviour. And the result in one respect has been remarkable. Prior to that memorable year, it was a commonplace among many journalists that there were no Christians in China, or if there were a few, they were scoundrels. But since that year newspapers with any self-respect have scarcely ever dared to make such a statement. In fact, our leading papers indignantly repudiated the charge, made in some anti-Christian quarters, that all the troubles had been caused by missionary indiscretion; and one extract may here be given from a letter written by a special correspondent

Effect on the Journalists.

of the *Morning Post*, who himself visited the scene of the worst massacres in the following year :—

Testimony of the *Morning Post*,

> "Here, on the very spot of martyrdoms still fresh in our memory, I have been enormously impressed not only with the splendid bearing of the missionaries themselves in their almost inconceivable sufferings—sufferings of which we are still learning through letters brought in during the last few days from Shan-Si—but also with the extraordinary evidence of courage on the part of the native Christians, who passed through a worse ordeal even than their foreign teachers. The foreigners had to die, but in several cases the natives might have saved their lives by renouncing their faith. The best answer to those who scoff at the results of missionary endeavours in China is the fact that there were martyrs among the Chinese Christians in Shan-Si last summer."

and of the *Spectator*.

Moreover, as Archdeacon A. E. Moule expressed it, "Native Christian servants were no longer vilified as utterly distrusted by English ladies from Peking to Singapore, for had they not risked and lost their lives to save the lives of their mistresses and their children?" Indeed, the *Spectator* declared that the only guarantee for the safety in China of Europeans, traders, or travellers, would be the existence of a large body of Chinese Christians. "Ten millions of Christian natives in China or India would be for the white Christians an effective unpaid guard."

Alarms in C.M.S. Districts.

The Boxer massacres were confined to four of the northern provinces, in none of which the C.M.S. was at work. But there was little doubt that in Mid-China and Fukien, at least, the missionaries would have shared the same fate had it not been for the courageous conduct of certain of the Viceroys, who braved the wrath of the Empress, and indeed risked their own heads, by disobeying her orders, which, as it afterwards turned out, were to kill all the missionaries.* At Hangchow the day and hour had actually been fixed for the attack on the Foreign Missions, but the officials were on the alert, and it never came off. At other places there was great alarm, and apparently real danger, and most of the C.M.S. missionaries were ordered by the Consuls to leave. Very solemn services and prayer meetings were held by the Christians; and at Ningpo the Rev. Sing Tsae Sing (now Archdeacon) gave a touching address to the catechists and the College students, calling on them to be faithful and wise stewards. In the Chuki district, churches, mission houses, and houses of the Christians were burnt down; but no lives were lost.†

Should Women face risks in China?

At home, the C.M.S. joined with other Societies in gatherings for prayer; and after the worst was over, set itself to reassure the many friends who doubted whether women should run such terrible risks, whatever men might do. A special meeting was held at the Queen's Hall on February 28th, 1901, when the speakers were seven C.M.S. women missionaries. The gist of their addresses may be indicated by the pregnant question with which one of them concluded her speech,—"Are only men to receive the Gospel, and not the women?" In point of fact, hundreds of women had worked for years in China in perfect safety. Indeed, a little before, while the distressing news of the massacres was still coming, Mrs. Isabella Bishop, at the Newcastle Church Congress, declared, on the basis of her experience of Asiatic travel, that "the raw material out of which the Holy Ghost fashions the Chinese convert, and oft-times the Chinese martyr, was the best stuff in Asia," and that "the service required all our best and ablest men and loving women of discretion."*

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* One of the good Viceroys was actually put to death. It was said that he had altered the word "kill" in the instructions to "protect."

† Large parts of the successive numbers of the *C.M. Intell.* in 1900 and 1901 were devoted to events in China. Many details will be found there.

Question of Compensation.

The Peace negotiations between the European Powers and China issued in a protocol on September 6, 1901. The compensation required from China was enormous, the only quite moderate demands being those of England and Japan, and of the United States, which had between them borne the main brunt of the fighting. The *Times*' correspondent contrasted the reasonableness in this respect of the Protestant Missions with the immense sums paid to the Roman Catholics. It will be remembered that the C.M.S. declined all compensation for the Kucheng massacre five years before. The indemnity was a cause of great suffering among the masses of the people. The mandarins and other officials squeezed out of them more than double the amounts due, and put the balance in their own pockets.

The new Position.

Reforms of all sorts were now announced, most of them the same that the Emperor had previously decreed, but which the Dowager Empress had stopped. The best of the Viceroys took up the task with great energy, and took leading missionaries into council. One of these was Yuan Shih-Kai, the new Governor of the Province of Chihli, who is now President of the Republic. He applied for advice to the Rev. T. Richard, a leading Baptist missionary, who was Secretary of the Society for the Diffusion of Christian and General Knowledge.† But the Peking Court proved incorrigible. Some of the worst Viceroys, who had been conspicuous for hostility to foreigners, and to missionaries in particular, received new appointments; and the result was more unrest, fresh risings, and additional murders. Two C.I.M. men were killed in Hunan in 1902, the Governor of the Province being privy to it. In 1905 four of the American missionaries were murdered in the southern province of Kwangtung, and in 1906 two Englishmen and six French Roman Catholics in Kiangsi. There was in fact no hope

Yuan Shih-Kai.

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* When the Rev. Lord W. G. Cecil visited China in 1907, he was accompanied by Lady Florence, who knowing the severe criticism at Shanghai clubs and on board P. & O. steamers on the wicked policy of exposing white women to death or worse, made it her business to inquire closely into the whole matter, including the pitiable condition of Chinese women. The result was that her husband wrote warmly of the "heroism" of the women missionaries, and wished "ten thousand useless idle women in England" would at least appreciate them.

† Now the Christian Literature Society for China.

of permanent tranquillity while the old Empress was at the head of affairs.

Meanwhile, there were two events outside China which were to have great influence upon her future. In 1901 the Siberian Railway was completed, stretching from Moscow to Vladivostock and Port Arthur, though it was not ready for ordinary traffic until two years later. And in 1904 came the War between Russia and Japan, with its wonderful revelation, not merely of the extraordinary skill of the Japanese in applying to their own purposes the science and mechanics of the West, but, still more, of the spirit of enthusiasm and self-sacrificing patriotism glowing in the heart of her people.

Japan and Russia at War.

All this while, China was slowly waking up from the long torpor of ages, and the new movements among her people were suddenly quickened by the astonishing successes of Japan in that war. On the one hand there was the new thought that, after all, the East could beat the West. On the other, there was fear and jealousy of Japan's greatness. The Chinese had been terribly humiliated by the capture of Peking by the allies in 1900, and now they found one of those allies, her own Eastern rival, Japan, overthrowing the vast power of Russia. And doing this actually on Chinese ground, for the final battle of Mukden was fought over the tombs of the ancestors of the reigning Manchu Dynasty. No wonder that China was now persistently asking for the Western influences which had done so much for her brilliant neighbour. Railways, telegraphs, post-offices, daily newspapers, were multiplying.* Above all, education became the *summum bonum.* Indeed it always had been in Chinese eyes; but those eyes were now open to the futility of the old learning, and, for the new and more useful learning, China must look to the West or to Japan. But the new educational arrangements were grotesquely hopeless. It was easy to abolish the old cells and all that they stood for; easy to turn temples into schools; easy to appoint "professors"; but if the "professors" knew nothing of what they were supposed to teach; if there were no books or other appliances; and if the chief apparent value of the new schools was to provide berths for poor relations—! Still, here and there, students were examined in Herbert Spencer, in Free Trade and Protection, in the Monroe Doctrine, in the conditions of foreign agriculture and commerce, in banking and taxation, in Egyptian and Babylonian lore. No wonder the mandarins were ordering the *Encyclopædia Britannica* and calling for a Chinese translation of it! It must, however, be added that students were advised to read the Christian Sacred Books, and to understand the difference between Romanism and Protestantism. And now came in, very effectively, the work of the Society for the Diffusion of Christian and General Knowledge of which Dr. Richard was the

Effect in China.

China waking up.

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* The progress in the past twelve years has been extraordinary. There are now 5000 miles of railway open. In 1902 the Post Office dealt with twenty million letters, which was regarded as wonderful. But in 1914 there were 692 millions.

leading spirit, and to which also the C.M.S. had lent its well-equipped missionary, the Rev. W. G. Walshe. This Society has rendered inestimable service to education in China.

Japan in China.

The influence of Japan now became great in China. Japanese became prominent in Government employment, particularly in military affairs; and also they went all over the land on trade enterprises. This tended rather to supplant than to foster direct Western influence. If Japan could outdo the proud European nations, could not China do as much or more? Certainly the cause of Christianity was unfavourably affected, for it was argued that European dominance in the world was evidently not due to European religion; besides which translations into Chinese of European infidel books, supplied from Japan, began to circulate widely. But Young China soon perceived that the quickest way to rival Japanese education and civilization was to go to Japan itself, and many thousands of keen and ambitious Chinese students flocked to Tokyo, some at their own charges and some sent by Provincial Authorities. It became important to place Chinese-speaking missionaries there, with a view to influencing men sure to be prominent by and by in their own country, and the C.M.S. Committee directed the Revs. L. Byrde and W. H. Elwin to proceed to Tokyo. We shall see something of what they did there in another chapter.*

China in Japan.

Meanwhile the awakening went on. Material progress was rapid, but the change in China's ideals was still more significant. There seemed little feeling manifested at the destruction by thousands of the idols when temples were transformed into schools. An Imperial edict elevating Confucius to a position of equality with Heaven and Earth, the supramundane powers inferior only to Shang-ti, the Supreme Ruler, indicated no respect to Buddhist or Taoist idolatry; rather the contrary. A movement had already begun against the cruel foot-binding custom which had so long inflicted frightful suffering on the women. The Chinese Government sent a band of Special Commissioners round the world to examine into and report upon Western civilization. They saw much that interested them in England, and among other attentions paid to them was a reception at Lambeth Palace. An address was presented to them by seventeen Christian Societies working in China, including the C.M.S.†

Confucian Revival.

Chinese Mandarins in England.

Uprising against Opium.

Above all, an extraordinary uprising took place against the opium curse; and in September, 1906, an Imperial edict directed that within ten years the use of opium must cease throughout China, and that during those years the cultivation of the poppy was to be steadily reduced. All smoking dens were to be closed at once, and all opium-smoking officials must resign office. Anti-opium Societies were formed, and eagerly joined; enthusiastic public meetings were held; bonfires were raised for the destruction of pipes; villages voluntarily abandoned the practice, and sent for the medical missionaries to treat those who suffered tortures through the sudden disuse of the pipe.

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* See the chapter on Japan, p. 363.

† See *C.M. Intell.*, May, 1906, pp. 369, 395.

British apathy about Opium.

And what was England doing to help China to rid herself of the curse, for the introduction and extension of which England was so largely responsible? Up to 1906, nothing! Archbishop Temple was one of the few leading men who cared anything about it. He promoted a memorial to the Prime Minister in 1902, which declared that it was "unworthy of a great Christian Power to be commercially interested in the supply of opium to China"; and in the same year, only a few weeks before his death, he held a meeting on the subject at Lambeth Palace.* But nothing moved the Government, and Parliament took no interest in the question. It was left to a small band of faithful men to go on praying. At last, as it were in a moment, and quite unexpectedly, the answer to those prayers came. On May 30th, 1906, a resolution was moved in the House of Commons "that the Indo-Chinese opium trade is morally indefensible," and that the Government be asked to take steps to bring it to a speedy close. Mr. John (now Lord) Morley, who had become Secretary of State for India in the new Ministry, expressed agreement with the Resolution, and declared that both the Home and Indian Governments were prepared to make "some sacrifice" for the restriction of the trade. To the thankful surprise of many whose hearts were sore with long waiting, and who had been for years branded by most of the newspapers as faddists and fanatics, the Resolution was carried unanimously; and those very papers executed a happy volte-face and applauded Mr. Morley's declaration. The Government did not lose time in taking practical steps. An agreement was made with China to reduce the quantity of opium shipped from India gradually; while China's *bona fides* in suppressing the consumption and the growth of the poppy was tested. Many felt that more ought to be done. England had forced the drug upon China, and ought to put an end to the trade at once at any cost; but the agreement did, at all events, enable China to prove her sincerity, for she took much more drastic steps than had been thought possible, insomuch that by a new agreement in 1911 England undertook speedier action.† China herself pressed for this continually. For instance, in 1909 there was an International Conference in Shanghai, at which a leading statesman, Tang Kai Sun, delivered a powerful speech on the subject. He afterwards came to England, and at a meeting in London he again spoke eloquently.‡ Unhappily the very success of the Chinese Government in putting down the production of opium at home led to the stocks brought from India accumulating at

House of Commons awakes: Morley's Statement.

Anglo-Chinese Agreement.

Abolition accelerated.

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* See *C.M. Intell.*, Nov., 1902.

† The position in 1911 was very lucidly explained by Bishop Price of Fukien in an article in the *C.M. Review* of May in that year.

‡ These two speeches were printed in the *C.M. Review* of Aug., 1909, and Feb., 1910.

PART II. Chap. 27.

Shanghai in the charge of merchants anxious to sell. The revenues of India had been so elastic that the Indian Government was in no way embarrassed by the loss of the opium duty; and therefore England might well have paid the merchants to have destroyed the opium, and thus shown a tardy repentance for a great national crime.

No more Indian Opium for China.

This, which might have been done, was not done; but yet we may thank God that at last, on May 7th, 1913, the British Government announced that no more opium would be sent to China. Mr. Montagu, the Under-Secretary for India, said he felt in a proud position to represent a Government which under the existing treaty was entitled to add £11,000,000 to the Indian revenue by sending the agreed quantity of opium to China in the next three years, yet intended to refrain from doing so; and referring to the request of the President for the prayers of Christians, he added that this act would prove the real sympathy of England for China. Since then, no less than 14 of the 28 provinces have earned the right to exclude opium altogether, by having suppressed its cultivation within their own areas. But the problem of the accumulated stocks still remains; and, to the disgrace of the Foreign Community at Shanghai, the opium dens under their control have increased since 1905 from 87 to 563, while in the native city they are all closed.

Grievous position at Shanghai.

Deaths of young Emperor & Dowager Empress.

Meanwhile great political changes have come to pass in China. On November 14th and 15th, 1908, within a few hours of each other, the nominal and real rulers, the Emperor and the Dowager Empress, passed away. The latter, that remarkable woman, had really governed the country for 47 years, and her death was bound to bring about great changes. The most startling, however, did not come at once. But the general movement towards modern ways continued. In 1909, Provincial Assemblies elected by popular vote were inaugurated; opium smokers, be it observed, having been disfranchised. They discussed the eradication of superstition, the abandonment of foot-binding, the prevention of disputes between Christians and non-Christians, educational measures, and such like practical subjects. The progress of Christianity was marked by the return of many Christians as members.* In the Fukien Province, the Vice-President, the Secretary, and the Chairman of the Executive Committee were all Christians. Moreover, the political and social changes, as well as the many signs of material progress, were welding the nation together, and causing the up-growth of a national sentiment. With such immense masses of people there was, of course, always a widely-spread reactionary spirit. Nevertheless the general advance was unmistakable.†

New Assemblies.

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* The Rev. A. A. Phillips was present at the National Assembly on Nov. 20th, 1911, and a graphic letter from him appeared in the *C.M. Review*, Feb., 1912.

† The outlook in China at this time was treated in a series of articles in the *C.M.S. Gazette* by Mr. Baring-Gould. See Nov. and Dec., 1908, Jan. and Feb., 1909.

Republic proclaimed: Yuan President.

More Reforms.

Yuan's Autocracy.

But at length, in October, 1911, came the great Revolution, which presently put an end to the rule of the Manchu Dynasty. On February 12th, 1912, the final abdication was signed and the Republic proclaimed. The leader, and provisional President, was Yuan Shih-Kai, who had saved the lives of Europeans at Peking in 1900, had succeeded the great Li Hung Chang * as Viceroy of Chihli in 1901, but had been dismissed by the young Emperor's Regent. The queue, the badge of dependency imposed on the Chinese by the Manchus, was abolished; the Western calendar was adopted; trial by jury was instituted; infant betrothals, female infanticide,† and foot-binding were discarded. Complete religious liberty was proclaimed. The Parliament of the Republic met in April, 1913. In September China entered the Postal Union. Such a Revolution could not be achieved without great difficulties. Various revolts have occurred since, and much unrest has prevailed throughout the country; but so far Yuan Shih-Kai has overcome all opposition. In October, 1913, he was formally elected President of the Republic, and was further recognized officially by the European Powers. He immediately dissolved the Assembly, and in May, 1914 he promulgated an amended constitution, which practically concentrated all power in his hands. It is in fact a strong conservative reaction.‡ There seems to be no doubt that industrial and commercial prosperity has increased under Yuan's rule.§ On the other hand, the heavy expense of the army, rendered necessary by the insurrections in the country (particularly that under the brigand chief "White Wolf"), has hindered the carrying out of the government plans for promoting education. ||

J. R. Mott's Visits.

Delegation from United States.

All these political events have greatly quickened the interest of the Christian Church generally in the position and prospects of Christianity in China; and some remarkable incidents of our period have further fostered that interest. Among these may be specially mentioned Mr. (now Dr.) J. R. Mott's visits and the memorable gatherings of students organized in connexion with them. His first tour in China was in 1896, and he has been three times in our period, in 1901, 1907, and 1913. In 1912 the Associated Chamber of Commerce at San Francisco sent a party of twenty-five business men to China to inquire into the openings for extended trade. One-third of the number were indifferent to Missions, and one-third definitely hostile. They found themselves

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* A very interesting sketch of the career of Li Hung Chang appeared in the *C.M. Review* of Jan., 1915.

† On female infanticide see an article in the *C.M. Review* of Oct., 1914.

‡ Sir John Jordan, British Minister at Peking, spoke warmly of Yuan at a dinner in London in Oct., 1913. See *C.M. Review*, Dec., 1913, p. 768. So did Dr. Main, see *ibid.*, March, 1914, p. 194. And so did Dr. Morrison, the *Times*, Correspondent, see *ibid.*, Sept., 1914, p. 577.

§ Some particulars were given in the *Int. Rev. Miss.* of Jan., 1914, p. 13.

|| The acceptance by Yuan of the Imperial throne, lately announced, will probably be, if confirmed, a further guarantee of peace and progress.

obliged to include Missions in their inquiries, and eventually the whole twenty-five united to testify in their official report to the great and beneficial work done.

British Delegation.

But we must go back a little. In 1907 occurred the visit of four Englishmen delegated by the China Missions' Emergency Committee, a body formed to watch the opening in the Far East. These four were the Rev. Lord W. G. Cecil, Sir Alexander Q. Simpson of Edinburgh, Professor Macalister of Cambridge, and Mr. Francis Fox,—a very strong and influential band. Their report was decisive as to both the importance and the value of Missions. One passage must be quoted:—

> "During the course of our several visits in China we were profoundly impressed with the wonderful openings that seem everywhere to exist for the spread of the Gospel, and though at the same time we could not but be painfully aware of the appalling mass of ignorance, darkness, and misery in which the vast majority of the millions of China are immersed, we also could not fail to recognize how wide-spread and far-reaching already are the influences of Christianity.
>
> "We would also impress on our countrymen that the work has, as a whole, been done with great and extraordinary efficiency, and that the results have exceeded the most sanguine estimate of the most competent spectators. We would also warn people that hostile criticism often emanates from a real ignorance, on the part of those who live in the ports, with regard to the internal conditions of China, and of the difficulties that beset mission work in the very peculiar circumstances of Chinese life."

Lord William Cecil gave his impressions more fully in his brilliant letters to the *Times*,* and in his admirable book, *Changing China*, probably the best work on the subject ever published.†

Shanghai Missionary Conference, 1907.

It was a happy thing that the visit of these gentlemen coincided with the great Conference of Missionaries at Shanghai in April and May, 1907, which deeply impressed them. This Conference was attended by some 600 missionaries from all parts of China, and an equal number of friends and visitors.‡ High Chinese officials welcomed the gathering, and just then the excellent Viceroy Chang Chih Tung gave orders that the New Testament was to be taught along with the Chinese classics to the 40 millions of people under his administration. It was noteworthy that this Conference was held exactly one hundred years after the sailing of the first Protestant missionary for China, Robert Morrison, but it must not be inferred that the Missions had been going on all through the century. Morrison himself could only be at Canton as an agent of the East India Company, and his great work was the first Chinese version of the Bible. Open missionary work was not possible until 1842, after the Opium War. After 65 years,

A Retrospect.

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* *The Times*, Sept. 7, 14, 21, 28, 1907.

† This book was reviewed at length, with extracts, in the *C.M. Review* of Sept., 1910.

‡ An interesting account of the Conference, by Bishop Price, appeared in the *C.M. Review* of Aug., 1907.

therefore, the Conference was able to report that there were 170,000 full members of the various Protestant Mission Churches, representing a community of half-a-million. Certain discussions will be referred to in the next chapter.

Hiram Maxim's Attack.

But nothing could dispel the ignorance or allay the malignity of hostile anti-Christian critics. In 1910 a violent attack on Missions was made in a Rationalist Press publication by Sir Hiram Maxim, who affirmed that missionaries had done "an infinite amount of harm in China without making a single convert," and that they were "and always had been, the greatest liars on the face of the earth," and presently he reiterated his charges in the *Morning Post.* Of course adequate answers were quickly forthcoming. Sir W. Caine Hillier, K.C.M.G., Adviser to the Chinese Government, who had spent 40 years in the Far East, said, "There never was a more friendly feeling in China towards missionaries than now, and it is richly deserved." He added, "There is no garbling of statistics, the Missionary Societies publish honest statements of fact"; and, "I know scores of Chinese whom I believe to be sincere Christians." Strong testimonies appeared in the *Shanghai Mercury.* Dr. Morrison, the well-known *Times*' Correspondent at Peking, said at a meeting of the Authors' Club that "the more he saw the missionary work in China the more he admired it," and he praised in the warmest terms the "hundreds of high-minded English gentlemen whose word was their bond, living simple and pure lives, absolutely trusted, working solely for the good of the people, undiscouraged by failure, manly and courageous." *

Independent testimonies in reply.

Chinese good feeling towards Christian Influence.

The good feeling of the more intelligent Chinese towards Christians and Christian Missions has been illustrated over and over again in recent years. At one time, though multitudes of the poorer people loved and trusted the missionaries, the upper class was hostile; but this is not so now. For example, when the Literary Chancellor in 1910 wrote to America for teachers to be sent for the new schools and colleges, he specially asked for members of the Y.M.C.A. Medical missionaries are, naturally, looked upon with special favour, but all who will help in educational progress have a hearty welcome. The efforts of Christian men to help forward the new Universities, and to establish Universities on Christian lines themselves, are highly appreciated. Such efforts have been made at Nanking, at Chentu, in Shantung, and elsewhere; and also at Hong Kong. Well-known English books have been translated, even fiction, for instance, *Robinson Crusoe*, *Treasure Island*, *Uncle Tom's Cabin*, *Ivanhoe*, and *Sherlock Holmes*. One Chinese newspaper, the *Daily Republic*, has been printing as its serial story the *Pilgrim's Progress*. At Shanghai there is a publishing house which claims to be "the largest and most up-to-date Press in Asia." Its warehouses cover 64,000 square feet and it employs 800 men. Its manager (who was murdered two years ago) was a Christian; and no anti-Christian book has issued from its press.* It may be added here that in 1913 the three Bible Societies, British, Scottish, and American, circulated more than five million copies of Scriptures in China.

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* See the whole speech, *C.M. Review*, Dec., 1910. In 1912 Dr. Morrison was appointed Political Adviser to the President. Dr. Duncan Main wrote, "We are delighted: it means much for China." See *C.M. Review*, 1912, Sept., p. 516, and Oct., p. 637.

Gentry and Ladies entertain Bishop Ingham.

Socially, also, there is a great change. When Bishop and Mrs. Ingham were leaving China after their tour in 1909, the Chinese gentry of Hong Kong entertained them at a banquet, at which, so the Bishop was informed, for the first time in the history of the Empire, mothers and wives and sisters sat at table in public with their sons and husbands and brothers. The account of this dinner and the speeches, in the Bishop's charming book, *From Japan to Jerusalem*, is extremely interesting.†

More Unrest.

A good deal of unrest and even of rebellion in various localities has, naturally, resulted from such vast political and social changes. Even murders of missionaries have occurred here and there. In 1911 two Swedes were killed in Shansi, and in 1912 the Rev. F. Day, of the S.P.G., lost his life while humanely intervening to prevent looting. Many of the mandarins, as might be expected, have shown that they are as rapacious as ever. Expenditure on the army has hindered the development of education, and many government colleges and schools have been closed.‡ But the authorities welcome the efforts of the Missions to do this work; the general missionary outlook has been increasingly hopeful. The President, Yuan Shih-Kai, has done his best to make religious liberty a reality. On February 26th, 1912, when there was a large gathering of Christians at Peking for a Thanksgiving Service for the new Republic, he sent them a special message affirming that Missions "had won golden opinions from all classes of society," and trusting that as "members of one great family" they would all exert themselves "with one heart and one soul" to promote the happiness and prosperity of China. In the following year, when the Assembly met,—in which, by the way, sixty of the members were Christians,—he sent the now famous telegraphic message to all parts of the country requesting the prayers of the Christian Churches in China on April 27th for the Republic, the President, the Government, and the National Assembly then meeting.§ It is said that the suggestion was originally made by the Foreign Secretary, Mr. Lu, who was a Roman Catholic. Any way the day was observed, not in China only, but all over the world;||

Yuan and the Chinese Christians.

Request for Prayer.

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* See *China's Millions*, Feb., 1914.

† See also *C.M. Review*, March, 1910.

‡ On the troubles at this time in Western China, see *C.M. Review*, Feb., 1912.

§ On this remarkable event see the important comments of Bishop Cassels and Archdeacon A. E. Moule in the *C.M. Review*, June, 1913.

|| See, for instance, the interesting telegrams that passed between the Church of Ireland and President Yuan, in Chap. XLVII.

and it is worth noting that the announcement in the British Parliament that no more opium would be shipped from India was made within a fortnight of the day.

It is true that Yuan has in certain ways revived the cult of Confucius, which the Assembly had discouraged; and that he himself, like the Emperors of old, has offered the annual sacrifice on the Altar of Heaven. This, no doubt, contradicts any idea that he had been personally drawn towards Christianity, but it does not imply hostility. Were he really hostile, he would scarcely have appointed a Baptist missionary to be tutor to his sons,* or allow a niece of his to be baptized. It is probably the spirit of Gallio. And as for the people generally, any reaction is not of Confucian doctrine, but rather of social and domestic idolatry.

Christians in Chinese Army.

Quite a large number of the present higher officials in China are Christian men, including some in the army. For instance, when 2000 troops were sent from Peking a little time ago to put down insurrection and brigandage, their commander, Major-General Feng, was a Christian, and at once identified himself with the Church. Some other officers and two doctors with the force were also Christians.

A German Missionary on Confucianism.

A notable article on the effect of the Revolution on Religion in China, by Dr. R. Wilhelm, a German missionary in Shantung Province, appeared in the *International Review of Missions* of October, 1913. He pointed out that Confucianism was identified with the old régime of despotic government and the divine right of kings. Therefore, when the Manchu rulers, after the suppression of the Boxer movement, were obliged to welcome the reforms and developments necessary for China in these changing times, they at the same time fostered the cult of Confucius more strongly than ever, as the one conservative influence left to them. This was not of good omen for the prospects of Christianity, and it tended to the Chinese Christians becoming thrown into the arms of the revolutionary party. So when the Revolution ensued, and the Manchu autocracy was followed by the Republic, Confucianism collapsed as a State religion; even the sacred enclosure of the Altar of Heaven at Peking was secularized; and the Confucian books were banished from the lower schools, as teaching high doctrine inconsistent with the new freedom and the supremacy of the people. Dr. Wilhelm further states that the three religions, Confucianism, Buddhism, and Taoism, thereupon adopted constitutions like a non-established Christian Church. A famous Buddhist priest said, "With an Emperor we did not need a Church, but now under the Republic we must organize one." This was all favourable to the progress of Christianity, which seemed to be on the popular side. But then we have to bear in mind that the Revolution was practically the work of a comparatively small number of enlightened students, and that a reaction among the masses was a very likely thing to happen. And so as a matter of fact it has happened, since Dr. Wilhelm wrote. Perhaps Yuan saw that the Assembly was too democratic an arrangement for China, and therefore seized more autocratically the reigns of government, and in a sense revived the cult of Confucius; and this would naturally mean some set-back to the increasing influence of Christianity, if it were not for Yuan's personal allegiance to the principles of religious liberty.*

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* Two of Yuan's sons have been at Cheltenham College.

Books on China.

Books on China are very numerous. It may suffice, for ordinary students of Missions, to mention here Mr. Marshall Broomhall's *Chinese Empire*, Mr. Bitton's *Regeneration of New China*, Mr. Cochrane's *Survey* and *Atlas*, Mr. Douglas's *Confucianism and Taoism*, Mr. Eddy's *New Era in Asia*, Dr. A. H. Smith's *Uplift of China;* also Archdeacon Moule's books mentioned on p. 318.

Since the above was in type, an article has appeared in the *C.M. Gleaner* (Jan., 1916), by the Rev. Ll. Lloyd of Foochow, which illustrates the external changes of China by noticing some in that city:—

Great Changes in a Chinese City.

"I well remember when we landed here in 1876, how we were carried through the narrow, malodorous, crowded tunnels called streets in China. *Then* the shops were lighted with tiny oil lamps, which only seemed to make the darkness more profound, and the shopkeepers put up their shutters as soon as it became dusk. *Now* the larger shops are a blaze of electric light and full of goods of all sorts from Europe and Japan, while the streets, totally dark in the old days, are now also lighted by electricity. *Then* a policeman did not exist. *Now* we have a large police force in khaki, armed with swords and staves, and although they are more likely to run away from a disturbance than to quell it, they show that China is getting into line with other nations. *Then* the streets reeked of opium fumes, and the opium dens numbered thousands in Foochow alone. *Now* that smell no longer mingles with the many other odours of a Chinese thoroughfare, and the opium dens are turned into ordinary shops. *Then* one hardly ever saw a respectable Chinese girl or woman whose feet were not crushed out of shape by tight bandaging. *Now* we meet them everywhere emancipated from this foolish custom.

"Most prominent of all changes is the altered attitude of the people towards foreigners generally and towards missionaries in particular. Formerly we were disliked, and all sorts of evil things were laid to our charge; while the entrance of a missionary into a new neighbourhood was often accompanied by real danger to life and property. This hostile attitude is now almost entirely a thing of the past. Missionaries find a ready welcome everywhere."

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* Yuan's own explanation of the recrudescence of Confucianism is interesting. It appears in a mandate issued by him in Sept., 1914, and will be found in a footnote on p. 13 of the *Int. Rev. Miss.* of Jan., 1915.

CHAPTER XXVIII.

CHINA: THE CHRISTIAN MISSIONS.

Griffith John and Hudson Taylor—Non-Roman Christendom in China—The Shanghai Conference of 1907 and the Creeds—The China Mission Year Book—Literary Work, &c.—Statistics of Missions—Dr. Mott's Conferences—China Continuation Committee—Dr. Mott's and Mr. Eddy's Evangelistic Meetings—Chinese Christians in England—The Anglican Church in China: Conferences; Desire for Larger Unity.

PART II. Chap. 28.

Griffith John and Hudson Taylor.

WE now turn to the Missions in China. And we must begin by offering a passing tribute of thankful remembrance to two really great missionaries who have passed away within our period, Griffith John and Hudson Taylor. Dr. Griffith John, of the L.M.S., was one of the noblest men engaged in the work of the Lord in China.* Hudson Taylor was unique, for his simple and unquestioning faith in the promises of God and his entire dedication to the cause of Christ. He was the founder and leader of what is now the largest Mission in China, one which did a work which like himself was unique, a pioneer work by which all other Missions have profited. The China Inland Mission only celebrated its Jubilee in 1915, rendering all praise to God for His great and rich blessing.

Protestant Christianity in China.

Non-Roman Christendom is represented in China by about 120 different bodies; not all different denominations, indeed, for the number would include the three or four separate Anglican Societies, and there are different bodies of Presbyterians, for instance, and of Methodists, and so on, and a very large number of small free-lance undenominational Missions. So thoughtful observers like Dr. Mott urge each group, the Anglican, the Presbyterian, &c., to combine its own varieties first, and thus greatly reduce the number of distinct bodies. This is what the Anglican bishops have been doing; the Presbyterians have done it already; and others are feeling their way to similar combinations. If there must still be separate organized Churches, half-a-dozen are better than fifty, leaving out the small bodies. More complete union is much more difficult, as was seen at the Shanghai Conference of 1907. Nothing could be more delightful than the fellowship manifested there, so long as questions of the Creeds

Shanghai Conference, 1907.

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* See the review of Dr. Wardlaw Thompson's account of his work (written in his lifetime), *C.M. Review*, Feb., 1907. He died in 1912.

Question of the Creeds.

were not touched; but directly they were touched controversy arose, inevitably. A resolution was proposed, "That unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holding firmly the Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed, . . . we gladly recognize ourselves as already one body," &c. A most "difficult and anxious" discussion ensued. Some objected to the word "Catholic," and to satisfy them "Apostolic" was used instead. The Baptists and some similar bodies, and the undenominational bands, held out against accepting any formal creed at all; but at last the following words were accepted, not without much regret on the part of the Anglicans, Presbyterians, and Methodists: "While acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any Creed as a basis of Church unity." Moreover, there was no unanimity as to the ideal being *one Church*, and proposals indicating that as the true aim had to be withdrawn. Many people, both at home and abroad, rather prefer separate and independent denominations.* It ought, however, to be added that in later years—for this was in 1907—the desire for unity has grown, as will appear presently.

China Mission Year Book.

The *China Mission Year Book* for 1914 contains a mass of interesting information on the various Missions and on the progress of the work. The political history of the year, the religious aspect of affairs, the Confucian revival, evangelistic work in different provinces, the work among women and children, Church organization, social service, work among the blind, medical work, Christian literature, union and co-operation, &c., are treated by competent writers. Particularly interesting are summary accounts of German and Scandinavian Missions in China. Women's work is described by four writers, one of them a Chinese lady doctor with an English name, Miss Mary Stone, M.D. She mentions "Dr. King of Tientsin, Dr. Hu King-eng of Foochow, Dr. Ida Kahn of Nauchang, Dr. Hwang of Shanghai, Dr. Li Bi-chu of Nguchen, Dr. Tsao of Nanking," all qualified women doctors practising among women and children. She also tells of nursing work, school work, philanthropic and temperance work, and "home-making"—this last not the least important. In the chapter on Union and Co-operation, there is a long list of institutions and other agencies now worked in combination by different Societies. Several cases of this kind will appear in the next chapter. Among the most interesting are the union of the S.P.G., the English Baptists, and the American Presbyterians in working the new Christian University in Shantung, each body having its own chapel for worship in its own way;† and the union of the

Chinese women Doctors.

Union Agencies.

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* See Bishop Price's article before referred to. Also Archdeacon A. E. Moule's, *C.M. Review*, Jan., 1913. Mr. Byrde (May, 1913) sets forth both sides.

† See *C.M. Review*, March, 1914, p. 139.

PART II.
Chap. 28.

S.P.G., the L.M.S., and the American Methodists in a Medical College at Peking.

Chinese Christian Literature.

Another interesting chapter is on Chinese Christian Literature. A long list is given of new books published during the year by the Christian Literature Society; and the North China, Central China, West China, South China, Fukien, and Manchuria Religious Tract Societies, have been actively at work, their circulation in the year having exceeded three million copies. The production or revision of versions of the Bible, in Wenli, Mandarin, and several local vernaculars, has gone on steadily; and the circulation of the existing versions, Bibles, Testaments, and portions, by the British and Foreign, the American, and the National Scottish Societies, was nearly six millions. A large Bible Dictionary is nearly completed. There are already Commentaries on all parts of the Bible; two or more on every separate book. The writer on this section (Commentaries), the Rev. G. A. Clayton, Wesleyan missionary, observes that some of them are not sufficiently "sermonic"; that is, the Chinese ministers and teachers who use them want less of critical discussions and more of homiletic suggestions. They would value commentaries like the old-fashioned English ones of Barnes and Matthew Henry. Works by Bishop J. C. Hoare, the American Bishop Graves, and Dr. DuBose, the eminent American divine, he especially commends; but says that "the outstanding commentary is Faber's Mark."

Statistics of Missions by Denomination,

The Year Book gives full tables of the statistics of the Protestant Missions. The notes enable us to see the extraordinary difficulty of getting accurate figures, chiefly on account of the large number of very small unorganized missionary bands. We must take the figures as approximately correct. The denominational groups are given as follows:—

	Men.	Wives.	Other women.	Total.
Anglican	211	137	272	626
Baptist	195	177	126	567
Congregational . . .	109	83	65	263
Lutheran	221	171	107	503
Methodist	272	207	267	753
Presbyterian	363	288	252	898
China Inland Mn. . .	408	297	371	1076
Miscellaneous . . .	162	81	112	500
	1941	1441	1572	5186

It will be seen that none of the horizontal additions are right except the C.I.M. Of course a single Society would present no difficulty.

The "men" in the above table include both "ordained" and unordained. The printed tables distinguish between the two classes, but the minor denominations are so uncertain as to what is "ordination" that it is safer not to separate them here.

and by Societies.

The number of separate societies or bands is over 120, and it is needless to examine the many very small ones. But it is interesting to note some particulars of the larger organizations. The C.I.M. in the above table has to stand by itself, because it comprises members of all the denominations, and these are not distinguished. In Szechwan Province, for instance, there is a large C.I.M. staff of members of the Church of England under Bishop Cassels, but these are evidently not included in the Anglican figures. About 280 of its missionaries belong to various small affiliated Societies in Germany, Sweden, Norway, and Finland, and a further large number are from Canada and Australia.

The principal British Societies are as follows:—

	Men.	Wives.	Other women.	Total.
C.M.S.	110	80	165	355
London Miss. Soc. . .	60	43	23	126
Wesleyan Miss. Soc. .	62	33	16	111
English Presb. Ch. . .	40	28	32	100
Baptist Miss. Soc. . .	45	35	11	91
United Free Ch. Scot. .	27	18	17	62
S.P.G.	28	12	13	53
Ch. E. Zenana Miss. .			48	48

The principal American Societies:—

Presbyt. Ch. North . .	145	107	101	353
Meth. Episc. Ch.. . .	91	80	58	229
Baptist For. Miss. . .	57	59	35	151
Southern Bapt. Conv. .	57	52	41	150
Prot. Episc. Ch. . . .	65	43	40	149
Am. Board C.F.M. .	49	40	42	131
Presb. Ch. South . .	52	44	26	122
Meth. Ep. Women's Soc.			119	119
Chr. and Miss. Alliance	27	19	31	77

The two chief Canadian Societies:—

Methodist	70	58	33	161
Presbyterian	36	36	24	96

Of the Continental Societies the largest is—

Basel Mission . . .	40	28	3	71

It should be observed that if the Women's Society of the American Methodist Episcopal Church were added to the Men's Society it would make the total for that Church 348, just equal to the Presbyterian Church (North). Similarly, for practical purposes, the C.E.Z.M.S. figure might be fairly added to the C.M.S., making 403. The smaller associations of all sorts, nearly one hundred in number, have about 1350 missionaries between them.

Statistics of Chinese Christians by Denomination,

In reckoning up the Chinese Christians, the compilers have evidently had great trouble, owing to the different methods adopted by different bodies. The detailed figures are most perplexing, and the only column that is worth quoting from is the one which gives the totals of professing Christians, whether baptized or not, but excludes mere "adherents." These totals are thus arranged denominationally:—

Anglican	35,641
Baptist	31,389
Congregational	28,167
Lutheran	35,995
Methodist	83,120
Presbyterian	101,185
China Inland Mission	35,745
Miscellaneous	4,967
	356,209

and by Societies.

Of the individual Societies, the following have the largest figures:—

Am. Meth. Epis. Ch.	41,223	Amer. Board	12,130
China Inland Mn.	35,745	Meth. Ep. Ch. South	11,789
Am. Presb. Ch. North	33,331	Amer. Prot. Ep. Ch.	11,176
C.M.S.	21,621	Basel Mission	10,780
United Meth. Miss.	21,595	Amer. Bapt. North	8,200
English Presb. Ch.	20,990	Canadian Presb. Ch.	7,951
London Miss. Soc.	16,037	English Bapt. Mn.	6,733
United Free Ch. Scot.	15,342	Wesleyan Miss. Soc.	6,480
Irish Presb. Ch.	14,691	Amer. Presb. South	3,461
Amer. Bapt. South	12,225	S.P.G.	2,585

Roman Missions.

The Year Book also gives particulars of the Roman Catholic Missions, gathered from the *Calendrier Annuaire* for 1914. The most important are those of the Missions Etrangères of Paris, the Franciscans, the Lazarists, the Milan Society, the Belgian Society, the Spanish Dominicans, and the Jesuits. There are 50 European bishops and vicars-apostolic, 1423 European priests, 746 Chinese priests; 1,531,216 baptized Christians, and 452,695 catechumens.*

Dr. Mott's Conferences.

The Protestant Missions were nearly all represented at Dr. Mott's Conferences in 1913, held in the course of his great tour before referred to. In China they were held at Canton, Shanghai, Tsinan, Peking, and Hankow, and then the National Conference of Delegates from these local Conferences was held at Shanghai in March. Under Dr. Mott's powerful chairmanship resolutions were adopted which cannot be enlarged on here, but which will certainly do much to unite the Missions in a closer fellowship, and minimize the inevitable disadvantages of denominational divisions. The "Findings" of this Conference are included in an important

The Findings.

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* In *The East and The West* of May, 1908, the Rev. F. L. Norris, of the S.P.G., now Bishop in North China, gave a grave account of the "bitterness and actual hatred" of the Roman Catholics towards Anglican missionaries and Christians.

Spiritual Hospitality.

R.C. and Greek Missions.

Title of whole body of Christians.

volume prepared by Dr. Mott, and described by Mr. Baylis in the *C.M. Review* of March, 1914. The Conference recognized that "the movement towards Church unity must be a gradual evolution," but they recommended (1) "the uniting of Churches of similar ecclesiastical order planted in China by different Missions," (2) the organic union of Churches which already enjoy intercommunion in any particular area, large or small," (3) "federation, local and provincial, of all Churches willing to co-operate in the extension of the Kingdom of God." Also, "that spiritual hospitality be offered to persons bringing proper certificates from the Churches of which they are members," "so far as consistent with conscientious convictions." The phrase "spiritual hospitality," as the Kikuyu controversy shows, is understood to include admission to the Lord's Table. The generous spirit of the Conference is shown by a resolution that missionaries and Chinese Christians "should cultivate friendly relations with the Roman Catholic and Greek communions with a view to breaking down such prejudices as now exist." And they adopted a "common title" for the Christian Churches in China generally, Chung Hua Chi Tu Chiao Hui, which is translated "The Christian Church in China."

Members of the National Conference.

The membership of the National Conference is worth noting, as indicating roughly the proportions of the different Churches, Societies, and nationalities engaged in the work. The number of members was 117, of whom 34 were Chinese. There were 34 British, 39 American, three from British Colonies, seven Continental, and three whose nationality is not clear; and possibly two or three of the British may be Colonial. Ecclesiastically, there were 19 Anglicans, 20 Presbyterians, 21 Methodists, 10 Baptists, 14 Congregationalists, and the 7 Continental Protestants; while the rest were of smaller denominations or (like the six C.I.M.) uncertain. Fourteen members were women, including three Chinese ladies, Dr. Mary Stone, Miss F. Y. Tsao, and Miss Dora Yü. The Anglicans included seven C.M.S., three S.P.G., eight American Church, and the Bishop of Victoria. The other bishops were Price of Fukien, Scott of North China, Iliff of Shantung, Huntington and Roots of the American Church. The C.M.S. representatives were Bishop Price, the Revs. A. A. Phillips and J. R. Stewart, Drs. Bradley and Duncan Main, Miss J. C. Clarke, and the Rev. Yü Hyien-ding; of the S.P.G., Bishops Scott and Iliff, and the Rev. F. L. Norris, who is also now a bishop. The American Church representatives included two bishops, five clergymen (three of them Chinese) and one deaconess.

Views of Members.

Three interesting articles on these Conferences appeared in the *International Review of Missions* for July, 1913, by Mr. Bondfield, the Bible Society's representative in China, Bishop Bashford of the American Methodist Episcopal Church, and the Rev. Ch'eng Ch'ing-yi of Peking, whose delightful speeches in perfect English will be remembered by friends who were at Edinburgh. Mr. Bondfield bears testimony to the ability and spirit of the Chinese members, not only of the National Conference, but of the local Conferences and of various committees. "They easily held their own"; and at the same time they evidently realized more than they had done the importance of the Missions and the native Churches working in close union and harmony. Mr. Ch'eng says, "The Conferences helped the Chinese workers to see more clearly that they are working with, not for, their missionary friends. All are serving one common Lord with one common end in view. . . . Christian fellowship must always bear a twofold meaning—the one is friendship and the other partnership." That last sentence is a pregnant one indeed. Bishop Bashford explains the influence of the gathering on questions of comity and co-operation. The debates and "Findings" will tend, he says, to "save China from that petty ecclesiastical rivalry, leading to the multiplication of denominational churches in every town, which has constituted one of the weaknesses of Protestantism." Mr. Ch'eng well says, "The time is passed from the period of the China Mission into the period of the China Church, and it will slowly but surely pass from the period of the Church in China to that of the Church of China." *

Rev. Ch'eng Ch'ing-yi.

But the chief practical outcome of the Conference was the appointment of a China Continuation Committee of fifty, carefully chosen to represent (1) different Provinces, (2) different ecclesiastical connexions, (3) different methods of work. The Anglican members chosen were Bishop Iliff (S.P.G.); Bishop Price, Dr. Main and Miss Lambert (C.M.S.); Bishop Roots, Dr. Pott, and the Revs. Hwang Sui-ch'iang and Hu Lan-t'ing, of the American Church. This Committee has already done important work. It has appointed special committees, (*a*) on Survey and Statistics, (*b*) on Theological Education, (*c*) on Evangelistic Campaigns, (*d*) on Christian Literature, (*e*) on Uniform Terms, a Union Hymn-book, a Book of Prayers, and a China Church Year Book, (*f*) on the Training of Missionaries,—all of which reported to an Annual Meeting in May, 1914. Further committees were then appointed on Church Union, on Sunday Schools, and on Business Efficiency. Bishops Price and Roots are two of the chairmen. The Treasurer is Mr. Cheng-Ting Wang, son of a C.M.S. pastor at Ningpo, and ex-Vice-Speaker of the Provisional Parliament.†

China Continuation Committee.

The Continuation Committee meetings have much enhanced the admiration of the missionaries for the ability and judgment of their Chinese colleagues. "We know now, as never before," wrote Dr. J. C. Gibson, the distinguished Presbyterian missionary, "that the Chinese Church is richly gifted in its leaders. . . . The

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* In his very interesting article on the Church in the *Int. Rev. Miss.* of July, 1912.

† See Miss Joynt's notice of him, *C.M. Rev.*, Oct., 1914, p. 631.

Conferences have knit together in mutual respect the Chinese and the foreign labourers." *

Dr. Mott's Evangelistic Work.

It must not be supposed that all this external organization is the purpose and end of the efforts put forth. Everything is subordinated to the one supreme object of proclaiming the Gospel Message in China and building up the Church of Christ. Dr. Mott is the last man to forget this. He was not content with his Conferences in 1913. His great influence has always been with students, and he held also a series of extraordinary gatherings in the Chinese cities, to which crowds of the cream of Young China flocked, and heard the claims of Christ put before them with a cogency which few can emulate. Many hundreds signed cards promising to read the New Testament, and not a few expressed their resolve to follow Christ as their Saviour and Lord. Mr. S. Eddy was with Dr. Mott at some meetings, and he has continued the work since, with results that assure us of the special blessing of God upon his efforts. At Foochow over sixty weekly Bible classes were started, as well as a social service scheme and a sanitary campaign; and Bishop Price led a campaign to other cities in Fukien. At Hangchow the chair on one occasion was taken by the Foreign Secretary of the Province. Similar success was experienced elsewhere.† And in the interior, several Societies, notably the China Inland Mission, report an increased number of baptisms. While the Chinese authorities are eagerly seeking the co-operation of the Missions in education, the evangelistic work is going on with increasing energy and increasing fruits.

Great gathering of Chinese Students.

Mr. Eddy's Meetings.

Of Mr. Eddy's later meetings Mr. Pakenham-Walsh of Foochow writes as follows in the Fukien Diocesan Magazine:—

> "The President Yuan Shih-Kai received Mr. Eddy, the leading evangelist, in person, listened to the general plans being made for the meetings, and spoke with the Christian teacher of the great moral needs of China. The Vice-President invited some of his personal friends in the capital and asked the evangelist to address them in his own house. The President caused a great pavilion to be erected in the "Forbidden City" in the heart of Peking and there on that exclusive spot were held the Christian meetings. At Changsha the Governor of Hunan, not long ago the most anti-foreign and anti-Christian province in the Empire, ordered a meeting place to be prepared near the Confucian temple. At Wuchang the Governor built a pavilion in the Heroes' temple, a place entirely forbidden to foreigners only a year before. In Fukien the Governor of the province sent a letter to the magistrates of the twelve principal cities, telling them to provide all that was necessary and to co-operate in making the meetings a success, and he also sent to Mr. Eddy a personal message of welcome to Foochow. At Nanking the Governor lent the theatre, and in the company of the military Governor attended the first meeting, and the Christian evangelist drove to the theatre along a three-mile road lined with troops, while the wife of the Governor took the

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* *Int. Rev. Miss.*, Jan., 1914, p. 19. Mr. Oldham's surveys of the year, in the January numbers, give an admirable sketch of the current history.

† See *C.M. Review*, Aug., 1913; Feb., May, July, 1915.

chair at another meeting attended by 3000 women. It was the same all through the provinces, and the Chinese Press also lent its valuable assistance, so that full reports of the meetings and the main gist of the Christian addresses were circulated far and wide throughout the land.

"No wonder then that the meetings were well attended. In Peking the Minister of Education gave a half-holiday and the government schools were closed, with the result that 4000 students attended the first meeting. At Nanking the theatre seating 2500 was filled twice each afternoon. At Hong Kong the audience averaged over 4000 a night. At Foochow 8000 business men attended on the first day. In Amoy Mr. Eddy was presented with an address of welcome by the officials, the gentry and the Chamber of Commerce, and on the opening day more than 5000 men assembled to hear the Christian preacher in a mat shed specially erected in an open square of the city. The same willingness to listen to the Christian evangelist was everywhere manifest, so that in the thirteen cities in which meetings were held there was a total attendance of over 120,000, representing probably more than 50,000 different individuals; some no doubt attended two or three times. Of these it is estimated that over 90 per cent. were non-Christians, and most of them came from sections of the community to a great extent unreached by the ordinary missionary machinery. For this widening of the Church's influence, for this readiness to listen, unique in the history of Christian Missions in China, may we not humbly and devoutly thank God?"

From another account furnished by the Secretary of the Y.M.C.A., the following additional and remarkable facts are gathered:—

"At Peking (see above) 4000 students attended the opening meeting. On the third night more than 1000 signed the cards expressive of a desire to learn more about Christ. At another meeting, 1700 of the gentry and business men asked for reserved seats, and 350 of them joined Bible classes. At another, specially for inquirers ready to face the question of decision for Christ, there were among them an ex-governor, two generals, one of Yuan's private secretaries, the director of the National Bank, and three prominent officials who had already been baptized. Twelve Chinese newspapers published reports of the meetings.

"At Changsha (Hunan), the President of the leading Government College took the chair. Mr. Eddy had come in response to a wire from fifteen non-Christian principals of colleges and schools. Three thousand students were admitted by ticket, and 1000 signed the cards. At the close the Governor's band played, 'God be with you till we meet again.' Mr. Eddy also visited the Governor's yamen (office), and addressed his staff and the leading officials of the Province.

"At Wuchang (see above) the pavilion was erected at the expense of the Military Governor, who provided tea for the 2000 students attending.

"At Hangchow, the largest theatre was granted free of charge. While 2500 students and business men crowded the building, 2000 more waited outside for another hour. The Military Governor gave a dinner to Mr. Eddy, who gave an address on 'Christ the Hope of China.' The young Governor of the Province, a General in the Army, was present, and also a Secretary of State, who at a great public meeting avowed his decision to become a Christian."

Student Movement in China.

The Student Volunteer Movement in China had started, and developed, before these special campaigns took place. It had its beginning at the Shantung Union College in 1910, with the definite purpose of influencing young Christian men to enter the ministry. Its success in that respect has been remarkable. Several hundreds of men are now in the different theological colleges. There is a strong Executive Committee, of which the American Bishop of Hankow, Dr. Roots, is a member. Naturally the movement is much helped by the energy of the Y.M.C.A., which is working in more than thirty of the largest cities, and has a membership of over 11,000 young Chinese. About one hundred Chinese secretaries are at work in the different branches.

Keswick Deputations.

It must also be mentioned that the Keswick Mission Council has more than once sent a deputation to China to hold Mission services and conventions. Prebendary F. S. Webster went in 1907. Mr. Walter Sloan has been two or three times.

Chinese Christians in England.

Here it may be conveniently, though parenthetically, mentioned that there is now a magazine published in London, which is the organ of the Chinese Christians in England. It is conducted chiefly by young men, and two or three women, all Chinese, belonging to the Student Movement. It is called, "The East in the West," and is printed in English, appearing twice a year, with sixty-four pages. Among the contributors to a recent number were Mr. K. L. Chau, B.A., Mr. Chau Kwan-lam, B.A., and Mr. M. T. Z. Tyan. The motto on the cover is the text, "I am not ashamed of the Gospel of Christ," printed in the original Greek.* Is there any more unexpected and surprising fruit of the awakening of China and the reality of the Christianity that has taken root there than this?

Mr. Chau's Speech.

A speech by Mr. K. L. Chau, the Secretary of the Chinese Students' Christian Union, delivered at the Jubilee Meeting of the China Inland Mission in June, 1915, illustrates the extraordinary clearness and order with which Chinese speakers in English arrange what they wish to say. This was noticed in Mr. Cheng's speeches at Edinburgh, and Mr. Chau's speech presents the same feature. He said China had just now four enemies and four friends. The four enemies: (1) Revival of Confucianism, (2) Absorption in Political Economy and Science, (3) Putting Education above Religion and everything else, (4) Enshrining Nationalism or Patriotism as the national god. The four friends: (1) "Our leaders see the need of Christianity," (2) Era of religious freedom, (3) Unifying influence of railways, (4) "China is governed by students." But the whole speech should be read.†

The Anglican Church in China.

In conclusion, we must look a little more closely at the work of our own Church in China. Ecclesiastically it has made decided progress. In 1899 there were five bishoprics, viz., Victoria, the Colonial bishopric for the British possession of the island of Hong Kong; three other English bishoprics, North China (S.P.G), Mid-China and Western China (C.M.S.); and one American at Shanghai. The five have now become eleven. Three more English Sees have been established, Shantung (S.P.G.), Fukien, and Kwangsi and Hunan (C.M.S.); two American, Hankow and Anking; and a new bishopric of the Canadian Church, Honan. These developments involved a change in the bishopric of Mid-China. The English and American Churches had provided episcopal supervision for their Missions independently of each other, and "Mid-China" seemed to include the area worked by the Americans. It was therefore arranged that the English missionary diocese should be for Chekiang Province only, the great belt of country watered by the Yangtze being regarded as the American field. The leading C.M.S. missionaries regretted the virtual exclusion of the Society from that important area, particularly the Province of Kiangsu, in which Shanghai is situated; but although the C.M.S. Mission had been developed to a small extent in Shanghai itself, the Americans were stronger in that city and Province, and they were the natural occupants. The large English community at Shanghai, however, was to remain under the Bishop of Chekiang, and their church is still conventionally called the "Cathedral," while the C.M.S. Chinese congregation with its pastor retains its connexion with the Society, though looking to the American Bishop for episcopal ministrations.*

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* See Mr. Lunt's account, *C.M. Review*, April, 1914. An interesting account of a gathering of the Chinese Students' Christian Union at Swanwick in August, 1915, is given by Mr. W. H. Elwin in the *C.M. Review* of November.

† Printed in *China's Millions* for July, 1915.

English Church at Shanghai.

The personnel of the episcopate has changed materially. Bishop Cassels of Western China is the only English Bishop who held his office before 1899. Bishop Hoare, who had succeeded Bishop Burdon in the previous year, was unhappily drowned in 1906, as will appear hereafter, and to the vacant diocese of Victoria the Archbishop of Canterbury appointed the Rev. G. H. Lander, of Liverpool. Bishop G. E. Moule retired from the See of Mid-China in 1908, and was succeeded by the Rev. H. J. Molony, C.M.S. Missionary in India, as Bishop of Chekiang. To the new Sees of Fukien (1906) and Kwangsi and Hunan (1909) two other missionaries were appointed, Bishop Price (from Japan), and Bishop Banister (from Hong Kong). The Bishopric of Shantung was established in 1901, and Bishop Iliff succeeded to it in 1903. The American Bishop of Shanghai, Dr. Graves, has held the See since 1893. The Bishop of Hankow (1901), Dr. Roots, succeeded to it in 1904; and Bishop Huntington took the new See of Nanking in 1912. To the new Canadian bishopric of Honan (1909) a Canadian missionary of the C.M.S., the Rev. W. C. White, was consecrated. Lastly the veteran Bishop Scott, who went as an S.P.G. missionary to China in 1874, and was consecrated Bishop for North China in 1880, has lately retired (1913) after 40 years' missionary service, and has been succeeded by the Rev. F. L. Norris,

The Bishops.

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* The agreement between the English and American Churches in this matter was printed in the *C.M. Review*, Oct., 1908.

also an S.P.G. missionary since 1889, who was at Peking during the siege in 1900, and published a very interesting narrative of it.

Anglican Statistics.

The *Chinese Churchman's Year Book* gives the Anglican figures for China as follows: bishops 11; foreign clergymen 148; other foreign workers, 557, including the wives; Chinese clergymen 99; other workers 1452; baptized Christians 31,323; baptisms in 1913, adults 2102, children 1280; hospitals 29, dispensaries 21.* These figures differ from those before quoted from the General Year Book. These no doubt include the C.I.M. Anglicans, which the others do not. It should be added here that the new Mission of the Church of Canada in Honan, which, being as yet small does not get mentioned in the tables given above, comprises Bishop White and four other clergymen; two doctors, a man and a woman, and a nurse; two wives, and two other women.

Episcopal Conferences.

The first united Conference of Bishops had been held two years before the Centenary, in April, 1897, and was attended by Bishops Moule, Scott, Cassels, and Graves, and the then Bishop of Korea. Important resolutions were adopted touching Chinese names for the Christian religion, the Anglican Communion, and the three Orders of the Ministry; on the Lord's Day; the Chinese Prayer Book, &c. This was the beginning of tentative arrangements for the formation of an Anglo-Chinese Church. From time to time the bishops have met since,† and in April, 1907, a real step forward was taken. A Conference was held at Shanghai, attended by seven bishops, and by two clergymen from each diocese, and discussed the question of the organization of the Anglican Church in China. This meeting was held immediately before the General Missionary Conference already referred to, which Conference most of them also attended. They also addressed a brotherly letter to all Christians.‡ Then in April, 1909, a more formal Conference of the Anglican Communion was held, to which, for the first time, Chinese clergymen and laymen were invited. It was attended by six English and two American bishops, together with 26 clergymen (12 of them Chinese) and 16 Chinese laymen, delegates from the dioceses. They adopted for the Church the name "Chung Hua Sheng Kung Hui"; also a provincial constitution and canons, subject to the approval of the mother Churches.§ In April, 1912, the new General Synod met, and was attended by 10 bishops, 39 clergymen (19 Chinese) and 32 laymen (28 Chinese).‖ It was noted as an interesting fact that of the Chinese members one had

The new Anglican Chinese Church.

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* The figures in the Year Book for 1915 are 153 foreign clergymen, 573 other foreign workers, 103 Chinese ordained, and 1666 unordained; and 34,756 baptized Christians.

† The Resolutions of Oct., 1899, were printed in the *C.M. Intell.*, March, 1900.

‡ This letter appears in full in a Pan-Anglican Paper by Bishop Graves, see note on p. 296.

§ Archdeacon W. S. Moule described the Conference of 1909 in the *C.M. Review* of June in that year.

‖ See *C.M. Review*, July, 1912, p. 386; also Bishop Price's account, *C.M. Review*, Oct., 1912.

been a Buddhist priest, one a Taoist priest, and one a Mohammedan. It was reported that the authorities of the Churches of England and America had approved of the draft Constitution submitted to them, and it was now finally adopted.*

Desires for larger Unity.

At this last Conference another fraternal letter was addressed to all Christians in China, announcing the establishment of the new General Synod, and expressing earnest desires for an even larger unity.† This larger unity is unquestionably desired by intelligent Chinese Christians. They are inclined to resent the infliction upon them of our English Western divisions. Bishop Roots, of the American Church, called attention to this in a striking letter to the "Edinburgh" Commission on Federation and Union, in which he pointed out the grave risk run by the Missions if they did not recognize and even foster the desire of the Chinese Christians for union. He said:—

> "The alternative to this requirement seems to be that we forfeit our position of leadership among the Christian forces of China. . . . If the missionaries cannot supply this demand for leadership in the practical development of Christian unity amongst the Chinese Christians, that leadership will undoubtedly arise outside the ranks of the missionaries, and perhaps even outside the ranks of the duly authorized ministers of the Christian Church in China." ‡

In fact, the Chinese Christians realize, as some in England and America do not, that the spiritual unity of Christians of different communions, rightful and delightful as it is, is insufficient. If the world, as our Lord said, is to be brought to believe in Him, there should be a visible union which the world can understand. If China could set an example of such union, the effect would be felt all round the globe.

Professor Cairns on religion in China.

Nowhere is more light thrown on the religious outlook of China than in the valuable Fourth Volume of "Edinburgh" Reports, on the Missionary Message in Relation to non-Christian Religions. The Commission on that subject sent out an ably-drafted set of questions to missionaries and others, and the answers received are in this Report reviewed and summarized with singular skill by Professor Cairns, the Chairman of the Commission; besides which, the "general conclusions" that follow are set forth in a masterly way. "From all quarters," we are told, including Chinese Christian correspondents, "there comes the testimony that the thing which China needs to-day beyond all else is moral power." "She has possessed for ages a noble system of morality, of which she is justly proud, but the general complaint is that

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* The first meeting of the regular Synod thus formed was held at Shanghai in April, 1915. A Board of Missions was appointed, with a view to the Church undertaking definite missionary work; preliminary steps were taken towards the establishment of a Central Theological College; and plans were initiated for an early commencement of a Chinese Episcopate.

† See Bishop Banister's article, "Can there be One Church for China?" written a few years earlier, and printed in the *C.M. Review*, July, 1907.

‡ Quoted in Vol. VIII. of the Edinburgh Reports, p. 84.

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there is no power to realize it." One conclusion is that two of the three great religions—not named, but evidently Buddhism and Taoism—are "practically moribund," "so far as the educated classes are concerned." But "the immemorial ancestor worship" is as strong a force as ever, and is so "inwoven into the very texture of Chinese society" that "for a man to become a Christian is well-nigh to become an outlaw." Christianity is not opposed by "any very earnest and formidable religious thought," but by "the universal resisting forces of moral laxity and religious indifference, reinforced by national pride." Modern science is destroying the old superstitions: "for a while there may be the present bizarre blend of old and new—spells performed at the launch of ironclads to ward off demons, and so forth,—but this can only be transitional." And "the great danger ahead is that the naturalism and agnosticism of the West may find here a congenial soil." Our hope can rest on nothing but the power of the whole full Gospel of Christ; and the answers of the missionaries to the questions show that while many have learned to modify somewhat the "form" in which it is presented, the "substance" is the old Message. "The most important and vital element in the Christian Gospel," writes one with fifty years' experience, "is that Jesus Christ, the Son of God, died for our sins." And, as Professor Cairns sums up, the Church will conquer to-day exactly as the Early Church overcame "that ancient world of dying faiths and decadent moralities."

NOTE.—The following articles on China, in two leading missionary periodicals, should be noted:—

In the *Int. Rev. Miss.*:—"The Chinese Church in Relation to its Immediate Task," by the Rev. Ch'eng Ch'ing-yi, July, 1912; "The Opportunity and Need for the Mission School in China," by Dr. Hawks Pott, Oct., 1912; "The Position and Prospects of Confucianism in China," by Dr. P. J. Maclagan, April, 1914; "The Christian Church in Changing China," by Dr. A. H. Smith, Jan., 1915; "The Importance of Making Christianity Indigenous," by Mr. Chengting T. Wang (formerly a member of Yuan Shih-Kai's Government and Vice-President of the National Senate, and now Secretary of the Chinese Y.M.C.A.), Jan., 1916.

In *The East and The West*:—"The New Life in China," by Dr. A. J. Brown, Jan., 1912; "The New China and the New Education," by Leslie Johnston, Jan., 1912; "The Responsibility of the Chinese Church towards the New China," by the Rev. N. Bitton, Oct., 1912; "The Chung Hua Sheng Kung Hui," by the Rev. L. Byrde, Jan., 1913; "China and Medical Missions," by Dr. Aspland, April, 1913; "China and the Missions of To-morrow," by the Rev. Frank Norris (now Bishop), Jan., 1914; "The Chinese Revolution in Relation to Mission Work," by Bishop Huntington, April, 1914.

Also the following Pan-Anglican Papers, printed in Vol. V. of the Reports of the Congress of 1908:—On Education, by Archdeacon Barnett, p. 33; on Ancestral Worship, by Archdeacon A. E. Moule, p. 111; on Training Native Workers, by Archdeacon W. S. Moule, p. 207; on the Comity of Missions, by Bishop Graves, p. 164; and, in the Appendix, on Educational Work, by Dr. Hawks Pott [S.D. 2 (o)]; on the Relation of Missions to National Customs, by Archdeacon A. E. Moule [S. D. 3 (c)], and by Rev. F. L. Norris [S. D. 3 (g)]; on the Comity of Missions, by Bishop Cassels [S. D. 4 (d)], and another by Bishop Graves [S. D. 4 (f)]. Bishop Graves's paper gives in full the letter addressed by the bishops to the Christians of other denominations in China in 1907.

CHAPTER XXIX.

C.M.S. MISSIONS: DIOCESES OF VICTORIA & KWANGSI & HUNAN.

The Staff and the Converts—South China—The Bishops of Victoria—Retrospect of the Hong Kong Mission—The F.E.S. Ladies—Extension of the Work: St. Stephen's College, &c.—Canton—Pakhoi—Kwangsi and Hunan: New Diocese.

Growth of the Mission.

We now take up the C.M.S. work in China more in detail. We shall find definite advance and development in the sixteen years. The missionary force has been largely increased. In 1899 it comprised 44 clergymen, 24 laymen, 43 wives, and 69 other women, total 180. For 1915 the figures were 80 clergymen, 35 laymen, 85 wives, and 115 other women, total 315. These include 26 doctors and 21 nurses. The increase of the ordained missionaries is especially good. Then in 1899 there were 26 Chinese clergymen and 332 lay teachers, while in 1915 there were 50 clergymen and 960 lay teachers.

China holds an exceptionally good place among the C.M.S. mission fields for the comparatively small number of deaths and retirements. Of the 180 of 1899 no less than 111 were still on the list in 1915, an unusual proportion. But this is, no doubt, partly due to the fact that China was largely reinforced in the years just before the Centenary, so that there have been fewer really old veterans. Yet when we come to the Fukien Mission, we shall find an almost unique company of veterans there. The losses by death in our period have included Bishop and Mrs. Burdon, Bishop and Mrs. G. E. Moule and one daughter, and Bishop J. C. Hoare; only six other men missionaries, two of them doctors, Horder and Squibbs; and 12 other women, including Mrs. Wolfe, Miss Vaughan, and two veterans of the old F.E.S., Miss Johnstone and Miss Eyre.* These and others are noticed more particularly in subsequent chapters, and also some of the Chinese clergy who have died.

And of the Christian Community.

The growth of the Native Christian community also will be shown in those chapters, but it may be mentioned here that while in 1899 there were 11,227 baptized Christians, the corresponding figure for 1914 is 20,194, with 3300 catechumens. The statistical returns from some parts of the field have not always come regularly, but apparently there have been over 14,000 adult baptisms in the sixteen years. These figures suggest a large leakage, for it is not likely that the deaths did more than balance the infant baptisms, which are not here included.

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* The death of Archdeacon Wolfe, which has occurred since the above was in type, is further noticed on p. 306.

The C.M.S. Missions are in the following areas :—(1) "South China," the Diocese and missionary jurisdiction of Victoria, Hong Kong, including the British Colony of Hong Kong and the Chinese Provinces of Kwangtung and Yunnan, population 33 million; (2) the Provinces, and Diocese, of Kwangsi and Hunan, population 28 million; (3) the Province and Diocese of Fukien, population 12 million; (4) The Province and Diocese of Chekiang, population 19 million; (5) the Province of Szechwan, which is the Diocese of Western China, population 23 million.

The figures of population are estimates. It will be understood that several other Societies are in all these Provinces, and that each of them, as well as the C.M.S., actually work only in certain districts in each case.

SOUTH CHINA MISSION (DIOCESE OF VICTORIA).

Diocese of Victoria, Hong Kong. Bishop Burdon.

South China in 1899 meant (1) the Island of Hong Kong, which politically, at least, is not China at all, but a small British Colony, and (2) the mainland south of 28°, which had been ecclesiastically allotted to the episcopal jurisdiction of the Bishop of Victoria—so named after the capital of Hong Kong. Bishop Burdon, after a fourteen years' episcopate and forty-five years altogether in China, had retired shortly before the Centenary, and had been succeeded by Bishop J. C. Hoare, who had been twenty-three years a C.M.S. missionary in Mid-China, and was consecrated in June, 1898. Bishop Burdon did not return to England at once, but went to Pakhoi, to work still among the Chinese people he had learned to love. But in 1900 he came home, and he died in 1907. He had been a true and untiring missionary, and had been the pioneer of several extensions in other parts of China, notably at Peking, now the centre of the S.P.G. Mission; besides which he had done important translational work.

Bishop Hoare.

His successor, Bishop Hoare, actually died a few months before him, being drowned (with his students) while crossing from Hong Kong to the mainland in a violent typhoon on September 18th, 1906. His (to human eyes) premature death was a great sorrow. He had done splendid service at Trinity College, Ningpo, and his short episcopate was full of most energetic work.* The Archbishop of Canterbury then chose Canon G. H. Lander, of Liverpool, for the vacant bishopric, and he was consecrated on St. Peter's Day, 1907.†

Bishop Lander.

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* See further, under the Chekiang Mission. See also the In Memoriam of him in the *C.M. Review*, Nov., 1906.

† Bishop Lander wrote an interesting review of his first three years in China, in the *C.M. Review*, Dec., 1910.

New Diocese. The huge area in China proper under the ecclesiastical jurisdiction of the Bishop of Victoria had been divided shortly before Bishop Hoare's death, by the formation of the new bishopric of Fukien; and in 1909 it was further reduced by the formation of another new diocese—Kwangsi and Hunan. It still, however, comprises the great Province of Kwangtung, and part of the Province of Kwangsi south of the West River, and of other provinces south of latitude 28°, but in these latter there was until quite recently no Anglican work.

Retrospect of the Mission. The "South China Mission" of the C.M.S. originally meant two missionaries, sometimes only one, on the little Island of Hong Kong. The Society was content for many years to concentrate its efforts in China on the two Provinces of Chekiang and Fukien. When Bishop Burdon was appointed to the See of Victoria in 1874, he was naturally anxious to extend the work; and two advanced movements ensued. The Rev. E. Davys, who joined as an independent missionary, established at his own expense several tentative stations on the mainland opposite in the Province of Kwangtung, and in course of time these were taken over by the C.M.S. as out-stations. Also in 1886, at the Bishop's urgent request, a medical missionary, Dr. Horder, was sent to Pakhoi, a port in the south-west of that Province.

Work at Hong Kong in 1899. So when the Centenary came, the work comprised, at Hong Kong, a Chinese congregation of some 400 souls, with its own pastor, a Boarding School for rescued slave girls, an Anglo-Chinese Day School for boys, a few elementary schools, a Training Class for teachers and evangelists, with the ordinary evangelistic teaching and visitation; also the care of some 200 Christians scattered in towns and villages in Kwangtung, and the Hospital at Pakhoi. The mission staff comprised six clergymen, three laymen, eight wives, and seven other women, many of them still in the preliminary language-learning period. The Rev. W. Banister was Secretary, and teacher of the Training Class; Mr. Hipwell had charge of schools; the Rev. C. Bennett superintended the mainland work (but he retired a few months later); Drs. Horder and Hill, and the Rev. E. B. Beauchamp, were at Pakhoi; and the Revs. G. A. Bunbury and A. Iliff * were newcomers. But our figures also include the Rev. and Mrs. L. Byrde, who were then reckoned in "South China," though about to begin work in what is now the new diocese of Kwangsi and Hunan. Of the seven women missionaries, Miss Hamper had been out eleven years, and Miss Jones and Miss Finney six years; and the other four were new recruits,—worth naming, however, as all four are still at work, Misses Bolton, Havers, Bachlor (from Sydney), and Amy Smith (from Melbourne, now Mrs. Wicks). Miss Jones also is still in the field, and Mr. and Mrs. Hipwell (she having been a C.M.S. worker as Miss K. Power). Mr. Banister, of course, is now the Bishop of Kwangsi and Hunan; Dr. Hill is now the Society's Physician at home. Dr. Horder, Mr. Beauchamp, Mr. Iliff, and Miss Finney are dead. Miss Hamper retired after 17 years' service. Mrs. Horder and Mrs. Beauchamp are sisters of Mrs. Ost, who was with her husband at Hong Kong in former years; also of the wife of Bishop Molony of Chekiang. They were four daughters of the Rev. S. D. Stubbs, all of whom married missionaries.

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* Mr. Iliff was a brother of the Bishop of Shantung. He had been an engineer in America, and had been ordained by the Bishop of New Mexico. He was afterwards chaplain of the Missions to Seamen at Hong Kong, and joined the C.M.S. there.

In 1899, therefore, we count 24 workers. In 1914 we find 70 (in the two dioceses, which we must take together to make the figures right), namely 22 clergymen, 5 laymen, 20 wives, and 23 other women, and of these 70 workers 12 were in the field in 1899. This great advance illustrates the energy with which a Resolution of the Committee in 1898, to go forward in China, has been acted upon, even in times of retrenchment and the keeping back of recruits. No less than 68 names were added in the 15 years to the list of what was regarded as a "small Mission."

The F.E.S. Ladies.

In the Centenary year, the accession to the C.M.S. of the missionaries of the F.E.S. (just then closed as before stated) added four experienced women to the Hong Kong staff, and the agencies they were superintending. Miss Johnstone, who had gone out so far back as 1874, had a Christian Girls' Boarding School, and she continued on the staff until her death in 1909. Other work, including the training of Bible women, was done by Miss Eyre (1888), who also continued until her death in 1912;* Miss Baker (1894), who retired in 1909; and Miss Fletcher (1892), who is still in the field. A total of 93 years has thus been given to China by these four F.E.S. ladies. The figures, with some of those above, are significant of much patient and faithful service.

New Mission at Kowloon.

Another development of the Centenary period arose out of the cession to Great Britain of a small territory on the mainland, adding to the city of Kowloon (which was already British) an area comprising over 400 villages. Mr. Hipwell first occupied the city in 1900, and subsequently it was the scene of the labours of several of the women missionaries, notably Miss A. K. Storr, Miss Hollis, and two of the Australians, Miss Bachlor and Miss Barber. The Victoria Home, Miss Hamper's refuge for rescued girls, was moved from Hong Kong to Kowloon. Much good spiritual work has been done, both among the inmates of this Home, many of whom have been baptized, and in the district generally.

St. Stephen's Church.

The Chinese congregation at St. Stephen's Church had been gradually built up by Chinese pastors. The Rev. Fong Yat Sau, who was in charge in 1899, had been a catechist among his countrymen in Australia, where he was known as Matthew A Jet. He was ordained by Bishop Burdon in 1883, and proved an earnest clergyman. In 1903, owing to advancing years, he resigned and moved to Kowloon, and ever since he and his wife have continued to shepherd the smaller congregation there without pay. Bishop Ingham, after visiting the place in 1910, wrote that he was "one of the most trusted men in China," and "does untold good."* His successor at St. Stephen's, the Rev. Fok Ts'ing-Shan, has also been highly spoken of. Bishop Hoare gave a regular constitution to that congregation for its self-government.†

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* Archdeacon Barnett wrote of Miss Eyre, "The blow to the work is simply terrible. The deepest sympathy has been expressed. The whole Colony is grieving for her loss." Government officials, prominent citizens, and hundreds of Chinese attended the funeral service. See *C.M.S. Gazette*, Dec., 1912, p. 373.

Educational work at Hong Kong.

The educational institutions in Hong Kong have considerably developed in recent years. St. Paul's College, which belongs to the diocese, is an old institution, having been founded by Bishop G. Smith in 1850, the cost being mainly borne by that ardent friend of the C.M.S., the late Rev. V. J. Stanton (father of the present Divinity Professor at Cambridge). The design was to train Chinese evangelists, but there was, for many years, not much result in this respect. Bishop Hoare lent part of the buildings to the C.M.S. for the Training Class carried on by Mr. Bunbury, and this class sent forth a succession of excellent men, but it was afterwards moved to Canton.‡ The Rev. A. D. Stewart, the eldest son of R. W. Stewart, who went out in 1905, has latterly had an Anglo-Chinese School there mainly for Christian boys.§

St. Stephen's College is a higher class school, mainly for non-Christians, which was conducted for many years by the Rev. E. J. Barnett, formerly of Melbourne, where he was Secretary of the C.M.S. Association. He originally went to Hong Kong in 1898, to study the language with a view to work among the Chinese in Australia; but he stayed on, and presently joined the Mission. He was appointed Archdeacon by Bishop Lander in 1909, and has been Secretary of the whole Mission. His excellent speeches in England a year or two ago are not forgotten. The College has been a great success. Several tutors have come from Australia, graduates of the Universities there. Enlarged buildings were opened by the Governor, Sir F. Lugard, in 1909, the cost, £3000, being all paid by the scholars' parents. The College prepares youths for the new Hong Kong University inaugurated by Sir F. Lugard in 1912, of which King George is Patron. There are some 200 students, and there has been more fruit in

Sir F. Lugard and the College.

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* See also the notice of him by the Rev. J. D. Dathan, Naval Chaplain, in the *C.M.S. Gazette*, Sept., 1907, p. 274.

† Three more Chinese were ordained in Dec., 1914, by Bishop Lander, the Revs. Wong Tang Ng, Tsung Yat Sung, and Lei Kau Yan.

‡ See Mr. Bunbury's interesting article on the Training of a Chinese Preacher, *C.M. Rev.*, April, 1910.

§ See Mr. Stewart's most encouraging account in the *C.M. Rev.*, Jan., 1916. Sixteen of the staff are baptized Christians. There is "a positive torrent of applications for admission," many boys coming from schools where the Bible is not taught.

conversions to Christianity than in most colleges in India. Year by year boys have avowed their faith in Christ, and have been baptized. Archdeacon Barnett has been succeeded by the Rev. W. H. Hewitt, who was transferred a few years ago from West Africa. Some years ago the Chinese asked for a similar institution for girls, and the St. Stephen's Girls' College is the result, which has 100 students, and which has been worked by Miss Carden and Miss Griffin. Some changes have lately been made in both the Boys' and the Girls' Schools, and several excellent ladies are engaged in different branches of the educational work. One, Miss Bendelack, sent by the Victoria Association, has had the Girls' High School. In connexion with the University the Society has also a Hostel for Christian students, called St. John's Hall, now conducted by the Rev. C. B. Shann. It should be mentioned that the educational institutions are not all the Society's property. Some have local trustees, though the C.M.S. missionaries work them.

Extension to Canton.

The evangelistic work in the villages of the Kwangtung Province has been developed and extended all through our period. Canton was occupied as a centre, but the C.M.S., recognizing its importance in the Missions of other Societies, did not at first propose work in the city. But the late Mr. Iliff, Mr. Hipwell, Mr. Blanchett, Mr. Jenkins, Miss Jones, Miss Dunk, and several other missionaries have itinerated regularly over extensive districts, and particular towns have been occupied at different times, so that the whole work has become important, and the Committee hope to develop it. New premises were obtained in 1914. The area is large and the distances are great. Of four pastorates, one is 1300 square miles, with 700 towns and villages. The last figures for the whole of the Canton District are 1250 baptized Christians and 700 catechumens. The pastoral care of them has been taken by the Revs. Mok Shan-Tsang and Wan Ha-Po. "Pastor Mok" is described by Bishop Ingham as a "personality," "full of energy to the finger-tips." Miss Dunk's influence was curiously illustrated two years ago. A British river steamer she was travelling on was boarded by pirates, and the ship's officers owed their lives to her knowledge of the language and people, which enabled her to dissuade the assailants from violence. The Colonial Government presented her with a Bible and a clock in recognition of her services. The same steamer has been attacked since and the crew murdered—there being no Miss Dunk on board to protect them!

How a Steamer was saved.

Gradually school work has been developed in several places. The Training Class for evangelists formerly carried on at St. Paul's College became a separate institution, Trinity College, Canton, having been moved in 1910. New buildings for it, some miles from the city, were erected in virtue of a grant to Bishop Lander from the Pan-Anglican Thankoffering, and opened in 1912; and Mr. Bunbury continued Principal until his recent retirement. The Class has sent forth many good men into the work, and the first to be ordained was Wan Ha-Po in 1911. A band of the students was with Bishop Hoare when he was drowned in 1906, and perished with him. It is now part of a Union Theological College at Canton.

Pakhoi. The work at Pakhoi, far away to the West, has also much extended. The hospital with its 200 beds is under the management of Dr. Bradley, assisted by Drs. Gordon Thompson and Baronsfeather. There is also a Leper Asylum. Miss Bolton has been chief nurse all through our period. Miss Havers, Miss George, and other ladies have been zealously engaged in general mission effort. Mr. Blanchett and Mr. Hipwell have superintended the evangelistic and school work. An interesting advance was made in 1902, when Mr. Norman Mackenzie, stepson of Archdeacon Barnett, went forward to Limchow City, twenty miles inland, which had been visited before, but had always shown great hostility to the Christian preacher. In 1905 four American missionaries were brutally murdered, and in 1907 the C.M.S. mission house was wrecked, and Mr. and Mrs. Wicks, who had settled there, narrowly escaped death. They have persevered, however, all these years, and there are now over fifty Christians in that hostile city. Meanwhile, a further advance is being made into the great province of Yunnan, in which enterprise the Rev. R. Lankester, son of the Lay Secretary, is to have a part. **Extension to Yunnan.**

A fruitful Field. South China is evidently a fruitful field. It is with thankfulness that the Society has been able to send more and more labourers into this part of the great harvest. The 680 baptized Christians and 160 catechumens of 1899 have become 2670 and 860. So far there are only four Chinese clergymen, but the lay teachers of both sexes number 77. It is a significant token of progress that in several places ancestral halls have been converted by the people into churches.

Church Organization. Church organization, as is natural in a Mission of such recent expansion, is not in a forward state, except the local constitution of St. Stephen's, Hong Kong; but there is already a Chinese Synod of the Diocese, preparatory to one which shall combine British and Chinese members of the Church. Meanwhile the spirit of the Edinburgh Conference has found expression in the formation of a Protestant Christian Council for the Province of Kwangtung, for conference and co-operation between the different Missions working there. This is already illustrated by the new Union Theological College.

The Kwangsi and Hunan Mission.

Provinces of Kwangsi and Hunan. Kwangsi and Hunan are two great Provinces north-west and north of Kwangtung. Hunan had always until lately been of all the Provinces the most hostile to foreigners, and the approaches to it by different Missions from its northern border on the Yangtze had up to recent years been generally unsuccessful. The C.M.S. had made no attempt, as the Province lay far from its own mission fields. But Mr. Byrde had been strongly urging

Byrde's pioneer work.

the Society not to neglect altogether the great central districts of China, where the chief language of the Empire, Mandarin, was spoken; and when the Committee yielded to this appeal, he himself became pioneer in the new enterprise. In the Centenary year itself Mr. and Mrs. Byrde went up the Canton River, 200 miles beyond Canton, to Wuchow, just within the Province of Kwangsi; and from thence they proceeded up the Kwei River to Kweilin, a great city, the then capital of Kwangsi, but near the border of Hunan; this latter journey occupying 37 days. They had then to live for four months in a boat, as no house could be obtained. When at last they succeeded in hiring one, they were threatened with attack, but a proclamation by the authorities quieted the people, and soon many inquirers came forward. Presently Mr. P. J. Laird, a young man who had been in the Navy and the London Police, was sent to join them; but after a few months the American Consul on the coast ordered the retreat of two or three American missionaries who shared the house with them, and they all had to leave. Mr. Byrde wrote that the year was one of "blighted hopes," but the following year he characterized as of "brighter hopes," for they were able to return, and found their belongings in the house quite safe under official seal. From that time the work went on regularly. The earliest inquirers proved unsatisfactory, but others came forward, and the first two converts were baptized in 1902.

Extension in Hunan.

Meanwhile the Province of Hunan having become open to missionaries, several Missions had entered it from the North; and in 1903 their representatives met in conference at Changsha, the capital, to arrange the bounds of respective districts. Mr. Byrde attended it, Mr. Laird having already occupied one of the chief cities, Yungchow, invited there by the Chinese themselves. The district in which the C.M.S. is now working is an extensive area on the River Siang, including the three cities of Yungchow, Hengchow, Siangtan, the last named having previously been a station of the American Episcopal Church. Mr. Byrde then took up his residence at Yungchow, and the other two cities were also soon occupied, men and women being sent year by year. Among these were the Revs. F. Child, J. Parker, T. C. Ibbotson, J. Holden, P. Stevens, J. L. Bacon, T. Goodchild (transferred from Mid China), and six women missionaries, three of whom married three of the men. In 1914 the baptized Christians numbered 280, and there were 76 catechumens.*

New diocese: Bishop Banister.

In 1909 the two Provinces, Kwangsi and Hunan (at least, the greater part of them), were formed into a new missionary diocese, as before stated, and Archdeacon Banister became the first Bishop. He has pushed forward the Church organization, and the first Synod of the still quite small Christian community has lately been held.† Mr. Byrde has been appointed Archdeacon.

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* The Women's Work in this Diocese is now undertaken by the C.E.Z.M.S.

† See *C.M. Review* and *C.M.S. Gazette*, July, 1915, p. 446.

CHAPTER XXX.

C.M.S. Missions: Diocese of Fukien.

Diocese of Fukien—Retrospect of the Mission—Influence of the Stewarts—The Women Missionaries—Colonial Recruits—Continuity of the Work—Archdeacon Wolfe, Lloyd, &c.—Educational and Medical Agencies—Outlying Districts—Baptisms—The Native Christians—Union Agencies.

Area of C.M.S. Mission.

THE Fukien Mission has its centre at the capital of the Province, Foochow, on the River Min. To the north of that River lie the cities and districts of Lienkong, Loyuan, Ningteh, and Funing. Farther inland and to the north-west are the city and district of Kutien; farther on still, Kienning and Kienyang; and, on the border of the next Province, Kiangsi, the city of Chungan. South of the Min are Futsing (formerly Hok-chiang) and Hinghwa, cities and districts. Besides the capital, three of these cities are prefectural, and have "fu" after their names, namely, Funing-fu, Kienning-fu, and Hinghwa-fu.* All of them, except Chungan, which was only occupied in 1913, had been the scenes of the Society's labours for some years before our period began.

When the C.M.S. Centenary took place, Bishop Hoare had been in the diocese of Hong Kong nine months. Fukien was then included in his jurisdiction, and he frequently visited the Province, and gave much wise counsel, besides confirming many hundreds of Chinese candidates. His much-lamented death in 1906 has already been noticed. Only a few months before it occurred, the Fukien Province had been cut off and made a new missionary diocese; and the new Bishop, the Rev. H. McC. E. Price, was consecrated in February, 1906. Mr. Price had been fifteen years a missionary in Japan, and, before that, two or three years at Sierra Leone.

New diocese: Bishop Price.

Retrospect of the Mission.

On May 13th, 1900, a special sermon was preached by Bishop Hoare in the English Church at Foochow; and on the next day four meetings were held in that city for different classes of people, the language spoken at them being Chinese. The design of these gatherings was to celebrate the Jubilee of the C.M.S. Fukien Mission. That Mission was started in 1850, but for eleven years no result was to be seen, and for many years after that the work was on a small scale. Coming to the year 1875, just half-way between the commencement and the Jubilee celebration, how many missionaries do we find at work? Exactly one, with his wife, the Rev. and Mrs. J. R. Wolfe. They had only had three or four comrades, and these had died or left. In the next seven years six men were sent out--Stewart, Lloyd, Dr. Taylor, Banister, Martin, and Shaw, making seven with Wolfe. When the Jubilee of the Mission was celebrated, six out of these seven were still at work, the only exception being Stewart, killed in the Kutien massacre; and all those six were still in the mission field two years ago: Wolfe after 53 years' service,* Lloyd 38, Taylor 36, Banister (now Bishop of Kwangsi and Hunan) 34, Martin 33, and Shaw 32. Mr. Shaw has since retired. Moreover, Mrs. Wolfe (who died in 1913), Mrs. Lloyd, Mrs. Taylor, and Mrs. Banister, went out with their husbands, and Mrs. Shaw only a few years after him. Except in New Zealand, there has been no continuity like this in the history of the Society.

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* Several of these names, or the spelling of them, have been altered in recent years. Loyuan is the old Lo-Nguong, Ningteh the old Ning-taik, Kutien the old Kucheng, Funing the old Hokning, Futsing the old Hokchiang. The Province is now spelt Fukien, and the capital Foochow.

Notable Continuity.

Women Mission-aries.

Another notable fact. The earliest of the women missionaries to whom the Fukien Mission owes so much were sent out by the old Female Education Society. Miss Houston was the pioneer more than 40 years ago. Her successor, Miss Foster, appealed in 1881 to the C.M.S. to send out women, but that was not the Society's practice in those days. Then she applied to the C.E.Z.M.S., and, although its work was then only in India, it was eventually persuaded to respond. Mr. and Mrs. R. W. Stewart were at home in 1885, and from their Irish friends obtained the first offers of service; and in 1886–8 seven ladies went forth as C.E.Z. missionaries. Meanwhile the F.E.S. had sent out Miss Bushell in 1883, and she was joined by Miss Lambert in 1889; and they carried on the Girls' Boarding School, while the C.E.Z. women visited towns and villages. When the C.M.S. began to engage women missionaries in 1887–8 it at first meant to refrain from sending any to Fukien, counting that as a C.E.Z. and F.E.S. field; but the appeals were so insistent that it yielded in certain circumstances, and three women had gone before 1890, namely, Miss Goldie, Miss Boileau, and Miss Power. Now the notable fact is this, that (1) those three ladies are still at work, Miss Power being now Mrs. Hipwell, of the South China Mission;

Archdeacon Wolfe.

* Since the above was in type, news has been received of the death of Archdeacon Wolfe. He was a noble missionary indeed. He sailed for China in December 1861, so his full period of service is fifty-four years. He was appointed a Vice-President of the Society three or four years ago, the only case of a missionary actually in the field (unless a bishop) who has received that distinction. See Mr. Martin's In Memoriam of him, *C.M. Rev.*, Jan., 1916; also those by Archdeacon Moule, Mr. Lloyd, &c., in Feb. number.

(2) both Miss Bushell and Miss Lambert, who joined the C.M.S. when the F.E.S. was "wound up," are still at work; (3) two of the first C.E.Z. seven are still at work. All these have at least a quarter-of-a-century's service to their credit, Miss Bushell, indeed, exceeding 30 years. And there are other women who have been out at least 20 years, the Misses Mead, Codrington (who was wounded in the Kutien massacre), Nisbet, Burroughs, Johnson, Bryer, A. B. Cooper, Hook, Lea, Barr, Wedderspoon, all of the C.E.Z.M.S.; and the Misses J. C. and J. E. Clarke, C.M.S.; and besides them, three daughters of Archdeacon Wolfe, who have been at work longer than that, though only one has been over 20 years on the regular C.M.S. staff. Nor must we forget Mrs. Phillips, who went out (as Miss Hankin, C.E.Z.) more than 20 years ago.

Mrs. A Hok.

It was in 1890 that Mrs. A Hok, the second Chinese lady, and the first Chinese Christian lady, to cross the ocean—one, too, with the "superlative beauty" of feet two inches long—came to this country to plead for her people and to beg for women workers. After addressing a hundred meetings in all parts of England, she went back disappointed, having only secured one recruit.* But since then the C.M.S. has sent to the Fukien Province alone 70 women (besides wives), and the C.E.Z.M.S. many others; and there are now about 100 at work.

Influence of Mr. and Mrs. Stewart.

In all this we see the abiding fruits of the unique influence exercised by Mr. and Mrs. Stewart. Truly they "being dead yet speak." They sowed seed in Ireland, to say nothing of England, which is bearing a harvest to this day. During the last 20 years the Church of Ireland has sent into the mission field a much larger proportion of its men and women than the Church of England; and so far, at least, as the Fukien contingent is concerned, it is in the main a result, direct or indirect, of the life and the death of those two saints. Since they were murdered, fourteen Irish clergymen and doctors, and eight Irish women missionaries, have gone to the C.M.S. Fukien Mission alone, and other women have gone out under the C.E.Z.M.S. Most of the C.M.S. workers have been connected with the Dublin University Fukien Mission, which has much the same relation to the Society as the smaller Dublin University Mission to Chota Nagpur has to the S.P.G.

Mrs. Saunders.

To the Stewarts' influence is also largely due the Australian contingent to the Fukien Mission. The first two members of it were the sisters Saunders, who were murdered with the Stewarts in 1895. Then followed their bereaved mother, filled with the holy resolve to avenge their deaths by telling Chinese women of the Saviour. She went out in 1897, has never left China again, and died there in the year 1915. Very touching have been her letters. For years she worked actively among the people, but latterly has been able to do little more than be a witness to the power of Divine grace. She and her daughters went from Melbourne, and are reckoned, therefore, to Victoria, though not actually sent by the Victoria Association. In fact, they went at their own charges.* Meanwhile the New South Wales Association began in 1895 by sending a great-granddaughter of Samuel Marsden, Miss Amy Isabel Oxley; and she was followed by Misses Bibb, Newton, and Suttor in 1897, and within the period reviewed by Misses Marshall, Kendall, Mullens, and Pownall. Victoria has sent Misses Molloy, Searle, Nicholson, Mort, Sears, and Bond. Of these fourteen only three have retired, Misses Molloy, Suttor, and Sears, after 11, 17, and 7 years' work respectively. All the rest are still at work, three of them married to missionaries.

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* See p. 211, for a reference to the lady who was the instrument of Mrs. A Hok's conversion.

Recruits from Australia,

Canada also has helped the Mission. The Rev. J. R. S. Boyd joined it in 1895, and laboured till his retirement in 1911; the Rev. W. C. White in 1897, becoming Bishop of the new Diocese of Honan in Central China in 1909; and Dr. Mabel Hanington, of St. John, New Brunswick, in 1903, who is still in the Mission.

and from Canada.

We will now come to our more usual reckonings touching the staff at the beginning and end of our 15-year period. In 1899 there were 16 clergymen, 6 laymen, 13 wives, and 31 other women, total 66. In 1914 the figures were 25 clergymen, 9 laymen, 22 wives, and 54 other women, total 110, which includes 13 doctors, male and female, and 13 nurses (and to these figures we ought to add 48 for the C.E.Z. ladies). Of the 66 of 1899, no less than 50 are still in the mission field, a most unusual proportion. They include, besides those already named, Mr. Phillips (27 years), Mrs. Phillips (Miss Hankin, C.E.Z.), Mr. and Mrs. Woods, Mr. and Mrs. Muller, Mr. and Mrs. Pakenham-Walsh, Drs. Mackenzie and Pakenham, Mr. Nightingale, and the Misses Andrews, Harrison, Leybourn, Massey, Oatway, Thomas, Burton, Forge (2), and Dr. Mabel Poulter.

The Staff then and now.

In fact, of that sixty-six only two have died, Mrs. Saunders (just mentioned), and Mrs. Wolfe herself, who lived until 1913, being only one year short of her half-century of married life in the mission field.† Of workers sent out by the C.M.S. in our period four have died, namely, Mr. J. Blundy, who had been a Church Army Evangelist, and was 11 years in the Mission; Misses Merchant and Hitchcock (10 and 7 years), and Mrs. Hind (5 years). Also Dr. Mackenzie had the great trial of losing two wives, both of whom had been C.E.Z. missionaries.

The lengthened and uninterrupted (save by furloughs) careers of so many of the missionaries give us another exceptional feature of this Mission. There have not been nearly so many changes as elsewhere from one station to another, which are usually caused by deaths and retirements as well as by furloughs.

Continuity of the Work.

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* See the touching In Memoriam of Mrs. Saunders, *C.M. Review*, August, 1915.

† And now also Archdeacon Wolfe. See p. 306.

It is manifest that, however inadequate the staff, it has sufficed for the requirements of the work more uninterruptedly than in any other Mission. Only by a careful analysis of the distribution of the forces year by year can the extent of this feature be realized. It is natural that the workers in the central institutions at Foochow should always be there; natural, also, that the valuable Irish contingent sent by the D.U.F.M. should in the main (though not exclusively) be found in the Funing District especially allotted to that Mission. But besides this, we find Mr. Shaw and Mr. Nightingale always in the Hinghwa District (and Dr. Taylor for several years); Mr. Boyd (of the Canadian Association) and Mr. Woods always at Kutien; and Mr. Phillips and Dr. Pakenham always at Kienning; while as to the women, the same group of Australians, Misses Searle, Newton, and Marshall, and (till her marriage) Miss Oxley, always in the Lienkong District; Misses Oatway, Andrews, McClelland, Tatchell, Dr. Mabel Poulter, and Misses Mort and Suttor (from Australia) always in the Futsing District; Misses Boileau, Nicholson, and Scott, and Dr. Mabel Hanington always in the Ningteh District; the sisters Forge always at Hinghwa; and Misses Ramsay and Coleman always at Kienyang. In the case of Hinghwa, this would be accounted for by a dialectical difference, and perhaps also at Kienyang; but the general effect—and there are other cases besides these—is very significant, and we may well thank God that the numbers available have permitted it. It should be added that in some districts, as Loyuan, Kutien, and Kienning, the C.M.S. has located no women; the work there being done by the C.E.Z. contingent.*

Archdeacon Wolfe

Taking a rapid glance at the different sections and departments of the Mission, we find three of the oldest veterans at Foochow in 1915, one, the senior of all, Archdeacon Wolfe, in his 83rd year. Very wonderful is the retrospect of his life. He, too, was one of Ireland's gifts to the Mission. He reached China in 1862, a few months after the baptism of the first four converts by his predecessor, who, dying in the next year left the care of them to the newcomer. Few missionaries have had such experiences as his fifty-four years brought to him. When his 70th birthday was kept in 1903, a presentation was made to him by the Chinese Christians, who called him the "Fukien Moses." † Mrs. Wolfe's death has been already mentioned. Three daughters are actively at work in the Mission. The Rev. Ll. Lloyd, who went out with his wife in 1876 with Mr. and Mrs. Stewart, and whose delightful personality is familiar to a wide circle of C.M.S. friends at home,

Lloyd and Martin.

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* The *C.M.S. Gazette* of Jan., 1915, gives a summary of the women's work of both the Societies. Between them there are 30 women's schools and classes, one normal school, twelve girls' boarding schools, three schools for the blind, one school for boat girls, and one orphanage; also twenty-two hospitals and dispensaries, and fifty-one nurses.

† In the *C.M. Review* of Jan., 1912, he told his recollections of his fifty years' experience in China.

has been for many years Secretary of the Mission for both C.M.S. and C.E.Z.M.S. He has also been much engaged in literary work, particularly the revision of the Old Testament in the Wenli Version. Then the Rev. J. Martin,* who went out in 1881, has had the Theological Class for many years, and from it have been supplied pastors for the Chinese congregations scattered over the Province, and also lay evangelists. Both he and Mr. Lloyd have been Chaplains to the British Community, which has its own church in the Foreign Settlement on Nantai Island in the River Min; and both have from time to time had to superintend country districts not supplied with missionaries who had passed the language examination. Both also have done important literary work. Mr. Martin has lately been contributing to the Chinese edition of Dr. Hastings' Bible Dictionary. And besides these duties, there are numerous committees to be attended, schools to be examined, &c. Mr. Muller, the Assistant Secretary, has given material help in several of these duties. He and his wife are in China at their own charges. Having ascertained that their income would support them there as well as at home, they gave their lives to the work, and have already continued in it eighteen years—an admirable example!

Educational Institutions.

Then there are the Educational Institutions. A very complete educational ladder, as we may call it, has been organized in this Mission. Promising boys from the numerous day schools at the country stations are taken into the boarding schools of the chief stations, and thence in due time to the High School at Foochow. Those suited to be teachers go eventually to a Normal Class and by and by are sent to carry on small village day schools. From among these after a time are chosen the men fitted for spiritual and evangelistic work, and these come to the Theological Class at Foochow. In the work of the Class (or College as it is sometimes called) Chinese clergy have taken part, among them the Revs. Ngoi Kaik-Ki (a "literary man" who was ordained as long ago as 1881), and the Rev. Ding Ing-Ong, who has been Vice-Principal for many years. It is now a part, or branch, of the "Union" Theological College, in which three Missions take a share; some Anglican teaching being given separately. Mr. Bland, who retired in 1912 after 16 years' service,† was for several years in charge of the High School, and latterly Mr. Hind, of the D.U.F.M., has occupied the post. From the D.U.F.M. also came Mr. W. S. Pakenham-Walsh, a son of a former Bishop of Ossory, and brother of the recently consecrated Bishop of Assam; who took charge in succession of the High School, the Theological Class, and the group of schools in one compound which together bear the title of Trinity College. One of these is St. Mark's College, which is Anglo-Chinese, and was established in 1907 in response to the new demand in China for English education; and it has now 120 boys, Christians and non-Christians, mostly paying good fees.

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* Mr. Martin is the father of Lieut. Cyril Martin, who lately won the D.S.O. and the Victoria Cross.

† Mr. Bland is now Secretary in Dublin of the Hibernian C.M.S.

Female Education.

Female education also begins with the village schools, and, for the best girls, goes on to the boarding schools at the chief stations. Of these the highest is the school at Foochow founded by Miss Houston as before mentioned, and carried on for many years by Misses Bushell and Lambert, assisted latterly by Miss D. Stubbs, B.A. It has 250 scholars. In its chapel Bishop Ingham found four girl "churchwardens" in white and pink uniforms, from 12 to 7 years of age. There are also women's schools for adults at several stations. Bible-women are trained at the Stewart Memorial School opened in 1902, and teachers at the Normal School, both at Foochow; the former being under Miss Goldie, and the latter under Miss Craig, B.A., a former member of the D.U.F.M. There are, further, special Schools for the Blind at Foochow and Kutien. The former was started some years ago by Miss Oxley at the village of Dengdoi in the Lienkong District, and was moved, when she married Dr. Wilkinson, to Foochow, where his work lay. It has enlisted much sympathy and help in Australia. Miss M. E. Wolfe has been at work in it latterly. Baptisms and confirmations of its inmates have been especially interesting. In addition to all these institutions the C.E.Z. ladies have an important upper class boarding school at Foochow, a large school on Nantai Island, and others also at the towns occupied by them. Altogether the C.M.S. has 390 schools with 4600 scholars, and the C.E.Z.M.S. 70 schools with 620 scholars.

Medical Training School.

The central institutions are all (or nearly all) on the Island of Nantai. But the huge native city, which is four miles off, is also a centre of important work—pastoral, evangelistic, and medical. There Dr. Wilkinson has his hospital, and there also is the important Medical School under Drs. Taylor and Churchill, now (like the Theological College) an "Union" institution. Older friends of the Mission will remember that Dr. Taylor began work of this kind more than 30 years ago at Funing, and the Chinese doctors he has trained are now at work in many parts of the Province. The Reports speak here and there of the good work of Dr. Ngoi Ngoing-Li, Dr. Ding, and others. One was ordained in 1889, and became the Rev. Wong Hung-Huong. These native doctors, and the students, have especially shown their practical Christianity in times of plague, when the ordinary Chinese "doctors" will not go near the victims. There is now also at Futsing a regular Training School for Chinese nurses. The general medical work is carried on at many of the stations. There are hospitals at Funing, Futsing, Hinghwa, Ningteh, and Kienning, which have been under Drs. Samuel and Mary Synge, Mackenzie, Lawson, Scatliff, Walker, Pakenham, and Matthews; and for women by Dr. Mabel Poulter, Dr. Mabel Hanington, and Dr. Eda Curtis (wife of Rev. J. Curtis). There are altogether 800 beds, and in 1913 there were 8000 in-patients. The C.E.Z.M.S. has also three hospitals,

Other Medical Work.

and both Societies have several branch dispensaries. Good work is also done at the Leper Settlements.

Outlying Districts.

Old students of the Fukien Mission find considerable changes in the apparent relative importance of the districts in the Reports. Lienkong, Loyuan, Ningteh, and Kutien used to be the places of which we heard most. Good work is still done in them, but the main interest is now elsewhere. The northern Funing District has the relatively strong D.U.F.M. to care for it, with five doctors (two ordained and two women),* three other clergymen, five other women, and two pastors. South of the Min are two Missions of which we read and hear more—Futsing and Hinghwa. The Futsing District has an interesting feature in the visitation of the islands off the coast. They, and the coast villages, were for some time the scene of diligent evangelistic work by Miss Harrison, while the nurses attached to Dr. Mabel Poulter's hospital, Misses Leybourn, B. Thomas, and Andrews, carried their medical knowledge and treatment to the homes of the people, and Miss M. E. Wolfe gathered the female converts to a Women's School. Here Miss Little's Boat Mission on the Min may be mentioned in passing, though it properly comes under the heading of Foochow. Hinghwa has a distinct dialect, which involves a separate arrangement for the training of evangelists and Bible-women. Mr. Shaw's work there has been particularly successful in fostering self-support. At Sienyu, in this district, the farthest southward point of the whole Mission, where Mr. Nightingale has been at work throughout our period, there was a Chinese clergyman, the Rev. Ting Ching-Seng, now retired in advancing age (he was ordained in middle-life in 1889), who used to write what are called "characteristic letters" to the "great English Committee," whom he invited to "cast their lightning glance on his work." That "lightning glance" would see in most of these districts the various branches of missionary enterprise, pastoral, evangelistic, educational, and medical. But in Hinghwa they are limited to such work as is necessary to prepare the Church there for independence; for this district is recognized as in the American Methodist sphere, and the C.M.S. is only concerned with the native Church planted some years ago.

Funing: the D.U.F.M.

Southern Districts.

North-west, Kienning.

Particular interest has always attached to Kienning, the "fu" city of the north-west, the "Jericho" of the Province, with high walls of prejudice and hatred of the "foreign devil." Again and again in earlier days did both missionaries and Chinese evangelists fail in their efforts to gain access to it. The evangelists on one occasion were hung up by their queues and then turned out of the city naked. The first who actually spent a night within the city were two C.E.Z. ladies, Miss Newcombe and Miss Johnson, on October 31st, 1890. Mr. Phillips and Dr. Rigg soon followed, but met with revolting treatment, and the latter narrowly escaped death in a pit of unmentionable filth; and they only succeeded in occupying the city in 1894. But in 1899, just as our period begins, they were expelled, and one of the Christians (for there were converts already) was murdered. One of the Chinese Christian doctors trained in the Mission, Dr. Ngoi Tek-Ling, got in again to the hospital; and this time the authorities behaved well, punished the murderers, and pacified the people. Dr. Rigg's retirement in 1901 was a great loss, but he had done thirteen years' valuable and specially hard service. His son, the Rev. J. E. Rigg, joined the Mission in 1913, but ill-health compelled an early return home. Dr. Pakenham of the D.U.F.M., who took his place, has continued at Kienning to this day, as also has Mr. Phillips. The medical mission is now strengthened by Dr. Matthews, of Sydney University, sent out by the N.S. Wales C.M. Association, whose wife is a sister of the late Dr. Pain of Cairo. Some of the most experienced C.E.Z. ladies have worked in Kienning or in the neighbouring district for many years, notably Miss F. Johnson (one of the two who slept in the city that memorable night), Miss Bryer, and the late Miss Rodd. A new church, to replace the one destroyed in the riot, was built by the mandarins at their own cost, and was dedicated by Bishop Hoare in 1901; and he confirmed 99 candidates at five centres in the Kienning district. Since then the work has gone on with little interruption, and the Christians now number 750. The change in Kienning was strikingly manifested during the unrest caused by the Revolution in 1911, when the British Consul insisted on all missionaries leaving the interior stations. The Kienning mandarins and people urged them to stay, and indeed wired to the Consul, earnestly begging that this might be allowed; but the order was not withdrawn, and had to be obeyed.

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* Two of these, Dr. and Mrs. Synge, have retired since this was written.

Kienyang.

Kienyang, still farther to the north-west, is occupied by the Rev. C. W. Reeves, who joined Mr. Phillips as a lay evangelist in 1902. Mrs. Reeves, who as Miss Brooks was in the Mission six years before him, and the other ladies of this station before mentioned, find plenty of women's work to do. Another lay evangelist, Mr. Blundy, occupied the city of Sung-ki in 1906, despite the efforts of a "Society for the Prevention of Missionaries" formed by the people; but his death, already mentioned, has left the post vacant. The farthest station of all, Chungan, among the famous Bohea Hills, on the border of the Kiangsi Province, was started by Miss Harrison and Miss Nettleton.

Baptisms and Leakage.

What, it will be asked, is the tangible result of all this work? The answer is not as entirely satisfactory as in some other mission fields. The increase in the number of baptized Christians in the 15 years is from 8230 to just 10,000, which is not large, and also reveals considerable leakage, for in 1906 the number was 12,000. The figures of 1899 also included 11,000 catechumens, casual inquirers being counted. This practice was only continued for a year or two after that, for in 1903 the number given was only 1400. In 1914 it was 1200. In the years 1903–5 the adult baptisms had been unusually numerous, averaging 900 a year, and Bishop Hoare confirmed over 2000 candidates; and one cannot help suspecting that the Chinese pastors, who have a large share in baptizing converts, may have been too sanguine. The average of the past six years has been only 400, which suggests that more caution has been exercised; and meanwhile there must have been many cases of back-sliding, and even of apostasy. Moreover the number of Chinese clergy has not increased. It was 18 in 1904, and it is 18 now, the deaths and retirements having balanced the additions; and the Reports state that there is little readiness on the part of the best young men to enter the service of the Church, when they can get much higher pay in secular occupations. It is not for us to censure them, seeing that the Church at home has suffered in the same way. But when we note that there are eleven Church Councils in Fukien, which administer the affairs of 67 pastorates having 274 places of worship (in 1910), we see the need of more of what we should call parochial clergy. Persecution still has to be faced by converts, but there are fewer instances of it in recent years. The great political changes, however, of the past three years, and the consequent unrest, account to a large extent for the indifference latterly so perceptible among the people.

Character of Chinese Christians.

Concerning the general character of the Christians the testimonies of Bishops Hoare and Price are interesting. The former wrote in 1904:—

> "They know nothing of the many controversies which have rent the Church of Christ in times gone by. They know nothing of Calvinism or Arminianism, but yet they will without hesitation ascribe the fact that they are members of Christ to the Grace and Calling of God. They know nothing of the controversy about justification by faith, but yet they do know that they are sinners, that Christ has died to make atonement for their sins, and that by Him every one that believeth is justified. And they have a very real belief in the power of the Holy Spirit to help them in the temptations and trials of their lives. And as to those lives, what shall I say? Not infrequently we have to lament over their falls, but more frequently are we permitted to rejoice over their victories."

And he went on to remark that in some respects they stood on a higher level than ourselves. "The drunkard, the opium-smoker, or the man that played for money, would be put under Church discipline by the Christian Church without hesitation." Bishop Price was less favourable. In 1907 he wrote: "It is a real mistake to think of this Mission as advanced in the spiritual knowledge and character of the converts, or in its Christian worship, or in the efficiency of its pastorate." "The converts," he added, "need more careful instruction in Christian truth and morals."

Real and Nominal.

The real fact is this, that, as elsewhere, at home and abroad, there is a nucleus of real and spiritual Christians, with a large amount of nominal Christianity round about. Apparently the

Chinese, though not a specially emotional people, would respond to the teaching and prayerful influence of fervent and experienced *missioners*. Much glad testimony was borne a few years ago to the manifest blessing vouchsafed to the mission services held by a Chinese voluntary lay preacher, Mr. Diong of Loyuan. He toured round the stations for some months in 1905–6, and everywhere there were tokens of genuine revival. And the picked men elected by the congregations to represent them in the Provincial Church Council appear to have been chosen, not for their education or social position, but for their Christian character. "A poor ignorant Chinese labourer," wrote Archdeacon Wolfe in 1900, "stands up in a large meeting and startles you with a speech full of spiritual thoughts worthy of your learned professors at home, the difference being that these thoughts are expressed with greater simplicity and warmth by these Christian Chinese."

Church Organization.

Bishop Price has pushed forward the Church organization. The Constitution for the Diocesan Synod and the District Councils, &c., was drafted in 1907, and revised and adopted in 1908. The first Synod was held in February, 1910, when the tentative constitution and canons of the newly formed Church of China as a branch of the Anglican Communion were examined and approved. Also Church finance was discussed, and a scheme adopted for a Central Clergy Sustentation Fund, comprising a Current Expenses Fund and an Endowment Fund.

Union Agencies.

Meanwhile the principles of wider unity and co-operation have not been forgotten, and the spirit of "Edinburgh" has been abundantly manifested. The following practical steps towards closer co-operation between the different Christian bodies have been taken. (1) The Medical College at Foochow, of which Dr. Taylor is the head, is a combined Institution with which the American Missions, Congregationalist and Methodist, are associated as well as the C.M.S.; (2) a Language School for young missionaries was begun in 1913, though since temporarily suspended for lack of men with time to work it; (3) a Theological Class has been found possible, for lectures in such fundamental doctrine as is common to orthodox Christians—not to supplant the C.M.S. Theological Class, but supplemented by it; (4) there is a Sunday School Union; (5) and an Educational Association; (6) the Missions combined to arrange the special meetings held by Mr. Eddy; (7) Bible Schools for all Christian workers (like our Summer Schools) have been held at some of the chief stations. Thus what can be done is done to minimize the evils of our unhappy divisions.

CHAPTER XXXI.

C.M.S. MISSIONS: DIOCESE OF CHEKIANG.

"Mid-China" and "Chekiang"—Shanghai—Bishop and Archdeacon Moule—Trinity College, Ningpo—Chinese Clergy—Hangchow Hospital—Varied Work.

'Mid China' and 'Chekiang.'

THE name Chekiang, applied to the Diocese, stands for what we used to call Mid China. This now superseded name, however, only dated from 1879, when (as before explained) the diocesan arrangements were changed, and the Rev. G. E. Moule was appointed to the "Mid-China" Bishopric. The more recent arrangements with the American Church have abolished that title, and the English episcopal jurisdiction is limited to the Province of Chekiang—with a single exception.

Shanghai past and present.

The exception is Shanghai (as before stated). It was at this great treaty port that the C.M.S. began its China Mission in 1845. But at Ningpo (occupied 1848) the development was more rapid, and in time other cities in Chekiang became centres of important work. Shanghai remained the business basis; and a Chinese congregation was also gathered, for which the first Chinese clergyman, the Rev. Dzaw Tsang-lae, was ordained in 1863, but he died in 1867. For two or three years the small work was supervised by the American Church missionaries; but in 1882 Mr. Arthur Moule, whose location had previously been at Ningpo, went to Shanghai as Secretary of the whole Mission, and was appointed Archdeacon by his brother. Under him vigorous efforts were made to develop the work in and around the great city; but extension in it and in the Kiangsu Province is now left to the Americans. The congregation has its own pastor, the Rev. Dzing Kyi-Doh; and the important Anglo-Chinese School, which has its own trustees, is still conducted by its experienced Principal, Mr. W. A. H. Moule. The Rev. C. J. F. Symons has been Secretary for many years, and is now assisted by an accountant, Mr. J. A. Bailey, who was for some time in a similar capacity in East Africa, and whose wife was (as Miss Harvey) the first woman missionary at Mombasa. There is also at Shanghai the church of the large English mercantile community, designed by Sir Gilbert Scott, which serves as a Cathedral for the Bishop of

Chekiang, although the Bishop resides at Ningpo, the great bulk of his work being in the Chekiang Province. Shanghai is the headquarters of the American Church Mission, and the residence of one of its bishops; and the great St. John's College is one of the finest missionary institutions in China.* Also the China Inland Mission has a great central house there, provided for it by the munificence of one of its own members. The Y.M.C.A. building with its great hall, and the Bible Society's depository, are other outward and visible signs of Christian enterprise.

Bishop G. E. Moule.

With the Chekiang Mission the name of Moule will be for ever associated. Bishop G. E. Moule first went out in 1857, and his brother Arthur in 1861. At one time they were quite alone in the Mission. George was the first missionary of any Society to take up his permanent residence in an interior city, Hangchow, which he did in 1864; † and in Hangchow he lived, as missionary, and then as bishop, and even after he had resigned the bishopric, until the end of 1911; and when he then came to England it was with the intention of returning to die in China. But within a month or two he passed away at Auckland Castle, the residence of his brother, the Bishop of Durham, on March 3rd, 1912, aged 84, after a missionary career of 54 years.‡ During the eight years of our period before his resignation he travelled literally thousands of miles (several times 3000 in one year) within the Province of Chekiang, and everywhere his wise as well as affectionate supervision was of the greatest value. He was also doing important literary work, revising the Prayer Book in classical Chinese. He resigned in 1907, and on January 28th and March 6th respectively he and Mrs. Moule celebrated their 80th birthdays; on January 12th their golden wedding; and on February 16th the 50th Anniversary of their arrival in the Mission; the occasions being signalized by presentations to them from the Chinese Christians. Mrs. Moule died in the following year. Their son, Henry W. Moule, and two daughters, joined the Mission in Hangchow. The elder daughter, who read the Bible in Greek, Latin, French, German, and Chinese (both classical and mandarin) died in 1901.§ The other two are still on the staff.

Archdeacon A. E. Moule.

The Bishop's brother, Archdeacon A. E. Moule, went out in 1861, and laboured until 1894, when he was invalided home, and remained in England some years. With great difficulty he induced the doctors to let him and Mrs. Moule go back in 1902; but once again joyfully finding himself at the city which had so long been his home, Ningpo, he stayed on until 1908, engaged in his archidiaconal duties and in literary work, translating Goulburn's *Personal Religion* and other books. After a short visit home he once more went out in 1909, but returned in the following year to the Shropshire parish which was awaiting him. Finally? We must not say it, for he would gladly go again if he were needed in China. Four of his sons have been C.M.S. missionaries, and three are still on the Chekiang list; the fourth was in Japan; and a fifth has in China rendered help on occasion, though not on the staff. Nor ought we to omit a sixth who is now a learned and much-valued official in the house of the Bible Society. If we add wives, we find that no less than fourteen Moules have done service to the missionary cause. And what would Dorchester and Cambridge and the Diocese of Durham say of yet others? Archdeacon A. E. Moule's literary distinction is well known. His books have been many, and all are valuable, particularly *Half a Century in China*, *The Splendour of a Great Hope*, *New China and Old*, and *The Chinese People*. His articles in the *C.M. Intelligencer* and *C.M. Review* have been very numerous and always important.

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* See *C.M. Review*, Feb., 1914, p. 130.

† Towards the end of 1914, the Hangchow Mission celebrated its jubilee. In the *C.M. Review* of May, 1915, Archdeacon A. E. Moule tells again the story of its beginning; Dr. Strange describes the astonishing recent changes in the city (electric light, &c.); and Mr. Gaunt gives a deeply interesting account of the work of Mr. Eddy and others among Hangchow students.

‡ See Archdeacon A. E. Moule's In Memoriam of the Bishop, *C.M. Review*, April, 1912; and Mr. Horsburgh's touching tribute, in July of the same year.

§ See the touching In Memoriam of her, by her parents, in the *C.M. Gleaner*, April, 1902.

Fourteen Moules.

When Bishop Moule resigned the See in 1907, it was felt that a missionary ought to succeed him, and that in the circumstances of the diocese a missionary of experience from another field would be a desirable accession. From the names submitted to the Archbishop of Canterbury, he chose that of the Rev. H. J. Molony, who had worked some years in Central India; and he was consecrated on Jan. 25th, 1908. He took with him to China as his wife a sister of the wife of one of the Chekiang missionaries, the Rev. J. B. Ost,—one of the four sisters Stubbs mentioned in a previous chapter, who was the widow of a young missionary in India, Mr. Goodwin. When Archdeacon A. E. Moule finally left China in 1910, Bishop Molony appointed his son, the Rev. Walter S. Moule, and also the Rev. Sing Tsae-Seng, to be Archdeacons, that he might have the advantage of reports from both English and Chinese eyes and pens. The latter had been for many years under the former, as a tutor in Trinity College, Ningpo.

Bishop Molony.

Mission Staff.

We now turn to the usual figures of the period for the Chekiang Mission. In 1899 there were 16 clergymen, 5 laymen, 13 wives, and 21 other women, total 55. In 1914, 16 clergymen, 13 laymen, 25 wives, and 24 other women, total 78. Of the 55 of 1899, 31 are still in the ranks; and 66 have been added to the list in 15 years, of whom 24 remain. There have been only four deaths in the field—Mrs. G. E. Moule, her daughter Adelaide, Miss Vaughan, and Mrs. Robbins. Miss Vaughan was a specially devoted missionary. She was one of the ladies who offered to the C.M.S. in 1887, and it was in fact the offers of that year which led the Society to include single women definitely in its ranks. She was the daughter of a well-known Brighton clergyman, James Vaughan. She was not only an honorary missionary, not only bore the cost of a new High School for girls at Hangchow, but bequeathed to the Mission a large portion of her estate.* Among the retirements of the period, mention should be made of the Revs. A. Elwin and J. B. Ost, each with more than thirty years' service; and the Rev. W. G. Walshe, Dr. Smyth, Miss E. Onyon, and Miss L. H. Barnes, after 14 to 23 years.

Of the present staff, Dr. Duncan Main and Mrs. Main and the Rev. G. W. Coultas have served 30 years or more, and 20 to 30 years have been given by the Rev. and Mrs. C. J. F. Symons, Dr. and Mrs. Kember, Mrs. Coultas, three brothers Moule and the wife of one (the present Archdeacon), and the Misses J. F. Moule, Maddison, Wells, Isabella Clarke, Turner, and Goudge.

Australia has not sent so many women to Chekiang as to Fukien, but there are four from the Victoria Association, Misses Hughes, M. M. and E. J. Clark, and Furness; † and Dr. Strange, who first went to India under the Poona and Village Mission, joined the C.M.S. in 1910, representing the New Zealand Association.

J. C. Hoare.

Trinity College, Ningpo.

Archdeacon Walter Moule.

When our period opened, the Chekiang Mission had just lost the important services of the Rev. J. C. Hoare, appointed Bishop of Victoria, Hong Kong. In a retrospect of his 23 years at Ningpo, Mr. Hoare remarked that when he first went out in 1875 there was only one Chinese clergyman in the Mission (and he had only just been ordained), while there were in 1898 sixteen, who had gradually relieved the English missionaries of almost all the pastoral work. This progress was, in fact, mainly due to his own services. He started Trinity College, Ningpo, when he first went out, and most of the Chinese clergymen, and many evangelists and teachers, had been trained by him. Upon his moving to Hong Kong, Mr. Walter Moule, who had been his lieutenant, succeeded him as Principal, and has continued in that post to this day, to the great advantage of the College. The Rev. W. Robbins is his Vice-Principal. Fifteen more men have been ordained, or one for each year, and there are now 24. In 1905 it was stated that 61 old Trinity College boys were then working in the diocese, 14 in holy orders, 16 as lay evangelists, 27 as lay schoolmasters, and four as medical evangelists. In that same Report Bishop Moule mentioned the papers, "stiff ones," set by two of the Chinese clergy for the students, on Leviticus, Isaiah, Romans, and the Prayer Book, and the "really beautiful work" done by one of them. In 1911 a Pan-Anglican grant of £1000 enabled new buildings to be added; and in 1913 the work was thus described: "a Theological Class with five students, a Normal Class with nine, a Middle School with 39 pupils, a Higher Elementary School with

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* See the In Memoriam of Miss Vaughan, *C.M. Review*, May, 1908.

† And in 1915 the New South Wales Association sent three, two Misses McIntosh and Miss Montgomery.

55, and a Lower Elementary School with 24 boarders and 65 day scholars; all being Christians except 40 of the Lower Day School." A chapel has been supplied as a memorial to Bishop Hoare.

The Chinese Clergy.

Several of the native pastors have died, and very interesting have been the testimonies to their high character and good work. The oldest of all, the one who was already ordained when Mr. Hoare went to China, the Rev. Sing Eng-Teh, was originally an artist, and was baptized in 1857. He died in 1899, leaving nine Christian sons and daughters, seven of whom were engaged in spiritual work.* Three daughters married other Chinese pastors. One son, the Rev. Sing Tsae-Ling, manifested great courage and faithfulness during the Boxer troubles in 1900, when all the missionaries had been ordered to the coast. He fell ill immediately after, and died. Of one of his brothers-in-law, the Rev. Song Vi-Sing, Mr. Elwin wrote, "He is a man of remarkable ability, and knows the love of Christ—a man to be loved as a brother." Of the senior after Sing Eng-Teh's death, the Rev. Wong Yiu-Kwong, who died in 1911, Bishop G. E. Moule wrote, "Wong was one of the most interesting preachers I ever listened to. He could quote Scripture accurately *memoriter* on almost any topic." † Of another pastor, the Rev. Sing Teh-Kwong, who died in 1902, Archdeacon A. E. Moule wrote, "His Bible knowledge, his prayerfulness, his true following of Christ, made us all respect and love him." ‡ In 1912 Bishop Molony wrote, "Our leading Chinese clergy, notably Archdeacon Sing of Ningpo and Pastor Yu of Hangchow, are developing into strong spiritual leaders. Some of our younger clergy, too, give me increased satisfaction." § A deeply interesting account of special mission services conducted by Pastor Yu (Rev. Yu Hyien-Ding) at Taichow, in 1913, was sent by Bishop Molony.‖ Of the 24 Chinese clergymen, 14 are in parochial charges, seven in evangelistic or semi-pastoral work under the Mission, two as masters at Trinity College, and one under the Chinese Missionary Society.

Two Chinese Laymen.

Two other Chinese Christians who died should be mentioned: Matthew Tai, an earnest evangelist and clever artist, whose very original illustrations of the Parables were much admired when reproduced in the *Gleaner* some years ago; ¶ and Dr. Li, a medical man who conducted evangelistic and revival services with great power and manifest blessing, but died, to the sorrow of all, at the age of 34.**

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* See *C.M. Intell.*, Jan., 1900.

† See the Bishop's account of him, *C.M. Review*, April, 1911.

‡ See *C.M. Intell.*, June, 1903. Of another, a young man, the Rev. Tsong Tsae-Seng, an In Memoriam by the Rev. H. W. Moule appeared in the *C.M. Review*, June, 1908.

§ On the Chinese clergy of the diocese generally, Bishop Molony wrote in an article in the *C.M. Review*, April, 1911.

‖ See *C.M. Review*, October, 1913.

¶ See Archdeacon A. E. Moule's In Memoriam of him, *C.M. Review*, July, 1908.

** See *C.M.S. Gazette*, Feb., 1909, p. 54.

Schools.

The other educational institutions include the Anglo-Chinese School at Shanghai already alluded to, which has done most useful work under its headmaster, Mr. William Moule; a similar but much younger school at Shaohing, the city which Marco Polo called "the Venice of China"; and about 30 other boys' schools; with altogether some 1000 scholars; and for women and girls, the Mary Vaughan High School at Hangchow, and about 20 other boarding and day schools, with some 450 pupils; and classes for Bible women, &c., at two or three of the stations. Mr. Henry Moule, Mr. Gaunt, and Mr. Percy King have worked the English Boys' Schools; and Miss J. F. Moule, Miss Maddison, Miss Turnbull, Miss Frewer, Miss Morris, Miss Weightman (M.A., Liverpool Univ.), and the Misses Clark of Melbourne, the Girls' Schools. The Girls' Boarding School at Ningpo, and the Boys' High School at Shaohing, have had new buildings erected by means of other Pan-Anglican grants.

Medical Work.

Among other important branches of the work are the medical missions. Dr. Duncan Main's name is known all over the world; and excellent service has been rendered by Drs. Kember, Babington, Cole, Beatty, Evans, Strange.* Drs. Kember and Cole are sons of much esteemed missionaries in India. Mrs. Babington and Mrs. Evans are nurses, as well as Miss Morris and Miss Furness. Dr. Smyth, who shared in this work from 1893 to 1906 should not be forgotten, nor his two wives, one who had as Miss Stanley done devoted service, and who was lost in the wreck of the P. & O. steamer *Aden* in 1897,† and the other a daughter of the Rev. Charles Bullock. There are hospitals at Ningpo and Taichow, with 70 and 50 beds respectively; and the great hospital at Hangchow with 250 beds and all sorts of ramifications. Twelve different departments are counted in it, including general hospitals, women's and maternity hospitals, leper refuges, convalescent homes, medical training schools, &c. A new maternity hospital and training school was started in 1906 at the request of a Chinese lady philanthropist, who, with some of her friends among the gentry, undertook its support. The influence of this great institution has been wide indeed, as has been testified by such observers as Mrs. Isabella Bishop and Lord William Cecil; an influence not merely philanthropic, but productive of many conversions to Christianity. Specially valuable has been the training of the Chinese doctors, nurses, &c. Dr. Main expressed grateful appreciation of their faithfulness in guarding the hospital, and carrying on the work so far as they could, during the Boxer troubles. His graphic letters give us a vivid glimpse of the work and toil of himself and his colleagues.‡ One message, in 1906, was, "Wards full,

Hangchow Hospital.

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* Also Dr. Score-Brown, now retired.

† In the same wreck perished Mrs. Collins (wife of a Fukien missionary who himself had been drowned in a Chinese river) with her two children, and two ladies of the C.E.Z.M.S.

‡ A specially important one, on Medical Education in China, was printed in the *C.M. Review*, October, 1910.

heat 91°, mosquitoes numerous, helpers few, strength failing, faith increasing—pray for us"; and we all know his happy motto, "Keep Smiling." It may here be added that Dr. Score-Brown, having been lent to the Chinese Government for plague work in Manchuria in 1911, was awarded the highest honour open to a civilian, the Order of the Double Dragon.

Village Work.

Equally interesting and fruitful has been the village work carried on by itinerations from Ningpo, Taichow, Shaohing, and Hangchow as centres. We read of Kwun-hae-we, Zkyi, and other places round Ningpo, and we quite fail to realize the immensity of the work. Take one section of the outlying field near Ningpo, the Sanpoh plain. Archdeacon A. E. Moule wrote in 1906 that it had seven districts with 102 villages and 100,000 souls; at four centres there were churches or mission chapels, and schools at three, and the Christians were scattered all over the district; for their care there were one pastor and two elderly evangelists, and in preaching to the heathen a missionary doing non-pastoral work "might spend a lifetime in this one little corner of China's smallest province." Among the missionaries engaged in this evangelistic work, or in the superintendence of the Chinese workers employed in it, have been the Revs. H. W. Moule (the Bishop's son), G. W. Coultas, E. Thompson, T. C. Goodchild (now in Hunan), H. Barton, W. H. Elwin, W. J. Wallace, W. Browne, and several younger men; and the Misses Vaughan and L. H. Barnes (up the Tsien-tang River from Hangchow), Misses I. Clarke, Turner, Hughes, Green, Turnbull, Wells, Stott, Onyon, and many others. The Chekiang Mission owes very much to the women missionaries; not excluding the wives, among whom the Reports have specially mentioned those two mothers in Israel, the late Mrs. George Moule and Mrs. A. E. Moule; also Mrs. Walter Moule, Mrs. Goodchild, and Mrs. W. H. Elwin; though no doubt others have been equally zealous. Mrs. Elwin is a daughter of Prebendary Fox, and Mrs. W. Moule of Mr. Henry Wright, the former Honorary Secretary of the Society. The latter has been 27 years in the field. In 1901 she received from the elder schoolgirls at Ningpo who were members of the Sowers' Band, a present of 30 dollars to send to her sisters in India, the Misses A. F. and (the late) K. C. Wright, for the new buildings of their school at Agra.

Women's Work.

Chinese Missionary Society.

The evangelistic work has been helped by the formation in 1901 of a Chinese Church Missionary Society, supported and worked entirely by the Chinese Christians. It was founded by three young doctors who had been at both Trinity College and Dr. Main's medical school. Among its original rules, as drawn up by the members, there was one affirming their loyalty to the Anglican Church, and another declaring that the new Society's operations would be carried on "until the coming of Jesus Christ." They took up a new district where no missionary had yet worked, and engaged two evangelists, both of whom were ordained in 1904, the Revs. Tsong Tsae-Seng and Tsong Kying-Fu. They had to meet the same opposition as the foreign missionaries, and in 1906 the house and chapel at one of their stations was attacked, and Tsong Kying-Fu and his family barely escaped with their lives. In due time converts were baptized, and when presented for confirmation were found by Bishop Moule to be well-prepared.

Efforts to reach Upper Classes.

Two other branches of the work must be just noticed. First, efforts to reach the upper classes. Nothing is more effective in this respect than the influence of the doctors, whose fame leads to invitations to attend mandarin families; but with their hospitals, &c., their time is limited. In 1905 Miss Joynt, sister of Canon Joynt, was asked to make it her special business to seek to influence the Chinese ladies. The accounts of her skill and patience in this work are deeply interesting. Among most useful devices, if such a word is allowable, was the giving of lessons in English, provided the English Bible is used; and another was teaching calisthenics in an upper class girls' school with of course the same condition. In this way the seed is sown, and there are many signs of an early and abundant harvest.

Literary Work.

The other branch is Literary Work. Here too Miss Joynt has done good service. She has been lent by the Mission to the Christian Literature Society for China * and has translated or adapted several books, including a Memoir of Mrs. Fry, Carlyle's *Heroes*, Turton's *Truth of Christianity*, and a Primer of Sanitation, as well as contributing to a Chinese Women's Magazine. The Mission had also lent the Rev. W. G. Walshe for some years to the same Society, and he became a real expert in Chinese literature. His own contributions have included Chinese versions of books on both secular and Church history, Paterson Smyth's *How we Got Our Bible*, the Life of Queen Victoria, books on Natural History, Astronomy, &c., besides much editorial work. Similar service has been rendered by the Moules. Bishop G. E. Moule translated the Prayer Book into Classical Chinese. Archdeacon A. E. Moule translated the Bishop of Durham's *Jesus and the Resurrection*, and wrote commentaries on Genesis and Hebrews. Mrs. A. E. Moule translated Christian stories and allegories. Mr. Walter Moule wrote Expositions of the Articles, Exodus, Leviticus, and the Epistles to the Romans and Ephesians. But Mr. A. J. H. Moule has all along been fully engaged in work of this kind, both while in China and at home. Among his more important contributions have been a Commentary on the Old Testament, which has already had a large sale, and the earlier volumes have gone into new large editions; also a Commentary on the Gospels, an English History, a Chinese Phrase Book with 35,000 phrases, and translations of Edersheim's Bible History and several of the recent books by the Bishop of Durham, Dr. Griffith Thomas, &c. This is work of the most valuable and enduring kind, and will do much for the cause of Christianity in China.

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* Formerly called the Society for the Diffusion of Christian and General Knowledge.

Baptisms.

As for the visible results of the whole work, we find that the baptized Christians have increased in the period from 2287 to 5623. It is not possible to give the total number of adult baptisms, because in several of the years the returns were extremely defective; but if the average of the years in which they were properly sent may be applied to the other years, the total ought to be between 2800 and 3000.

The Chinese Christians.

The reports of the character of the Christians are much the same as elsewhere, sometimes very encouraging, sometimes the contrary. As an organized Church the Chinese Christian community in the Chekiang Mission appears to be rather exceptionally efficient. The

Church Organization.

Missionary Society has been already mentioned. The Church Councils are well spoken of. The Diocesan Synod has met from time to time and discussed regulations suggested by the Anglican Bishops in China (who had begun their periodical meetings before our period commenced), touching Order, Discipline, and Marriage, and the Chinese terms for the Orders of the Ministry. In 1912 this Synod was formally constituted in connexion with the whole Anglican Church in China. The Anglican Christians in Chekiang are also represented in the Chekiang Federation Council which comprises all Protestant Missions in the Province. Under its auspices a Summer School was held in 1912 for spiritual workers of all kinds, ordained and unordained, which was attended by 200 men. In 1911 a "Church Congress" was held at Taichow, of which Mr. Thompson sent an interesting account.* Mr. Sherwood Eddy's meetings at Hangchow in 1914 were largely attended, the Chinese authorities aiding in several ways (see p. 291). The Commissioner for Foreign Affairs came out on the Lord's side, and was baptized in the Presbyterian church.

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* In the *C.M. Review*, Oct., 1911.

CHAPTER XXXII.

C.M.S. MISSIONS: DIOCESE OF WESTERN CHINA.

Retrospect of the Mission—Notable Continuance of Original Staff—Bishop Cassels and Mr. Horsburgh—Varieties of Work—Church Organization—China Inland Mission.

Retrospect of Western China Mission.

THE Western China Mission was started in 1891 on the earnest representations of the Rev. J. H. Horsburgh, who, having been a member of the Mid China Mission, had travelled to the great Western Province of Szechwan, and desired to see the C.M.S. following the example of the C.I.M., sending a purely evangelistic mission into some remote and unoccupied part of China. He himself, with Mrs. Horsburgh, headed the expedition, which comprised also one clergyman (Mr. Oliver Jackson), three laymen (Messrs. Phillips, Callum, Vardon), and five single women (Misses Garnett, Mertens, Wells, Entwistle, Lloyd); and three other laymen not at first on the C.M.S. staff but taken on afterwards (Messrs. Hickman, Knipe, Beach). Four other women went out the following year (Misses Casswell, Snell, Thompson, Kelly). It is remarkable that of the sixteen men and women who thus joined Mr. and Mrs. Horsburgh, twelve are still in the field after twenty-four years. Two died, early, Misses Entwistle and Lloyd, both of them women of humble station, but both having proved themselves highly promising missionaries; and two only have retired, in one case after fifteen years' work. Few missionary parties have such a record as that, and the names deserve to be specially noted. Messrs. Phillips, Callum, Hickman, and Knipe have purchased to themselves a good degree and been ordained. Mr. Beach has remained a layman, but as an engineer has been of the greatest service in adapting Chinese houses to the use of Europeans, besides being a zealous evangelist.

Continued Work of original Staff.

Coming on to the Centenary year, we find the staff comprising four clergymen, nine laymen, eight wives, and ten other women. Of these 31, eighteen remain in China, and there have been four deaths. The figures for 1915 are 17 clergymen, 7 laymen, 19 wives, and 13 other women, total 56.

The Field of the Mission.

The field of this Mission is a portion of the Province of Szechwan, lying north and west of the portion occupied by the Church of England section of the C.I.M. Its size may be roughly indicated in this way. If Mienchow,* the headquarters station, may be represented by London, then Southampton may stand for the southernmost station, Sintu; Shrewsbury for the westernmost, Mowchow; and York for the northernmost, Lungan. The others are between these; perhaps we may put Chungkiang at Dorking, Mienchuh at Basingstoke, Anhsien at Luton, Chongpa at Cambridge, Shihchuan at Leicester. But besides these there are 15 walled cities and 50 large market towns in the C.M.S. district still unoccupied, to say nothing of a multitude of villages. The whole Province is larger than the British Isles, and the population as large.

Bishop Cassels.

In 1895 the Province became the missionary Diocese of Western China, and a much-respected member of the C.I.M., the Rev. W. W. Cassels, was appointed Bishop. His jurisdiction, therefore, includes both the Anglican section of that Mission and the C.M.S. Mission. His residence is at Paoning, a "fu" city eastward from the C.M.S. district. He has to spend about one hundred days in the year in actual journeying.

Mr. Horsburgh.

When our period opened, Mr. Horsburgh had just retired. The Mission had been begun and carried on upon the lines he had laid down. No native agents had been engaged on foreign pay, and no church building had been erected at the Society's cost. It was his wish to try the experiment of throwing everything on the converts, except, of course, the personal expenses of the missionaries. But he could not accept for himself a bishop's license with its necessary limitations, and preferred to be an independent friend of the Mission rather than a member of it. The Society deeply regretted the necessity for this separation; but nothing has ever interrupted Mr. Horsburgh's cordial fellowship and co-operation both abroad and at home.

Early Difficulties.

Great difficulty had at first been experienced in getting a foothold in the cities and towns of the C.M.S. district, and the missionaries had been much indebted to those of the C.I.M. for hospitality meanwhile. But before our period opened, most of the cities above named had been peacefully occupied for some few years, and zealous evangelistic work had been carried on. In 1899 there were 32 baptized Christians and five catechumens. There were no native agents until 1904, when four were engaged. These have gradually increased to 32; but the ordained pastorate is still in the future.

Present Staff.

Of the staff in 1915, seven of the men were graduates, the Universities of Cambridge, London, Durham, Edinburgh, Liverpool, and Sydney being represented. The Sydney man, the Rev. J. R. Stewart, was a son of R. W. Stewart,† and one of the women was his sister Mildred, who was wounded in the Kutien massacre, and who has lately been married to the Rev. R. C. Taylor, one of two brothers in the Mission, H. H. and R. C. Taylor, of Durham and Cambridge respectively, both of whom have had ministerial experience in England. Another Cambridge man, the Rev. H. J. Howden, is lent to the West China Religious Tract Society for literary work. Three of the women are from the Victoria Association, and one other was sent temporarily by the New South Wales Association. A medical missionary, Dr. Squibbs, did excellent service for thirteen years, but died while on furlough in 1909. Another, Dr. Lechler, is the grandson of one of the early German missionaries of the Society in Tinnevelly. Three of the laymen and one of the women had served in West Africa for a few years, and although failing in that climate were able to begin again in China. Another, Mr. W. Hope Gill, a Cambridge man, had been a lay missionary of the C.I.M., but after joining the C.M.S. was ordained by Bishop Cassels. He is a brother of the Bishop of Travancore and Cochin. He went with the British Field Force to Peking in 1900 as interpreter, and it is interesting now to read his eulogy of the Indian troops in that Force. He was finally invalided home in 1905, after 20 years in China.

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* Curiously enough its name is Mienyang for telegraphic purposes.

† One of the Society's heaviest losses through the War has been the death of J. R. Stewart. He was devoting his furlough time to chaplain's work at the Front in France, and was killed by a shell while conducting a funeral service. He was a missionary of rare promise.

Varied Work.

The evanglistic work has been carried on with zeal and patience. Although there has been no large ingathering, there have been about 600 adult baptisms, and the returns in 1914 gave 638 baptized Christians and 375 catechumens. The schools are almost all elementary, for both boys and girls, 31 in number, with 600 scholars; but there are higher class boarding schools, with 33 boys and 41 girls, at Mienchow, the headquarters of the Mission, conducted by the Revs. F. J. Watt and W. Munn,* and Misses Casswell and Mannett. At that city is the only regular medical mission, under Dr. Lechler,† but there are small dispensaries everywhere. There also is a women's training class. The training of men to be teachers and evangelists (and eventually clergy) is not done at a C.M.S. station, but at the Diocesan College at Paoning, where Bishop Cassels resides and superintends that work, assisted by the Rev. H. H. Taylor, and also by the Rev. W. H. Aldis of the C.I.M. Men are there trained for both C.M.S. and C.I.M. There is also an Anglican Hostel at Chengtu, the capital of the Province, which lies south of Sintu, just as (referring to the illustration above) Ventnor lies south of Southampton. This Hostel is in connexion with the new Chengtu Union University, and has been the work of Mr. Stewart and of the Rev. R. C. Taylor, who have thus been brought into touch with both

Training of Agents.

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* Mr. Munn must be mentioned in another connexion. His articles in the *C.M. Review* on Chinese Hymns (Aug., 1911) and Chinese Music (Sept., 1912), are exceptionally interesting; also one on Education (July, 1912) and one on Woman in China (April, 1913).

† In 1914, the mandarin and city elders presented the hospital with a laudatory inscription.

professors and students. Mr. Stewart taught English in some of the new Government schools, and gave lectures on ethics and religion to large numbers of upper class men.

C.I.M. Work.

The C.I.M. work is more advanced than that of the C.M.S.* And although everything in the Diocese is, of course, relatively young, Bishop Cassels has begun diocesan organization. Parochial and District Councils have been formed, and an elected Diocesan Council, which in administering the Church Sustentation Fund is exhibiting the capacity of Chinese for business. The account of its meeting in July, 1914, is most interesting. The outline of the Bishop's address on adaptation of the Prayer Book would be a good model for use in many missionary dioceses. As a significant outward and visible token of progress, a "cathedral" has lately been built and dedicated at Paoning.† Special revival meetings held in 1910 by a C.I.M. missionary from Shansi Province, Mr. Lutley, and a Chinese evangelist, Mr. Wang, were accompanied with much blessing; and the work of Bible and Tract Society colporteurs has resulted in wide distribution of Christian literature.

Church Organization.

On the border of Tibet.

Interesting attempts have been made from time to time to reach the border tribes on the frontier of Tibet and the Tibetans themselves. It will be remembered that Mrs. Isabella Bishop travelled to that wild country, and the "Mr. K." of her book was the C.M.S. lay missionary (but since ordained) Mr. Knipe. Songpan, in the north-west corner of the C.M.S. district, is not far from the border, and both Mr. Knipe and Mr. Kitley have stayed there for some months. But in 1906 a more convenient town, further south, but also near the border, Mowchow, was occupied by Mr. Kitley. Mr. Beach has lately had this outpost as his sphere of labour. Songpan was destroyed in a Tibetan Raid in 1911.

Troubles in the Province.

This Mission has had its full share of trouble and peril in the frequent times of unrest in China. When the Boxer rising occurred in 1900, the British Consul at Chungking on the Yangtze, the nearest Consular station, wrote requiring that all the missionaries in Szechwan Province should retire to the coast; and a similar order was sent to the American missionaries by their Consul. Mr. Phillips, the Secretary of the C.M.S. Mission, called his brethren and sisters to Mienchow for prayer and conference, and then they left in boats, reaching Chungking, 250 miles, and then Ichang, 500 miles farther, safely. From there two steamers, Japanese and German, took them down to Shanghai; but Miss Rosa Lloyd stayed *en route* at Hankow to nurse some C.I.M. missionaries who had narrowly escaped with their lives, and similar work fell to her when she reached Shanghai. She only survived the strain a few weeks, and thus laid down her own life in helping others, a service characteristic of all her nine years' career. When peace was restored, and it was possible to go back, Bishop Cassels and three of the C.M.S. men were wrecked in the dangerous rapids of the Yangtze, and lost all their provisions, money, and personal effects.

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* There is one Chinese clergyman, ordained by Bishop Cassels in 1915, working under the C.I.M.

† See *C.M. Review*, April, 1915, p. 118.

Other risings have occurred of a less serious character; but during the Revolution in 1911 robber bands assailed several cities occupied by the Mission, and again the British Consul ordered the missionaries away for a time. When the revolt against the new President occurred in 1913, prominent Chinese men took refuge at the mission house, thinking themselves safer there, as the rising was not against the foreigner but against the authorities; and at Mienchuh the Chief Mandarin and his family were thus sheltered for some weeks.

The spelling of Chinese names is always a difficulty, but there seems now an agreement that what has here been adopted is correct. The Western Province has almost regained its former spelling in "Szechwan," casting off the temporary intrusion of "Sichuan."

Note.

The visit of Mr. Bardsley and Mr. Baylis to the Far East in 1912–13 has not been referred to in these chapters on China. Their Report to the Committee was naturally occupied with many facts regarding the different C.M.S. Missions, and many questions of missionary policy; and it was only printed for private circulation. But it should be added here that the visit proved a great encouragement to the missionaries, and has strongly stimulated in the C.M.S. circle at home a deep sense of the claims of China to the extension and development of the Missions. The two secretaries were happily at Shanghai when the National Conference under Dr. Mott was held (p. 287), and attended it as visitors.

CHAPTER XXXIII.

JAPAN: THE NATION AND ITS RELIGION.

Political Events—Anglo-Japanese Alliance—War with Russia—Death of the Emperor Mutsuhito—Bushido and its Influence—Shintoism, Buddhism, Agnosticism—Recent Conferences on Morals and Religion.

PART II.
Chap. 33.

The year 1899 memorable in Japanese History.

THE year in which our review begins, 1899, was a memorable year in the history of Japan. The new constitution, with its Houses of Parliament and its decree of religious liberty, was ten years old; and now at last the ardent desire of the Japanese people was attained by their admission into the comity of nations. The new treaties with Foreign Powers came into force on July 17th, just three months after the C.M.S. Centenary. What is called extra-territoriality came to an end; that is to say, Japan was no longer to occupy the same position as Turkey and China, where foreigners are only responsible to their own Consular Courts; and in future the Britons and Americans and Germans and Russians were to be subject to Japanese law. On the other hand, the country was thrown open to them without passport restrictions. Moreover, Christianity received a certain official acknowledgment, by the Government making regulations for the registration of churches and clergy.

Anglo-Japanese Alliance.

Then, a year or two later, came the special Anglo-Japanese Alliance, signed by Lord Lansdowne as Foreign Secretary on January 30th, 1902, which was welcomed in Japan with great enthusiasm. A notable example of this occurred at Sapporo, the remote capital of the northern Island of Hokkaido. A public meeting was called to celebrate the alliance, at which "God Save the King" was sung, and an address was given at the Mayor's request by the only British subject in the city at the time, an Irish woman missionary of the C.M.S., Miss Alice Hughes. It was just at that time that the Marquis Ito, the greatest of Japanese statesmen, visited England. Forty years before, in 1863, in the days when no Japanese was allowed to leave his country on pain of death, Ito had run the risk, escaping in an English sailing ship, and serving as a seaman before the mast, that he might see the Western World with his own eyes. It was he who had taken the most prominent part in the mighty revolution by which Japan had opened her long-closed doors and come forth as a modern

Marquis Ito.

world-power; it was he who had drafted the constitution of 1889; it was he who had closed the war with China by the Treaty of Shimonoseki in 1895; it was his policy that had brought Japan into the family of nations by the abolition of extra-territoriality; and now he saw the completion of his work by the treaty with Great Britain. It is sad to remember that he was afterwards (1909) murdered by a Korean. Geographically the appropriateness of the Anglo-Japanese treaty is curious. A glance at the map of the Eastern Hemisphere shows at each end of the long stretch of European and Asiatic Continent a group of islands, the two nearly equal in size and corresponding in position. The British Isles and the Japanese Isles face one another across the largest land area on the surface of the globe.

The material progress of Japan continued remarkable. For instance, fifteen years earlier it had been a criminal offence to build a sea-going vessel, and now Japanese liners were competing on equal terms with those of Europe and America; and the Japanese fleet of warships took its place among the navies of the world. The great test came in 1905 with the war with Russia, when both by land and sea the youngest of modern Powers overthrew the tremendous forces opposed to her. It was a revelation to the world, not merely of her extraordinary capacity and skill, but still more of the national spirit of patriotism that gloried in self-sacrifice; a spirit not less conspicuously shown when a reasonable peace was followed by what may fairly be described as a real shaking of hands between the combatants. Of the effect of that war on the Missions, more hereafter.

War with Russia.

Then in 1912, the death of the Emperor Mutsuhito recalled the wonderful history of the sixty years of his life and the forty-five of his reign. He was one year old when the first partial opening of the door of the long-closed empire took place in 1853; fifteen when he ascended the throne; and sixteen when the great Revolution of 1868 abolished the Shogunate and restored the Mikado's real sovereignty.* The C.M.S. Committee passed a minute, which was communicated to the Japanese Ambassador in London, expressing condolence with the Royal House and the nation, and acknowledging the loyalty of the deceased Emperor to the principle of religious liberty. He had, in fact, accepted a Bible from his Christian subjects, and had given £1000 to the Y.M.C.A. towards the expenses of their work for the soldiers in the war with Russia; but there is no reason to suppose that he regarded the Christian religion as having any message for himself. He was, in fact, a devout Shintoist. His death closed what the Japanese term the "Era of Enlightenment" (*Meiji*), and ushered in the new "Era of Great Righteousness" (*Taisho*).

Death of Emperor Mutsuhito.

It is not to be wondered at that so much admiration has been lavished upon Bushido, the "Soul of Japan." The "knightly way," as the word means, corresponds fairly with our "chivalry,"

Bushido, the Soul of Japan.

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* The last of the Shoguns died in 1913. *C.M. Review*, Jan., 1914, p. 65.

Its outward excellence.

and expresses itself in our familiar French phrase, "noblesse oblige." Dr. Griffis, the brilliant American author of some of the best books on Japan, speaks of "the superb system of chivalry, manners, self-mastery of the body, and culture of the spirit, called Bushido"; and, of the Samurai whose code of honour it especially was, as "the consummate white flower of Japanese civilization." The "Japan spirit," *Yamato damashii*, was certainly exhibited in the Army in the Russian War. The Rev. G. H. Moule, a son of Archdeacon A. E. Moule of China, who has written the best popular book on Japan,* tells of soldiers, billeted in the town where he was, "helping in the house-work, nursing and amusing the children, or like children themselves strolling hand in hand along the crowded streets." "As far as I remember I never met a drunken or disorderly soldier throughout that period." And when they returned victorious, "one heard no word of scorn or hatred of the enemy. There was no sudden loosening of the self-restraint that the nation had so long practised, no unseemly bragging to stain the hour of triumph." But Dr. Griffis sadly acknowledges that Bushido fails to cure the social evils which flourish beneath the veil of outward refinement; and the Rev. J. T. Imai, probably the ablest of the Japanese Christian clergy, and now Principal of the Central Theological College, said a few years ago that Bushido "could never have originated institutions like the Red Cross Society, or such ideas as humanity to prisoners, generosity to the conquered, refraining from loot, and respect for female virtue." "These," he added, "were recognized as right, only when the Bushido spirit came in contact with Christianity."† And the Hon. Kenkichi Kataoka, the first Speaker of the House of Representatives, used to say that Bushido was no longer able to meet the moral needs of his countrymen; while a well-known writer, Dr. Nitobe, wrote that Bushido's days were numbered, and that only Christianity could influence "the irresistible tide of triumphant democracy." The suicide of General Nogi, the hero of Port Arthur, on the death of the Emperor, though acclaimed by the Japanese people generally as a glorious consummation of the "Era of Enlightenment," was felt by the more thoughtful to belong rather to the Past than to the Present. Mr. G. H. Moule points out, not only the weakness of Bushido, but also its inevitable decay as democratic principles gain ground.

Its real failure.

Shinto and Buddhist Revival.

Meanwhile, both the official and the popular religions of Japan, Shintoism and Buddhism, of both of which Mr. Moule gives an admirably clear account, have rather increased in activity during our period.‡ Buddhism, indeed, is much despised by official and educated Japan. Count Watanabe, though himself by profession a Buddhist, said in 1900, "When I ask myself how many modern Buddhists have religious life in their souls, I answer—none." Shinto they do respect because it seems to them to foster loyalty and patriotism. "The Government," wrote the Rev. O. Knight in 1911, "wants neither Buddhism nor Christianity; it only wants *Japan;* nor does it even want Shinto, except in so far as that cult will help to increase and crystallize the national spirit." Professor Cairns, in the Report of Commission IV. of the Edinburgh Conference (p. 230), ably enlarges on this circumstance, and observes that "the student of classical and also of feudal history will recognize parallels to the spirit of that history in the ethics of modern Japan, in the dominance of society over the individual, the worship of ancestors, the deification of the ruling house," &c. But, he adds, it is extraordinary that "this antique world of thought" should be retained "along with the eager acceptance of Western methods and ideas." "It is as if Lacedæmon had been suddenly reorganized on American principles."

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* *The Spirit of Japan*, written for the United Council of Missionary Education, and published by the different Societies, including the C.M.S.

† An important article on "Bushido: Its Virtues and Its Defects," by the Rev. G. H. Pole, appeared in the *C.M. Intelligencer* of Oct., 1905.

‡ See an able article by the Rev. Oliver Knight, in the *C.M. Review* of Jan., 1912. A new book entitled *The Faith of Japan* is highly commended in the *Int. Rev. Miss.* of April, 1915. The author, Dr. Tasuku Harada, is President

The real Religious Position of Japan.

Idolatry and superstition are, no doubt, still rife among the millions of peasants in the country districts who are Buddhists of different sects, and who are as yet untouched by missionary effort,—as indeed are the majority of even the 800 towns with a population of over 5000. But the upper classes, and particularly the students, to a large extent boast of their freedom from religious beliefs and obligations. In 1910 it was reported that inquiry being made of the religious profession of 400 students in a certain College, four declared themselves Christians, 15 Buddhists, one Shintoist, and one Confucianist, while 46 were avowed atheists, 260 agnostics, and the remainder had not made up their minds on the subject. Again, in 1912, a Religious Census was taken in the Imperial University at Tokyo, among 5000 students, which showed 8 Shintoists, 50 Buddhists, 60 Christians, 1500 atheists, and 800 agnostics; the rest, "No religion." The great statesman already referred to, Marquis Ito, though he put two Christians into his Cabinet in 1900, avowed his belief that "religion is quite unnecessary for a nation's life." He acknowledged that in Japan there was "almost universal atheism," but it was "no peril to the community." "Japan," he said, "looks for the function of religion being fulfilled by culture and science." But the Western ideals of liberty, education, culture, justice, are, as has been well said, "branches of the tree of righteousness and truth." Eastern nations, Japan among them, "are tearing down the branches hastily to plant them, and they have not got the stem from which the sap flows."*

Widespread religious indifference.

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of the Doshisha College at Kyoto, and was one of the Japanese Christian delegates to the Edinburgh Conference. He contributed an able article on Christianity in Japan to the first number of the *Int. Rev. Miss.*, Jan., 1912. Dr. Tisdall's book, *The Noble Eightfold Path*, is most valuable; see *C.M. Intell.*, June, 1903.

* "The Day of Opportunity," by M. C. Gollock, in the *C.M. Rev.*, Nov., 1908.

An "Imperial Rescript on Education," first issued in 1890, still has great influence, being annually read in all schools while the scholars reverently bow their heads towards the Emperor's portrait hanging on the wall. The Christians generally felt no compunction at thus bowing; but eventually the Government, to obviate any idea of religious worship being involved, slightly modified the wording of the Rescript. There has lately been a further concession to Christian schools. They can now have the status of "Middle Schools" without, as before, having to relegate religious teaching to hours outside the regular course.*

Higher Morality aimed at,

The best Japanese do want to see a higher morality prevailing. They deplore the vicious life of many students, and the lack of commercial integrity. Count Okuma himself is cited in the Edinburgh Conference Report (Vol. IV., p. 116) as saying that "the old religions and old morals are steadily losing their hold, and nothing has yet arisen to take their place," and that some who have abandoned the old code of ethics seem to be "neither possessing nor being governed by any ideas about morality, public or private." And this led, first, to the formation of societies for considering the problem, and, secondly, to a remarkable Conference being summoned by the Government to meet in February, 1913, to consider what steps could be taken towards "sound progress in things spiritual, and the improvement of social conditions." This Conference included representatives of Buddhism and Shintoism, and also of Christianity, which was for the first time recognized as entitled to a voice in such discussions. Seven of the members represented seven different Christian Communions, the Roman Catholics, the Russo-Greek Church, the Anglicans, the Presbyterians, the Methodists, the Congregationalists, and the Baptists. The Anglican was Dr. Motoda. Several members of the Japanese Cabinet attended. There was a general agreement that religion was necessary as the basis of national morals, and that the votaries of each religion must work in their own way "to elevate the morality of the nation." The convening of such a meeting at all was regarded as the reversal of a policy adopted by a previous Cabinet, which had tended to the exclusive patronage of Shintoism; and it has been repeated since.

and Religion believed necessary.

The present War will have taught acute onlookers like the Japanese that a mere profession of Christianity by a great nation is no security for Christian morals. There must be a strong infusion of real religion if there is to be real morality. Let Japan catch the true spirit of Christianity, and the "splendid national traits" and "sterling quality of character" of which Mr. G. H. Moule gives some striking illustrations† will give her the first place in the Far East.

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* See *C.M.S. Gazette*, July, 1915.

† *The Spirit of Japan*, pp. 249–260.

CHAPTER XXXIV.

JAPAN: THE CHRISTIAN MISSIONS.

The Japanese Christian Communities—Leakage and its Causes—Anti-Christian and Neologian Influences—Converts from the Upper Classes—Methods of Work: Classes for all Classes—Evangelistic Campaigns—Dr. Mott's Visits—World's Student Federation—The Nippon Sei-kokwai — The Episcopate — New Canadian Diocese — Central Theological College—The American Missions—Continuation Committee.

FOUR eras in the history of Missions in modern Japan, said the C.M.S. Annual Report of 1913, had now passed. From 1859 to 1872 was an era of open hostility on the part of the Japanese Government; from 1872 to 1889, of sufferance; from 1889 to 1899, of liberty; from 1899 to 1912, of equality. And now a fifth era, of recognition, had dawned.

Statistics of the Missions.

But it cannot be said that the last few years have been a period of great advance in the number of Japanese Christians. In 1901 the general statistics showed a total of 130,000; the Roman Church having 56,000, the Russo-Greek Church 27,000, and the Protestant Churches 47,000, in round figures. In 1912, the Roman Catholics had increased to 67,000, and the Greek Christians to 32,000; while the Protestant Christians had the much larger advance to 83,000;* total 182,000. The Anglican Christians, the fruit of the English and American Church Missions, numbered 10,000 in 1901, and 17,000 in 1912.† The important point, however, is that the number of converts made, particularly by the American Missions, ought to have resulted in a much larger increase; and it is clear that there has been great leakage.‡ With all the brilliancy of the Japanese character, it has not the stability of the Chinese character; there has unquestionably been a large amount of backsliding, and still more of drifting away, not from Christianity, but from organized Church life.§ Mr. Uchimura Kanzo, the author of a book called *Why I became a Christian*, wrote to the *Japan Evangelist* in Dec., 1909,

Leakage, and unattached Christians.

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* The figures for 1914 give "Church Members" 103,219.

† The figure for 1914 is 23,481.

‡ See footnote on next page.

§ A Tokyo Professor declared that more than a million of his fellow-countrymen, though unbaptized, were ordering their lives by the word of God.

"There are thousands and thousands of Christians in Japan who have had nothing to do with missionaries. . . . There are Christians who without belonging to any Church, and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ. . . . Christianity is slowly but steadily taking the place of Confucianism as the family religion of Japan. . . . This form of Christianity is neither orthodox nor unitarian. . . . We go to Jesus of Nazareth direct, and aim to live and be made like Him." But Mr. G. H. Moule well observes that, "Japan has always shown to best advantage when permeated with a sense of duty and corporate responsibility." If the *esprit de corps* of the Japanese Army, he adds, were brought into being in a great united Japanese Church, "what a force it might be for spiritual conquest!" *

The result of leakage is that the ardent hopes of thirty years ago have not been fulfilled.† It appears that the losses have been less in proportion in the Nippon Sei-kokwai, the Japanese branch of the Anglican Communion, than in the other Protestant Churches; but there are several reports from C.M.S. missionaries which are sad reading on this account, and which will be noticed by and by.

Influence of anti-Christian Literature from the West,

Apart from these losses from the Christian ranks, there is no doubt that the circulation of anti-Christian literature from Europe and America has seriously influenced educated Japan against the Gospel. The Japanese newspapers watch the English and German Press, and eagerly copy any attacks on the Bible or the Christian faith; and there is a widespread impression that Christianity is a more or less exploded religion. When Mr. Bryan, the late Secretary of the United States, gave an address at a Christian meeting at Kagoshima in 1906 the people were astonished; and when Sir Claude Macdonald attended divine service on Sunday they wondered what induced a British Ambassador to go to church. Many Japanese think that Christianity may be useful for its moral precepts to the poor and to women and children generally; but for an educated man who wants the truth,—no! Yet a *Times* Special Correspondent wrote in 1909, "If there are less than 200,000 professing Christians in Japan, there are more than a million educated Japanese who think in terms of Christian ethics, and who try to live up to them more truly than many millions of professing Christians in the West." And Count Okuma, the present Prime

but also of Christianity.

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* See also Bishop Cecil Boutflower's article on "Humanism *v.* Christianity in Japan," *The East and The West*, Oct., 1912.

† "Between 1888 and 1900 the registered membership of Protestant Churches rose from 25,514 to 42,451. But during that period there had been 50,585 baptisms; so that after making deductions for 4090 deaths, it would seem that 29,558 were unaccounted for in the space of twelve years. From the statistics on which these figures are based one gathers that only 7096 of these untraced Christians had been knowingly excluded from fellowship because of lapse of faith or morals. The rest simply disappeared. Moving, as so many Japanese do, from place to place, they failed to attach themselves to any Christian Communion in the districts to which they migrated, and remained outside the visible fold."—G. H. Moule, *Spirit of Japan*, p. 257.

Minister, in a Statement published in the *International Review of Missions* of October, 1912, declared that the high political ideals attained by Japan owed their *soul* to Christianity, and said,—"The indirect influence of Christianity has poured into every realm of Japanese life. . . . Most of all, the English language and literature, so surcharged with Christian ideals, has exerted a wide and deep influence over Japanese thought." But the Count desiderates a Christianity freed from the "miraculous," and leaving the Deity of Christ an open question.* However, he received Mr. Bardsley and Mr. Baylis when they were in Japan, and declared that for fifty years he had favoured missionary work.

Neologian teaching in the Missions and Churches.

But what is still more serious, it is painfully true that Unitarian and Neologian teaching has gained considerable influence in the Japanese Churches themselves, and even in the Missions,—at least in some of those from America; and mention has also been made of a "German Universalist Mission." The "New Theology" has its votaries and its preachers; and a non-miraculous Christianity commends itself to the modern Japanese mind. The Doshisha, the famous Christian College at Kyoto, fell for a time under Unitarian influence after the death of its noble and truly Christian founder, Joseph Niisima; but it happily afterwards shook off that incubus, and Bishop Ingham was pleased with it in 1909. It has now been raised to the rank of a University. On one occasion in 1911 the C.M.S. missionaries were constrained to decline joining in a scheme for united "evangelistic" services, because two Unitarian Japanese pastors were to take a prominent part; for, after all, what sort of "evangel" was that which denied our Lord's Divinity, and with it inevitably the efficacy of His Sacrifice on the Cross? †

The Doshisha.

Effects of the true Gospel.

But, as Prebendary Fox wrote after his visit to Japan in 1912, "where the Gospel in its purity is preached, where the Word of God in its integrity is taught, there the invariable results follow." It was reported in 1910 that the Presbyterian and Methodist Japanese pastors at a Conference agreed that it was simple Bible teaching that would *hold* the people, and that while a leading Congregational preacher at Tokyo was setting forth the new theology to an empty church, the chief Presbyterian church there, where the sermons were full of Scripture, was filled to overflowing.

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* Bishop Ingham heard Count Okuma speak at a "semi-centennial" meeting to celebrate the opening of Japan:—"His venerable figure was impressive, and he had a great reception. It was pathetic that he had to own himself not a Christian. His testimony was, in effect, that Christianity was destined to be the religion of Japan, and that he looked back upon the life and character of one Christian man (Dr. Verbeck), who had taught him English, as the most potential force for good in his life." (*Japan to Jerusalem*, p. 56.)

† Bishop Ridley visited Japan in 1903, and wrote an able and most interesting account of his impressions, printed in the *C.M. Intelligencer* of April, 1904. Here is one sentence: "I see much more to imperil the future of the Japanese Church in the Arianism of the ablest native Christians that have come from Protestant Congregationalism than in the sacramental teaching of High Churchmen, when diluted, as it generally is, by evangelistic ardour in the mission field."

Although it is not natural for a Japanese to confess himself a sinner needing a Saviour,—nor, for the matter of that, is it natural for an Englishman to do so,—yet it remains true that what is even impossible with man is possible with God; and the Holy Ghost is at work in Japan to-day as He was at Jerusalem on the Day of Pentecost. Again and again, year by year, have our missionaries been able to rejoice in what they cannot doubt are true conversions; and not in true conversions only, but also in the fruits of the Spirit manifested in the lives of the converts. "It is a great matter of thankfulness," wrote one of the noblest of women missionaries (now gone to her rest) in 1900, "that the lives of the Christians are everywhere appealed to with confidence as a witness to the power of the Gospel. Parents, heads of the police and customs, bankers, clerks, and many others, ask to have those under them taught Christianity because they see the good lives of the Christians."

Converts from the higher Classes.

In one respect Japan has been unique among mission fields. Nowhere else in non-Christian lands have so many men of recognized position embraced the Christian faith; and several cases are mentioned in the Reports of our period. It is well-known that the Speaker of the first House of Representatives, Mr. Kataoka (already mentioned), who died in 1903, was a Christian of high character; and that there were twelve other Christians in that House. The two Christian members of Ito's Cabinet in 1900 were the Foreign Minister, Mr. Kato, who had been Ambassador in London, and Baron Kaneko, a graduate of Harvard University. Both of these were reported by the *Times* Correspondent to be men of wide knowledge and sound judgment. In the same year it was stated that one of the Judges of the Supreme Court, two Captains of first-class battleships, and three Professors in Tokyo University, were Christians; and that three of the leading newspapers were in Christian hands. Another Judge of the Supreme Court, who was appointed in 1904, was churchwarden at St. John's Church at Nagoya. In 1909 a *Times* Special Correspondent wrote, "Christians hold some of the highest offices in the State. Viscount Aoki, a former Minister for Foreign Affairs, is a Christian, and so is Viscount Okabi, Minister of Justice. There are ten Christian members of the Imperial Diet, all men of high character and enjoying the respect of their fellow-countrymen." Baptisms have been reported of other judges, editors, bankers, officers, doctors, and their wives and daughters; but the number of converts from these classes has been larger in the American than in the English Missions. As for the Roman Catholic Missions, the popular English magazine of the Roman Church, *Illustrated Catholic Missions*, said in the very year above mentioned, 1900, that Missions in Japan were "humanly speaking, hopeless."

Special Methods of Missions in Japan.

The methods of Missions in Japan differ in some respects from those adopted in some other great fields. Medical Missions are few, and Educational Missions not at all on the scale of India and

China; the excellence of the Japanese in both departments rendering them comparatively unnecessary. Women's work is much more extensive than in most of the other fields. Elsewhere, owing to social usages, it is almost confined to work among women; but in Japan there is no difficulty in women missionaries of some experience conducting, with due care, classes for men, and influencing them in other ways. In the C.M.S. Report of 1909 there was an interesting division of evangelistic work into two sections, namely, plans for reaching numbers of people at the same time, and plans for influencing individuals. In the former category were regular public preachings in Mission Halls, Public Halls, and theatres, lantern meetings in villages, special "missions" for several days together like Parochial Missions at home; meetings of work-people in factories, &c.; and children's gatherings and Sunday schools. In the latter category were private visits and conversations, distribution of Christian Scriptures and tracts, and one method found specially fruitful—classes for particular classes of people—teachers, soldiers, lawyers, journalists, postmen, policemen, medical students, other students, business men, clerks, young men generally, young women and girls generally, mothers, officers' wives, nurses, women teachers, factory girls, &c. Some of these classes have been arranged primarily for teaching English or German, and some, for Japanese ladies, to teach cooking; but the Bible lesson is the main object. We shall meet with illustrations of these by and by, and find how fruitful they have been in conversions.*

Classes for all Classes.

Work among the young in Japan differs much from that in other fields. Elementary schools are little used by the Missions, there being only about 100 altogether; and not at all by the C.M.S. (except a few kindergartens). But Sunday schools are very general, there being about 1500, with some 100,000 scholars, both Christian and non-Christian. Children's meetings and services are also held, and lantern lectures; and much Gospel teaching is given in this way.

Now and again there have been great united Evangelistic Campaigns. There was a notable one in 1901, an effort to preach the Gospel all over the country in the first year of the new century. This was called the *Taikyo Dendo*, or "Great Effort Mission Work." In Tokyo itself the preachings, prayer meetings, &c., were very numerous and the attendances large. So much interest was excited that Buddhist newspapers gave long reports, while warning people against attending. Over 5000 converts and inquirers were enrolled in that city alone. The "abiding results" of the whole movement, however, were reported as "disappointing"; and this, no doubt, was the case relatively to the too ardent

Evangelistic Campaigns.

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* In Vol. V. of the Reports of the Pan-Anglican Congress there are two interesting papers by C.M.S. women missionaries in Japan: on Dealing with Individuals, by Miss Peacocke, at p. 21; and on Evangelistic Work, by Miss Bosanquet, among the appended Preliminary Papers, marked S.D. 2 (f).

expectations of the more enthusiastic promoters. It always is so with special missions of the kind; but there is always a good "remnant," quite large enough to be an abundant recompense for the efforts put forth; and so it proved in Japan. God did not permit His word faithfully preached to return unto Him void. Another of these Campaigns was undertaken in connexion with the great National Exhibition held at Osaka in 1903. In a building opposite the principal gate evangelistic meetings were held several times a day, and in the five months during which the Exhibition remained open 250,000 people heard the Gospel there. More than 7000 New Testaments and 3600 Scripture portions were *sold*, and 200,000 tracts from the Religious Tract Society were given away. Some 16,000 persons signed papers asking for further instruction, and the papers were distributed among the different Missions to be followed up. But here again, and in other similar efforts, it is the "remnant" that are saved, as Isaiah teaches us. The same experience will doubtless follow the present Three Years' United Campaign.

Dr Mott's Visits.

In the year of the *Taikyo Dendo* occurred one of Mr. (now Dr.) J. R. Mott's visits to Japan.* His first was in 1896, and this was the second. He saw for himself that Evangelistic Campaign, and he has always contended that it was a great movement, the blessing of which has been permanent; and no man is more shrewd and cautious in his estimates of such work. Of his own Campaign in 1901, chiefly among students, it is interesting to read the following testimony from the late much revered Bishop Awdry:—†

> "Delightfully definite and full of common-sense, yet spiritual in the highest degree; not touching points of difference, not from any vagueness, but from having a steady eye to the central things; not combating other Christians, because he had not leisure to do so in the campaign which he was carrying on against things un-Christian or anti-Christian in the heart of the individual, and of a non-Christian society,—he did not, when I was there to hear, say a single word in which I could not heartily rejoice, both as a Christian and as a Churchman. It was a great spiritual pleasure to hear him awaken souls without undue excitement, and summon them to repentance and faith, self-knowledge, and trust in God through Christ, to the forsaking of sin and the effort to do their duty with a sense of responsibility which they had never felt before.
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> "Mr. Mott held many meetings during his short stay in Tokyo, some of which were evangelistic meetings for students themselves, while one series which I was privileged to attend was limited to about 140 persons carefully selected, of whom somewhat more than two-thirds were Japanese Christians, the rest being selected missionaries. The Japanese were leading educationists from the University and elsewhere, leaders in the Y.M.C.A. of Japan and other Christian student institutions, representative students and teachers from the University of Tokyo and higher schools, and the like. The President of the Lower House of Parliament was there also. Everything had been well considered and prepared, and

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* See *C.M. Intell.*, March, 1902.

† *C.M.S. Report*, 1901-2, p. 413.

those who could become the guides of the student movement were thus brought into close touch with each other and with Mr. Mott for a sufficient time to receive a real stimulus from him, and to learn something of his methods and of the power of his healthy and stimulating personality."

World's Student Federation Convention at Tokyo.

Mr. Mott was again in Japan in 1907, when the World's Student Christian Federation held its Convention at Tokyo. A truly remarkable gathering it was. The President was Dr. Karl Fries of Sweden, the Chairman of the Federation, and delegates came from twenty-five different countries. At the seasons of prayer, petitions were offered in English, Japanese, Chinese, Korean, French, German, Italian, Russian, Hawaiian, Hindustani, Marathi, Tamil, Siamese, &c. Telegraphic greetings were sent by King Edward VII., the King of Norway, and President Roosevelt. The Marquis Ito gave £1000 to the Federation funds, and Viscount Hayashi invited members to a reception at his official residence. One of the incidents was a Sunday afternoon meeting addressed by three representatives of Oriental Christianity, B. C. Sircar of India, C. T. Wang of China, and K. Ibuka of Japan, on the Responsibility of Students for the World's Evangelization. "To see these three men stand up, dressed in faultless European clothes, and to hear them speak in English, was a revelation in itself." * It was from this Convention that the message was sent over the world which has been so often quoted since, "Japan leads the Orient, but whither?" †

Efforts to rouse Christians to more active Christian life.

Mr. Mott's work was not purely or even mainly evangelistic. His chief object was to inspire Christian men with fresh zeal as themselves Bible students and evangelists. No form of missionary effort is more important than this; and it has been done very effectively in Japan by others besides him. In 1907 the Keswick Convention Mission Council sent out two men, the Revs. G. A. Litchfield and Gregory Mantle, the former of whom had been a C.M.S. missionary in Uganda and India, while the latter was a Wesleyan. But the chief work of this kind was Mr. Barclay Buxton's. Of him we shall have to speak by and by; but it should be noted here that the Conventions and Conferences for the deepening of spiritual life held by him in many parts of Japan proved an agency of real and lasting blessing. His principle, a most true one but often forgotten, was, that the speediest way to promote the evangelization of the non-Christians was to help the Christians. If they were filled with the Spirit, they would not leave the Gospel to be preached only by regular ministers and agents, but would pass the glad tidings on from house to house and from town to town. It is certain that some of the most fruitful work in Japan has been done by those who came under the influence of such teaching.

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* Quoted in the *C.M.S. Gazette*, Oct., 1907. One reads of the "faultless European clothes" with mixed feelings; but if these highly educated Asiatics prefer our dress, who can interfere with their liberty?

† The Business Men's Deputation to China were in Japan at that time, and Sir Alexander Simpson and Prof. Macalister addressed the students. The former told them that he had known five Principals of Edinburgh University, and all five were devout Christians. He particularly referred to Lord Lister and Sir James Y. Simpson, his own father; and told how Sir James on his death-bed was asked what he considered his greatest discovery, and how he replied, "That I am a great sinner and that Jesus Christ is a great Saviour."

Summer Schools.

In this connexion the Summer Schools should be mentioned. This very useful means of bringing Christian workers together for a few days' conference and prayer is a happy thought of our American brethren, and it was introduced by them into Japan before it was known at all in England. The Japan gatherings have been occasions of much profit and blessing. One of the earlier may be noticed by way of illustration, held at Fukuoka for the workers in the Diocese of Kiu-Shiu in 1900. Bishops Evington and Foss were present. Three addresses were given by Mr. Price (not yet Bishop of Fukien) on "Christ in the Psalms"; Bishop Foss gave three on "The Sight of God arousing a Sense of Sin," "The Nature of Sin," and "Acceptable Service"; and the Rev. Stephen Magohiko Koba two on "Preaching Christ," and one on "I magnify my office." Sometimes a Conference on missionary problems and policy has been combined with the more devotional gathering, as frequently at Arima, a picturesque hill resort,—for instance, in December, 1912, when Mr. Bardsley and Mr. Baylis were in Japan. It was attended by all the C.M.S. missionaries, the four English and two American bishops, and a few visitors.

The Nippon Sei-kokwai.

Ecclesiastically, Japan has all along been forward among mission fields. In some quarters, indeed, there seems to be an idea that the only organized Church of the Anglican Communion in a mainly non-Christian country is the Nippon Sei-kokwai,—the "Holy Catholic Church of Japan," as the name is constantly translated, though literally it only means "Japan Church," and was chosen expressly that it might not appear to "unchurch" others. But this idea both under-estimates what has been done in other fields, and over-estimates the position in Japan. Still the Nippon Sei-kokwai is a great fact, and its development has continued during our period, though not as rapidly as we could wish. It has combined in a happy way the three Anglican Missions, the S.P.G., C.M.S., and American Church; now, indeed, four, since the Canadian Church undertook a diocese of its own. The S.P.G. supports the Bishops of South Tokyo and Osaka, and works in those dioceses only; and its missionary staff comprises 17 English clergymen, 10 Japanese clergymen, and 24 English women, including a few wives of clergymen. Four of the English clergymen and 14 English women belong to St. Andrew's and St. Hilda's Missions at Tokyo; and ten English women are also "associated missionaries" at Osaka. With them are reckoned several Japanese women in the same communities. The baptized

The Anglican Missions.

Christians connected with the S.P.G. Mission are about 1700 in number. The S.P.G. has had some able men among its missionaries. Archdeacon Shaw was highly esteemed. Canon Plummer, now a leading C.M.S. man at Liverpool, was another. Dr. Arthur Lloyd, a great Japanese scholar, was for a while on the S.P.G. staff. The American Church—which was the first Christian body in modern times to send the Gospel to Japan, its missionaries Williams (afterwards Bishop) and Liggins landing at Nagasaki in May, 1859,—works in its own dioceses of North Tokyo and Kyoto, and has about 125 missionaries, including 26 clergymen. Its Japanese clergy number about 50, and its baptized members about 7000. In the dioceses of Kiu-Shiu and Hokkaido, that is, the Southern and Northern Islands, the C.M.S. alone represents the Anglican Communion, besides working also in the dioceses of Osaka and South Tokyo. The Canadian Church works in the new Diocese of Mid Japan, carved out of South Tokyo. Besides the Bishop, it has eight clergymen, six wives, and ten other women.* The Australian Board of Missions also has lately sent a clergyman to work in the Diocese of South Tokyo. The whole number of Anglican missionaries in 1914, including wives, was 246, of whom 73 were ordained men. The Nippon Sei-kokwai has 99 Japanese clergymen and 235 laymen and women engaged in its work (of course, including those attached to the different Missions). It has a Mission of its own in the island of Formosa. Its weak point is its finance. Very few congregations are self-supporting. "There has been," writes Mr. Heaslett, "a distinct objection to making mere ability to raise a certain sum of money an adequate reason for giving a man full orders and a congregation full independence." †

The Episcopate.

In the personnel of the Episcopate there have been several changes. Bishop E. Bickersteth, to whom the formation of the Nippon Sei-kokwai had been mainly due, had died in 1897,‡ and it may here be parenthetically added that his widow has spent many of the subsequent years in Japan working zealously among the people. To his diocese, South Tokyo, Bishop Awdry of Osaka was transferred; and the Rev. H. J. Foss, one of the S.P.G. missionaries, with 23 years' experience, was appointed Bishop of Osaka, and has continued in the see ever since, to the great advantage of the work. The C.M.S. men have often written appreciatively, not only of his episcopal ministrations, but also of his evangelistic zeal. In 1908, Bishop Awdry, who had in a quite unusual degree won the personal affection of the missionaries, was compelled by ill-health to return to England, and died soon afterwards. He was succeeded by Bishop Cecil Boutflower, who had been Bishop of Dorking as Suffragan to the Bishop of Winchester, and who had urged that the Pan-Anglican Thankoffering should be one of men as well as of money, expressing at the same time his own readiness to be sent anywhere in any capacity. Bishop Awdry at once invited him to go with him back to Japan as Assistant-Bishop; but the doctors forbad Dr. Awdry to return thither, whereupon Dr. Boutflower was appointed his successor. Happily he has continued to this day. Meanwhile the two C.M.S. Bishops, Drs. Evington and Fyson, retired in 1909, each after thirty-five years' missionary service. To the Diocese of Kiu-Shiu was appointed the Rev. Arthur Lea, one of the Canadian missionaries attached to the C.M.S. Mission; and to the Diocese of Hokkaido the Rev. Walter Andrews, who had laboured there a quarter of a century and had retired, but who now buckled on his armour again to go and superintend the work in his old field.

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* *The Christian Movement in Japan* of 1915 says that the Canada Mission "has now attained its majority, as a daughter of its senior missionary, the Rev. J. Cooper Robinson, born in Japan, was taken on the staff at the end of the year." This Mission was for a time a part of the C.M.S. Mission (see p. 538).

† *Mission World* (Canada), Aug., 1915.

‡ See an article on his biography, by the present writer, in the *C.M. Intell.*, Feb., 1900.

New Mission and Diocese of Canadian Church.

Then in 1912, at the desire of the Church of Canada, an arrangement was made for the formation of a new diocese to be worked entirely by that Church. A section of the South Tokyo jurisdiction was cut off to form the new Diocese of Mid Japan; and one of the Canadian missionaries connected with the C.M.S., the Rev. H. J. Hamilton, who had already laboured twenty years in the country, was chosen as the first bishop. He was recognized as distinctly a man of mark, and had been Secretary for the whole C.M.S. Mission in the Main Island since Mr. Price's appointment to Fukien. This involved the transfer of stations and missionaries and Japanese clergy from the C.M.S. to the Canadian Mission, as will appear by and by. Thus the number of Anglican dioceses in Japan was raised to seven. Of the two connected with the American Church, North Tokyo still had Dr. McKim (1893) for its bishop, while Kyoto received a new bishop, Dr. H. St. G. Tucker succeeding Bishop Partridge in this same year, 1912.

The Synods.

The Synods of the Nippon Sei-kokwai have been regularly held, and there have been interesting discussions. The majority of the members, clerical and lay, are Japanese, and it was reported in 1908 that "they did quite four-fifths of the debating." At the seventh Synod, in 1902, one resolution was to fix the Second Sunday in Advent for appeals on behalf of the (Japanese) Bible Society, in which, of course, as in Britain and America, all Protestant denominations have their part. At the eighth Meeting in 1905, new Canons on discipline were adopted. On both these occasions there were discussions as to how to obtain a Japanese Episcopate, for which the Church members eagerly long. Various schemes were proposed, but it was not until the next Triennial Meeting in 1908 that a decision was come to. It was then agreed that if any six of the congregations in a district became self-supporting, and could provide at least one-third of a bishop's stipend, they might petition the Synod to form a diocese including those pastorates, and to sanction the election of a Japanese bishop. But it did not seem likely that this desirable consummation would soon be reached; and, as a matter of fact, there has been no progress since. Apparently the alternative plan of beginning by the appointment of Japanese suffragans, the Missions subsidizing the Nippon Sei-kokwai to help in their support, is not welcome to a people of such independent spirit as the Japanese. At the last meeting of the Synod in April, 1914, a revised Prayer Book was agreed upon, and the question of joining in the general Federation of Churches recently formed was considered, but the decision was deferred till the next Triennial Meeting.*

Central Divinity College.

When the Pan-Anglican Thankoffering Committee met after the Congress of 1908, one of the first two grants resolved upon was £30,000 definitely for the establishment of a Central Theological College in Japan; which field was thus treated differently from all others, the grants to them being for use in various ways, and not, as in this case, for one institution. Not a few difficulties arose in the carrying out of the plan; but at length the College was built and organized, and opened in 1912; and its chapel was consecrated on St. Andrew's Day, 1914. The Rev. T. J. Imai, the able Japanese clergyman before mentioned, was appointed Principal; and the Anglican Missions, the S.P.G., C.M.S., and American Church, have agreed to provide English professors. The C.M.S. had long had a Divinity School at Osaka, which had done excellent work; but as the Pan-Anglican grant represented gifts from all sections of the Church of England, it was felt that the Society's Mission ought to share in the benefits, and therefore the higher training has been transferred to the Tokyo College. The Rev. S. Heaslett has been chosen as the C.M.S. representative on the staff.

American Missions: Presbyterian.

None of the other regular British Societies share in the evangelization of the Empire; but the Salvation Army is active,† and there are small free-lance Missions. The American Missions of different denominations have extensive operations in all parts. The largest body is the Federation of Presbyterian Churches, combining Missions from different Churches of Presbyterian organization, and called the Nihon Kirisuto Kyokwai, with a membership of 21,400 in 1912.‡ Much difficulty has arisen in their case in adjusting the relations of the Missions and the Japanese Church. Self-support and self-government have been strongly pushed, and this, good as it is, has caused some friction, owing to the independent spirit of the Church. The Church has desired to control the evangelistic as well as the pastoral work; and some of the Boards in America were disposed to agree to this, although it would really bring the foreign missionaries, more or less, under the Church, to which many of them object. The problem still awaits solution.* The next strongest is the Kumiai Kyokwai, the Congregational Church, which is the fruit of the American Board Mission ("A.B.C.F.M."), with a membership of 18,600.† This Mission has fewer foreign missionaries, and has been more ready to concede freedom to the Church, naturally so on Congregational principles. But it is in this Mission and Church that there is the widest range of theological belief, as before mentioned. Next in size comes the Anglican Mission and Nippon Sei-kokwai; ‡ and then the American Methodist Church, with a membership of 13,000,§ whose Japanese bishop, Dr. Honda, was at the Edinburgh Conference, and was given a seat on the Continuation Committee, but has died since. There are also American Baptists, and several smaller denominations; also small Missions from Germany, Scandinavia, and Finland. The Y.M.C.A. and Y.W.C.A., which are international, are doing important work.

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* See *C.M. Review*, July, 1914, p. 451.

† The Salvation Army has 27 foreign workers and 3600 adherents.

‡ The figure for 1914 is 26,166.

Congregational,

Methodist, &c.

Able American missionaries.

Several of the American missionaries have been very able men. Three of the first missionaries to enter Japan (though the very first were Williams and Liggins of the American Episcopal Church) should be especially mentioned, Hepburn, Brown, and Verbeck, all Presbyterians, though of different Churches. Hepburn was the compiler of the Japanese Dictionary and chief translator of the Bible; Brown the leader in educational work; Verbeck the guide and counsellor of the young statesmen who brought in the new civilization. Verbeck's influence was truly wonderful. Most of the famous men who brought the Empire to its present astonishing position were his pupils, notably Prince Iwakura, Marquis Ito, and Count Okuma. He and Hepburn are the only two missionaries on whom has been conferred the Order of the Rising Sun. His life by Dr. Griffis is an inspiring book.‖ Dr. Hepburn retired in 1892, but he lived on in the United States until 1912, when he passed away in his ninety-seventh year; and his biography has also been written by Dr. Griffis.

Roman Mission.

The Roman Mission, as before stated, has 67,000 adherents, about half of them probably descendants of converts of the sixteenth century.¶ There are many Japanese priests, but the absolute dependence on Rome does not attract the more intelligent Japanese. The Russo-Greek Church, the Nippon Sei-kyokwai, with its 32,000 modern converts,** and its magnificent

Russo-Greek Mission.

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* See an article by Dr. A. J. Brown, Secretary of the Board, in the *Int. Rev. Miss.* of Oct., 1913.

† For 1914 the figure is 19,597.

‡ The figures for 1914 show that the Anglican Church, with 23,481, has advanced to the second place.

§ For 1914 the figure is 15,157.

‖ See the review of it in *C.M. Intell.*, May, 1902.

¶ The Roman Mission declined to allow any report of its work to be supplied for *The Christian Movement* in 1915; but the number of priests is stated in that work to be, foreign 139, Japanese 33.

** For 1914 the figure is 34,782.

Archbishop Nicolai.

Cathedral at Tokyo, is notable for the fact that it is almost the work of one great man, the late Archbishop Nicolai, who laboured fifty years until his death in 1912. He never had more than two or three fellow-Russians with him; but he was singularly successful in training Japanese priests and evangelists. His courage and tact in staying in Japan during the Russian War, and thus identifying himself with his Japanese Church, excited universal admiration.*

Korea.

Korea, as we all know, is a deeply interesting field, and as it is now in the Japanese Empire, this would be the place to refer to it. But the C.M.S. has no Mission there, although Archdeacon Wolfe went thither himself from Foochow in 1884, and on his return to China subsequently commissioned two Chinese evangelists to make a start.† But this enterprise was not persevered in, and the great work in Korea has been done by the American Presbyterians and Methodists. An Anglican Mission, supported by the S.P.G., was started by Bishop Corfe in 1889. Under his successors, Bishops Turner and Trollope, its work has progressed. The last statistics, in the S.P.G. Report, show a staff of 16 men and 11 women, with two Japanese priests and two Korean deacons, and about 6000 baptized Christians. The whole number of Protestant Christians in 1914, including catechumens and "other adherents," was 196,000; and there were 83,000 also of Roman Catholics.‡

Dr. Mott's Conferences 1913.

A real epoch in the history of Christianity in Japan was reached in April, 1913, when the Conferences took place which were arranged under the auspices of the Continuation Committee of the Edinburgh Conference. Before that time there had been both a "Federation of Missions" and a "Federation of Churches." Individual C.M.S. and Canadian missionaries had joined the former, and Mr. Robinson, the senior Canadian, is now its President. The Nippon Sei-kokwai as a whole Church has not, so far, joined the latter.§ But Dr. Mott's Conference was a new step. Representatives of all Missions and Churches attended, except only the Roman Church. The Russo-Greek Church was well represented. There were three separate Conferences, one of foreign missionaries, one of Japanese leaders, and a National Conference combining both foreigners and Japanese, elected from the two previous gatherings. The Anglican and Nippon Sei-kokwai representatives in the National Conference were Bishops Boutflower, Foss, Hamilton, Lea, McKim, and Tucker; the Revs. G. Chapman, S. Heaslett, and N. Fukada, of the C.M.S.; the Rev. Y. Naide and Mrs. E. Bickersteth of the S.P.G.; the Rev. C. H. Short of the Canadian Church; and the Revs. Dr. J. T. Imai (S.P.G.) and Herbert Kelly, of the Central Theological College;* the Rev. S. Motoda, and Miss Ume Tsuda.† Bishop Sergius, the successor of Archbishop Nicolai as head of the Russo-Greek Church, attended, and one of his Japanese clergymen. There were three or four representatives of combined Societies like the Bible Society and the Y.M.C.A., and four of Canadian non-episcopal Churches. All the rest were American missionaries (33), or representing Japanese Churches founded by them (36).‡ This Conference issued an important list of "Findings," and arranged for a permanent Continuation Committee of 45 members, among whom were seven Anglicans, Bishops Boutflower, Hamilton, and Tucker, the Revs. W. P. Buncombe, J. T. Imai, and S. Motoda, and Miss Ume Tsuda. (Mr. Heaslett has since succeeded Mr. Buncombe.)

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* See an extremely interesting account of him and his work in the *International Review of Missions* of January, 1913, by the Rev. C. F. Sweet of the American Episcopal Church.

† See *Hist. C.M.S.*, Vol. III., p. 565.

‡ The "Story of Korea" was told by Mr. Snell in the *C.M. Review* of Dec., 1912. Canon Robinson gives several pages to it in his new *History of Christian Missions.*

§ But there had been periodical General Conferences of the Protestant Missions. See, for instance, the *C.M. Intell.* of Feb., 1902, on the Report of the General Conference of 1900.

Continuation Committee.

Question of Union.

The Japan Conference seems not to have gone so far in its aspirations towards an United Church as the India Conference, and certainly not so far as the China Conference, both which have been noticed in previous chapters. The missionaries and the Japanese leaders met in the first instance separately. The former, "realizing that no practical co-operation can take the place of that unity of faith which can only come by the gift of God . . . and by a desire and readiness on the part of all to learn the whole mystery of faith, not only as each body has received it but also as it has been given to others," simply called for prayer. The Japanese leaders also called for prayer, but used stronger words, "that all the Churches might come together and be made one in Christ," not only "with one faith," but also "with one order"; and meanwhile they desired that "Churches of similar faith and order" should "effect a union among themselves, as the first step to the larger unity of all Christian bodies." Then when the foreigners and the natives met in a further Conference, they adopted the words of the foreigners, but added, "We urge Churches of similar faith and order, as far as practicable, to unite."

Evangelistic efforts.

Actually during the time of the meetings, Dr. Mott devoted his "leisure" time, with Mr. Sherwood Eddy, to addressing great gatherings of Japanese students, who responded with enthusiam. A great evangelistic campaign was also arranged, to occupy a large part of the years 1914 and 1915, and this has also resulted in a great number of baptisms and of inquiries.* New plans are also being formed for the promotion of Christian education and Christian literature, and for a more general " comity of missions."

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* Mr. Kelly has since retired.

† Miss Tsuda was one of the first five Japanese girls sent by the Japanese Government in 1872 to study in America. She was afterwards a teacher in the Peeress's School for daughters of the nobility. In 1909 she started a private school for higher work for women, which is a Christian institution, but not connected with any Mission. An interesting article by her on the Ideal of Womanhood appeared in the *Int. Rev. Miss.* of April, 1913.

‡ An account of Dr. Mott's Conference was contributed to the *Int. Rev. Miss.* of Oct., 1913, by Dr. S. H. Wainwright, Secretary of the Christian Literature Society of Japan.

The year 1914 was in Japanese parlance the " Tiger Year," and was much dreaded by the people. A most interesting survey of it was sent by Miss Grace Nott, a missionary of twenty-five years' experience, which mentioned the calamities of the year, but also its favourable aspects.† There is undoubtedly a more hopeful feeling regarding the progress of the Gospel than the missionaries have been able to express for some time. God will surely make Japan a chosen instrument in His hand for the evangelization of the East.

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* See the account of this campaign, by Mr. Buncombe of Tokyo, in the *C.M. Review*, April, 1915. One interesting feature was the use made of the secular Press. " On one particular date, ten leading daily papers at Tokyo printed a three-column presentation of Christianity. Thirty thousand copies of the papers were distributed by a band of 500 Christians." (*Int. Rev. Miss.* Jan., 1916.)

† *C.M. Review*, July, 1915.

CHAPTER XXXV.

JAPAN: THE C.M.S. MISSIONS.

The Staff: Losses, Veterans, &c.—Osaka and its Institutions—Women's Work—Other Stations in Central Japan—Tokyo—Diocese of Kiu-Shiu—Diocese of Hokkaido—The Ainu—Work among Japanese Soldiers—Literary Work—Chinese Students at Tokyo—Death of G. Ensor.

The Staff in 1899 and now.

THE C.M.S. mission staff in 1899 comprised 27 clergymen, 4 laymen, 25 wives, and 42 other women, total 98. The figures for 1915 show a serious reduction, 20 clergymen, one layman, 19 wives, and 39 other women, total 79. During the 15 years there were added 19 clergymen, 2 laymen, 8 wives, and 38 other women, mostly in the earlier part of the period; and in 1906–8 the total number rose to 110, so that the falling-off since then is still heavier. There is, indeed, one cause of this which need occasion no regret. In 1912, on the formation of the new diocese to be manned by the Church of Canada, eleven Canadian missionaries were transferred to the Missionary Society of that Church, namely, four clergymen (including the new bishop), four wives, and three other women; also two Japanese clergymen. But this only accounts for one-third of the diminution since 1908, or one-half of the diminution since 1899.

Of the 98 workers in 1899, 35 are still on the staff, namely, 9 of the clergymen, one of the laymen (since ordained), 7 of the wives, and 18 of the other women (one now a wife). But to this should be added nine of the eleven Canadians who were then on our roll, and also Mr. Price, now a bishop in China; and Mr. Barclay Buxton and Mr. and Mrs. Rowlands, and two ladies, now working independently; and Miss Fox, now Mrs. Elwin of the China Mission; which makes 50, showing that just over half the C.M.S. workers of 1899 are still in the field.

Deaths.

The deaths have been only six. Two of our earliest missionaries in Japan, Bishop Evington and Archdeacon C. F. Warren (the former died at home after retiring), had each been thirty-five years in the mission field. Mr. Warren was some years in China before the Japan Mission was begun; and he died on June 8th, 1899, only two months after the Centenary, from the effects of a fall. He had been Secretary of the whole Mission for several years, and had taken an important share in the formation of the Nippon Sei-kokwai.* The Rev. J. B. Brandram had given sixteen years' excellent service, and being sadly over-worked was ordered a sea-voyage, but died the day after sailing, on December 30th, 1900. The Rev. A. (now Bishop) Lea lost his first wife, a Canadian lady, in 1905; and two of the most highly-valued women missionaries, Miss Allen and Miss Brownlow, died in 1905 and 1912. Miss Beatrice Allen was a daughter of Archdeacon Allen of Lichfield, and a sister of the late well-known Miss Allen of the Universities' Mission at Zanzibar (and afterwards in Palestine and Egypt under Bishop Blyth),† and a cousin of Miss A. E. Allen of Uganda. Miss M. (Mollie) Brownlow was a daughter of General Brownlow, a much-esteemed member of the C.M.S. Committee. Both ladies were cultured women of high spiritual character; and a delightful memoir of the former, entitled *Our Sister Beatrice*, was published by her sisters.

Losses by retirement.

The Mission has lost some veterans by retirement. Bishop Fyson had laboured 34 years when he retired in 1908. The Rev. J. Williams had been 32 years a member of the Mission, and was for a short time in East Africa before that, and he retired in serious ill-health. Archdeacon Warren had two sons on the staff, C. T. and H. G. Warren. The former served 21 years, and has since been an Organizing Secretary at home; the latter only 10 years, but he has actively helped the cause in a similar office in Ireland. The Rev. A. R. Fuller had served 28 years in China and Japan, and he, also, has since been an Organizing Secretary at home. Dr. Colborne, whose devoted work will be mentioned presently, was 20 years in China and Japan. The Revs. H. L. Bleby, H. Woodward, and G. C. Niven, and Mr. C. Nettleship, were at work from 17 to 19 years. The Rev. Barclay F. Buxton was only 13 years on the regular staff, but his great services, of which more by and by, cannot be measured in that way. Miss Laurence had been 32 years in China and Japan, and is still in China (though not of the C.M.S. now). The Misses Tapson, Julius, Huhold, E. C. Payne, and L. Payne had from 20 to 26 years to their credit, and the Misses Wynne Willson and Peacocke (niece of the late Archbishop of Dublin), 17 years. Miss Wynne Willson resigned on her marriage with the Hon. and Rev. St. M. Forester, who served for some time with Bishop Cassels in China, and is now working among the Chinese students at Tokyo in association with the C.M.S. It should be added that the four Canadian clergymen have been in Japan several years, Mr. Robinson having gone out in 1888.

Veterans still at Work.

But the veterans who yet remain are naturally still more pleasant to name. Archdeacon A. B. Hutchinson has been at work 44 years (in China and Japan), and his wife 33 years; and Archdeacon Batchelor 38 years, and his wife (a sister of

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* See Mr. Pole's In Memoriam of Warren, *C.M. Intell.*, Sept., 1899.

† See p. 128.

Bishop Andrews) 32 years; the Rev. G. Chapman 30 years, and his wife, a daughter of Archdeacon Warren, 22 years; the Revs. W. P. and Mrs. Buncombe, J. and Mrs. Hind, and D. M. Lang, 24–26 years. Bishop Andrews (and his wife) served 26 years before he retired in 1904, and then went out again in 1909, when he became bishop. The Revs. W. R. Gray, S. Painter, and C. H. Basil Woodd, have worked 18 years,* but the last named was an S.P.G. missionary for the first five years of his service; Bishop Lea, 17 years; and the Revs. Oliver Knight and G. W. Rawlings, 14 to 15 years. Of the women, Miss Boulton, who first went out under the old F.E.S., has been 31 years at work; Miss Tristram, 26 years; Misses Ritson, Sander, Howard, Nash (part of the time independently), Bosanquet, Cockram, Sells, Fugill, Pasley (of New Zealand), and Mrs. Heaslett (Miss Jackson), 20 to 24 years; Misses Bryant, Freeth, Keen, A. M. Hughes, Jex-Blake, Roberts, Worthington, Galgey, Mackie, Cox, Norton, Evans, 14 to 17 years. Mrs. Warren, the widow of the Archdeacon, who (as Miss Fawcett) went to Japan as a C.M.S. missionary in 1890, has continued to reside there since her husband's death; part of the time as still a regular member of the staff, and for the last few years as an unattached fellow-worker. Two ladies who went out in 1890 should also be mentioned, Misses Nott and Riddell, who after ten years' service preferred to work independently, but continued to carry on their excellent Leper Hospital; and also Mrs. Rowlands, who (as Miss Hunter-Brown) went from the New Zealand C.M.S. Association to Japan with Miss Pasley in 1893, married Mr. Rowlands in 1902, and with him has worked independently since 1909.

Women Missionaries.

There has been little extension of the C.M.S. area of work in Japan since 1899. The stations now occupied were almost all occupied then; and certain stations then occupied, which are in the new diocese of the Canadian Church, have been handed over to that Church. The Society's Missions in the dioceses of Osaka and South Tokyo, in the Main Island, are now called in the Reports the Central Japan Mission. The headquarters are, as they have long been, at Osaka, the second city in the Empire, and the centre of its manufacturing industries. Archdeacon Warren, Archdeacon Price (now Bishop of Fukien), the Rev. H. J. Hamilton (now Bishop of the Canadian Diocese), have been Secretaries of the Mission; and now the Rev. G. Chapman holds that office.

CENTRAL JAPAN.

Osaka.

At Osaka have been the Society's principal educational institutions. The Divinity School, formerly the sphere of Bishop Fyson and the Rev. G. H. Pole, was conducted by Mr. Price for a time, and afterwards had Mr. Chapman for its Principal. During the

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* Mr. Gray and Mr. Basil Woodd have now retired.

Divinity School.

Boys' School

whole time, the Rev. Stephen Magohiko Koba, one of the oldest and ablest of the Japanese clergy (ordained 1890), was a principal tutor; also for some years the Rev. Peter Yonetaro Matsui, who spent two years at Wycliffe College, Toronto, to acquire further theological knowledge. This Divinity School has been a valuable training school for the Japanese clergy. In 1904 the Government gave it a license to grant diplomas in theology answering to our B.A. But it is now closed, in view of the C.M.S. share in the Union Institution at Tokyo before mentioned. The Momoyama Boys' School was, for some time, Mr. Gray's work. Mr. Basil Woodd has since been Warden, but the headmaster is his Japanese Christian colleague, Mr. Asano, whom Bishop Ingham pronounced "an able and gifted young man" and "a treasure." It also received government recognition, which secured certain advantages for those boys who proceeded to higher Colleges and the Universities. Religious teaching is not compulsory, but 75 per cent. of the boys, now 600 in number, voluntarily attend the Bible classes, and many have been baptized, as well as some non-Christian masters who were assisting in the secular teaching. All the staff are now Christians, except one, and he is an inquirer.

Bishop Poole Girls' School.

The Bishop Poole Memorial Girls' School, founded by Miss K. Tristram in 1888, has still after all these years the great advantage of her able and devoted principalship. She was assisted by Miss Fox before the latter's marriage, and subsequently by Miss Gillespy and by two Canadian women graduates, Miss Shaw of the University of New Brunswick, and Miss Bowman of McGill University, Montreal. The latter lady is now transferred to the new Canadian diocese, but Miss Shaw, though attached to the Canadian Society, remains at Osaka and gives volunteer help in the School. Miss Richardson of Girton College is now assisting Miss Tristram. This School has been privileged to receive the divine blessing in an exceptional degree. Not only has it been a great success educationally, but it has been an evangelistic agency from the first. Large numbers of girls have been baptized, with the full consent of their (generally non-Christian) parents, and not a few of the Japanese women engaged for the secular teaching. There have been seasons of marked blessing when spiritual services and meetings have been held, particularly by a Japanese evangelist, Mr. Kawaba, in Lent, 1904; and it is a deeply interesting fact that an account of those Lent services, printed in the *C.M. Gleaner*, and read by the girls at the boarding school of Calcutta, led to a real revival in that far-off school. But the regular prayerful influence of Miss Tristram and her helpers has, by the grace of God, done the most to win young hearts for Christ. Very many girls have become Christian teachers and workers in the various Missions. The scholars have averaged from 150 to 200, Christians and non-Christians in about equal numbers.*

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* See an admirable article by Miss Tristram on the Christian Education of Women in Japan, in the *C.M. Review* of February, 1913.

Women's Work: Classes, &c.

Osaka has also been the scene of much other good work of women missionaries. The system of regular classes for various sections of the community has been effectively used. Miss Howard was referred to in one year as having five men's classes, attended by merchants, teachers, students, soldiers, bank clerks, and railway officers, and also classes at night schools for women and girls. Miss Huhold, a German lady sent out in 1892 (since retired), has had classes for medical students, school teachers, and other men and boys, teaching them German and English with the Bible as a text-book. Miss Boulton carried on a Bible Women's School, which is now at the neighbouring town of Ashiya, and is conducted by Miss Worthington and Miss Cox, who succeeded Miss Wynne Willson. This has been a most useful work, admirably executed. Two ladies working independently, but in close association with C.M.S., Miss Hamilton of the old F.E.S., and Miss Holland, have done fine service, the former among the Japanese police, and the latter among factory girls. When Miss Hamilton left for England by the doctor's orders in 1900, the Inspector of Police and other officials, with a long line of men, were drawn up at the railway station to bid her farewell. These various classes have not only proved admirable for Christian teaching, but have produced many converts. The work in factories has called for much tact and patience, but has been most interesting. Miss Hilda Jackson (now Mrs. Heaslett) took a good share in it. She addressed hundreds together by the permission of the managers, and also visited the girls at their lodging houses. Miss Archer, one of the Canadian contingent, also engaged in the factory work, finding it very difficult owing to the low moral tone prevailing. The girls "knew no shame," and seemed to be "without a trace of womanly instinct."

Among the agencies for general evangelistic work must be mentioned the Warren Memorial Hall, built in memory of the Archdeacon. When it was opened in 1900, one of the Japanese clergymen who took part in the proceedings, the Rev. Yoshiyuki Nakanishi, was one of the first of the six converts in Osaka baptized by Warren himself in 1876. It has been constantly used for evangelistic meetings, &c.

Osaka Congregations.

There are four churches in Osaka connected with the Nippon Sei-kokwai and served by Japanese clergy; and the congregations together comprise 1100 souls. One of the four clergymen, the Rev. Peter Gyozo Kawai, addressed the "welcome" meeting when Bishop Ingham visited Osaka, and gave a sketch of the Bishop's work in Africa and at home, gathered from the *C.M.S. History*. Another, the Rev. Jusaku Fujimoto, accompanied the Bishop throughout his tour as interpreter. There are nine Japanese clergymen connected with the C.M.S. in the Osaka Diocese, and the baptized Christians number 2100.

Hiroshima.

Other C.M.S. stations in the Diocese of Osaka are at the west end of the Island. At Hiroshima, Mr. Williams's station till his retirement, Miss Amy Bosanquet has worked throughout our period, partly by holding classes of the various kinds before indicated. Her work among the Japanese soldiers in war-time was especially interesting, and will be noticed presently. Bishop Ingham found her lecturing on Tennyson at the Government Normal School, which had led to fifty youths asking her to read the Pilgrim's Progress with them. Miss Sander and other ladies have been her colleagues from time to time; and Mr. Gray has latterly been the missionary in charge. Kure, which is close by, is a great naval and military station, where Miss Worthington and Miss Preston have found good openings. Hamada has been the scene of labour of Miss Fugill, who has the special distinction of being supported by the Keswick Convention Mission Council, and of Miss Pasley, one of the first two missionaries sent forth by the New Zealand Association in 1893. The clerical missionary has been the Rev. J. C. Mann.

Kure.

Hamada.

Matsuye.

Mr. Buxton's party.

Matsuye was chosen in 1891 as the field for the party which Mr. Barclay Buxton took out at his own charges, he being an honorary C.M.S. missionary, while his party were independent workers under him. There they have worked for some years with great devotion; and Mr. Buxton, as before indicated, did not confine his labours to that district, but held special missions and Conventions in many parts of Japan, with results that told of God's manifest blessing on his efforts. He retired in 1903, but has visited Japan more than once since, and has inspired a small company of earnest independent workers called the Japan Evangelistic Band. Meanwhile, four of his Matsuye band have joined the Society regularly, namely the Rev. Oliver Knight, Miss Evans, Miss Nash, and Miss Head. Mr. Knight and Mr. Gray have since been in charge at different times; and the Rev. Paul Bujiro Nagano, first as a lay catechist, and from 1909 as a clergyman, has done excellent work. One of Mr. Buxton's party, Miss King-Wilkinson, continued her devoted labours after his retirement, but still independently, until ill-health drove her home, and she died the day after she reached England.*

Tokushima.

An outlying part of the Diocese of Osaka is the Island of Shikoku, the smallest of the four Islands. At Tokushima, a large town there, good and fruitful work has been done by several missionaries at different times; but one lady, Miss Ritson, has been there throughout our period; Mrs. Warren, after her husband's death, devoted herself to this station; and Miss Mackie (now Mrs. Pickard-Cambridge) was there for some years. The cookery class has been a fruitful agency for winning influence.

Tokyo.

In the more central Diocese of South Tokyo, the chief C.M.S.

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* Bishop Ingham met her at a prayer meeting. "Miss King-Wilkinson, whom Mrs. Buncombe was to take to England via Siberia on Friday (as she was given only two months to live), actually came down-stairs, and prayed most impressively. All were deeply touched. She was so bright and sweet to all."—*Japan to Jerusalem*, p. 55.

work is at Tokyo itself. The Rev. W. P. Buncombe has been the leading missionary there all through our period. For some years he was supported by the Misses Julius, Peacocke, Carr, Langton, Worthington, and Reid (now Mrs. Lea), all able and devoted women,—but the first four retired after respectively 23, 15, 9, and 9 years' service; and latterly by Misses Sander, Roberts, and two or three younger women; while Miss Galgey has by herself occupied Choshi on the coast as an out-station. Miss Worthington has now succeeded Miss Wynne Willson in the charge of the Bible Women's Training Home near Osaka. The Rev. S. Heaslett has also worked at Tokyo for the last three or four years. There are two principal churches with Japanese congregations, St. Paul's and Emmanuel. The pastor of the former was for some time the Rev. Atsushi Matsushima, who formerly belonged to the American Church. On his retirement a year ago he was succeeded by the Rev. Peter Yonitaro Matsui. The pastor of St. Paul's is the Rev. Wakanosuke Seki. An older clergyman, the Rev. Magotaro Tomita, ordained in 1895, also works at Tokyo. There are about 1600 baptized Christians.

Whidborne Hall.

The centre of the evangelistic work at Tokyo is the Whidborne Hall, a building in the principal street of the city, originally erected at the cost of the late Rev. G. H. Whidborne. It has been a place of much blessing from God and, like all the work at Tokyo, has been carried on with constant prayer on definitely spiritual lines. Miss Baring-Gould thus writes of the Hall:—"The Whidborne Mission Hall is situated in a splendid position on the Ginza, the great main street of the city. Preaching was going on by Japanese catechists interspersed with hymn singing. Outside the door stood workers to invite people in. The audience come and go as they like. The lower hall has seats, but up above are rooms with Japanese mats. After the preaching is over, any who will come up there sit at tiny tables with Bibles in front of them, and definite Bible-teaching is given them, and then workers are ready to talk over it." The women's work has largely consisted in the classes among various sections of the people as before described. At Tokyo also is the work among Chinese students, of which more presently.

New Canadian Diocese.

Nagoya, Gifu, and Toyohashi are in the new diocese attached to the Canadian Church, and as mission stations have been lately handed over to the Mission of that Church. Nagoya was originally occupied by the Rev. J. C. Robinson of Wycliffe College, Toronto, in 1888, and it became a C.M.S. station when the C.M.S. Auxiliary was organized in Canada (1896), and when the Wycliffe College men came on the C.M.S. staff. Gifu had been a C.M.S. station from 1890, but being in the same part of Japan was then committed to the Canadian missionaries; and Toyohashi was occupied at the same time. These three stations have, therefore, been the scene of Canadian work all along; and the Revs. J. M. Baldwin and H. J. Hamilton have, with Mr. Robinson, been the leading missionaries; also the Rev. A. Lea, until he became Bishop of Kiu-Shiu. They were joined by the Rev. R. M. Millman in 1909. Miss Trent and Miss Young have also been with the party all the time, and Miss Archer for some years. Some of the C.M.S. women from England have been attached to the same band, particularly Misses Wynne Willson, Walter (now Mrs. Shaw, S.P.G.), Henty, Roberts, Huhold, Gardener; and Miss Pasley from New Zealand. The work has been much of the same kind as has already been described; but at Gifu there has been in addition a school for the blind, a home for ex-convicts, and useful "rescue work." Miss Wynne Willson had on her "visiting list" at Nagoya "judges, Army officers, doctors, town councillors, school-masters, business-men, shop-keepers, farmers, &c." The two Japanese clergymen transferred to the Canadian Church along with these Missions were Tetsuya Makioka, a veteran twenty-three years in Orders, and Hidetaro Barnabas Uno. Bishop Ingham mentions both in his book, and also Mr. Fujita, "one of the five Judges of Appeal and an earnest Christian." The baptized Christians in the new diocese numbered 550 in 1912.

DIOCESE OF KIU-SHIU.

Island and Diocese of Kiu-Shiu

The Diocese of Kiu-Shiu comprises the Island of that name. It was at the port of Nagasaki that the C.M.S. Japan Mission began, George Ensor landing there in 1869. The other stations were, during nearly all our period, Kagoshima, the southern port where Xavier landed in 1549, Kumamoto, Fukuoka, Kokura, and Oita; but some changes have lately taken place, to be mentioned presently.

Station and Staff.

Bishop Evington resided at Nagoya until his retirement in 1908; and during the same time Mr. Fuller was there as superintending missionary and Secretary for the whole Island. The new bishop, Dr. Lea, chose Fukuoka as his place of residence, and the veteran, A. B. Hutchinson, who had conducted the work there for many years, removed to Nagoya, being at the same time appointed Archdeacon. His son, the Rev. A. C. Hutchinson, who joined the Mission in 1909, has had Kagoshima as his sphere of labour, succeeding Mr. Rowlands, who had just then retired from C.M.S. connexion, though not from Japan. Kumamoto, where Mr. Brandram had laboured until his death in 1900, has since been superintended by Mr. Painter (but he is now at Omuta); and Kokura by Mr. Hind, who is now Secretary for the Island. Oita was the sphere of Mr. Bleby until he retired in 1909. Mr. G. H. Moule, referred to in the previous chapters, was on the staff for nine years, labouring at two or three different stations.

Women's Work.

The women missionaries have been more numerous, and have done most valuable work. Misses Nott and Riddell gave ten years' service to the Society, as before stated, and then continued their important Leper Hospital at Kumamoto on independent lines. Miss Bernau, Miss Nottidge, and Miss Hunter-Brown of New Zealand, worked from seven to nine years until their marriage respectively with Mr. Moule, Mr. Wansey (another independent missionary), and Mr. Rowlands. Miss Allen, who died in 1905, has already been mentioned. Nagoya profited by the work of Miss Cox, until her transfer to the Main Island; also of Miss Griffin and Miss Thompson; Kagoshima by that of Miss Cockram during the whole period, and Miss Sells for several years; Fukuoka and Kumamoto by that of Miss Freeth and Miss Tennent; Kokura by that of Miss Burnside, Miss Keen, and Miss Horne. Classes of various groups of men and women were held as at the other Japanese stations. Miss Cox formed a branch of the Christian Post and Telegraph Association, and induced the members to read the Bible daily. A Hostel for girls attending the Government High School at Nagasaki did good work. One of Miss Griffin's classes consisted chiefly of judges!

Japanese Clergy.

Four of the Japanese clergymen represent the Nippon Seikokwai in Kiu-Shiu, the Revs. John Tsunetaro Ko, Kamesaburo Nakamura, Rinji Matsuoka, and Kanji Otobe. The baptized Christians number between 1100 and 1200, the largest contingent, 350, being at Kokura.

Fukuoka, where Bishop Lea lives, is not now a C.M.S station. The Anglican Mission and congregation there are called the Alpha Church, superintended by Mr. Rowlands; and he, although not on the C.M.S. staff, now trains the Society's Japanese evangelists. On the other hand, Sasebo, a place on the coast described as the Devonport of Japan, where Mr. Rowlands had been working, is now handed to the C.M.S. A new recruit, the Rev. Mervyn O. M. Duke, has re-occupied Oita, on the east coast, which had had no resident missionary since Mr. Bleby's retirement eight years ago.

DIOCESE OF HOKKAIDO.

Province and Diocese of Hokkaido.

Hokkaido is the name commonly applied to the Northern Island of Japan, formerly known as Yezo; but strictly speaking, "the Hokkaido" is the northern province, of which that island is the main part, but including smaller neighbouring islands. It is as large as Ireland, and has been a wild and sparsely populated country; but the Japanese, who forty years ago called it a colony, have done much to develop its resources. There is an Agricultural University at the capital, Sapporo; the Principal of which, when Bishop Ingham visited it in 1909, was "a devoted Christian," Dr. Sato. There were 80 professors and 800 students, and the Bishop addressed 500 of them in English, which all the upper grades learn.

Mission Stations.

The port of Hakodate, on the curious tail which projects southwards towards the Main Island, was one of the first Japanese towns occupied by the C.M.S., in 1874. The capital, Sapporo, then a small town, but now an important city, became a mission station in 1892. The other stations are, Otaru (1897), a sea-port town of 80,000 people; Muroran (1907), where there is a branch of Armstrong's Newcastle Works; Asahigawa (1909), Usu (1911), and Kushiro, a fishing town far away on the sea coast occupied so far back as 1889.

The Staff.

The extension which these dates indicate is due entirely to women missionaries. How much Hokkaido owes to them appears from the striking fact that of the seven men that worked in 1899, four have retired, while the only three sent out in the fifteen years have also retired, so that only three remain, and of these one is Mr. Andrews, who had retired from the Mission, but went out again as bishop; whereas of the seven women of 1899, and the seven since added, eight are still on the staff. The two men now in Hokkaido besides the bishop are Mr. Lang and Archdeacon Batchelor. The former is Secretary, and has been occupied with the work among the Japanese; while the latter, though also superintending Japanese work, has always been pre-eminently a missionary to the Ainu, the wild aboriginal tribe in the mountains.

Bishop Fyson.

The men of 1899 who have retired were Bishop Fyson, who had done more than 20 years' valuable work before his consecration, particularly in the C.M.S. Theological College, Osaka, and on the Japanese version of the Bible, and then held the bishopric 12 years; the Rev. G. C. Niven, the one ordained missionary at Otaru; Mr. C. Nettleship, headmaster of the Ainu Boys' School; and Dr. Colborne, the one medical missionary the Society has had in Japan, who moved there from South China, and for twelve years carried on a medical mission at Hakodate, which was fruitful in converts, there being 200 baptisms through his influence in six years. The Japanese authorities do not readily grant to a foreign doctor liberty to practise in Japan, but they made an exception in his case, recognizing the value of his influence. Even after he retired from regular service in 1909, he, though in broken health, continued with Mrs. Colborne in Japan, taking consumptive patients under their care, and otherwise working for the good of the people. He died a few months ago, but his widow still perseveres in her fruitful service.* Of the three recruits sent out, only one stayed more than a year or two, the Rev. W. E. Reeve, whose retirement on health grounds was much regretted.

Dr. Colborne.

Women's Work.

The bulk of the missionary work has, therefore, been done by women. Two of them, however, were veterans from China, Miss Laurence and Miss Oxlad, who, in their zeal, tried the cold climate of Hokkaido for a year before finally retiring, after between 30 and 40 years in the Far East. Another was the daughter of Bishop Fyson, who came on the roll for two or three years before her father's retirement. That leaves eleven women upon whom has rested nearly the whole burden. One of these was Miss Brownlow, whose lamented death has already been mentioned. Another was Miss Lucy Payne, who worked several years, sometimes quite alone, at the remote station of Kushiro, where she had a school for Ainu boys and girls, and also itinerated in the neighbouring villages. She retired in 1905 after sixteen years in the country. After she left, her work was taken up by the two sisters Hughes, who had previously laboured some years at Sapporo. In 1912 they removed to Usu, a new station where there are a good many Ainu Christians. Another woman working alone is Miss Bryant, who can be called *the* missionary of Piratori, in the midst of the Ainu; and Miss Evans, who originally went to Japan as one of Mr. Buxton's party, and who as a trained nurse assisted in Dr. Colborne's medical mission, was also alone with a little medical mission of her own among the Ainu at Asahigawa, until her recent return home in weakened health. Meanwhile among the Japanese at Hakodate, Sapporo, and Otaru, Misses Jackson, Jex-Blake, E. C. Payne, Norton, and Stevenson, have been faithfully working. Miss Tapson has now been transferred to the Main Island, and having resigned on health grounds still does what she can independently; Miss E. C. Payne has retired; Miss Jex-Blake is now alone at Muroran. The work done is much the same as elsewhere in Japan, particularly the classes of men and women. Miss Tapson started a Girls' Home, Miss Jex-Blake a Rescue Home, Miss Brownlow a Y.W.C.A. Branch. At Otaru Bishop Ingham was struck with Miss E. C. Payne's kindergarten.

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* A most touching account of Dr. Colborne's life and death, by Miss Tapson, is given in the *Christian Movement in Japan* of 1915, p. 354.

Japanese Clergy.

There are four Japanese clergymen in the C.M.S. Hokkaido Mission, the Revs. Matsutaro Ito, Asokichi Oi, Ko Yashiro, and Paul Suzuki. Two others have died, T. Ogawa and Morisaburo Takatsu. The former was one of the earliest converts in the Island. The baptized Christians are stated in 1914 to be 2683 in number, which shows a reduction of 140 on the previous year.

The Ainu.

Among the Christians are included 1200 of the Ainu. The work of evangelizing that tribe has all along been especially interesting. Mrs. Isabella Bishop (then Miss Bird) brought them before the British public in her very interesting book, *Unbeaten Tracks in Japan*, published in 1880. She had lived among them for a while, chiefly with a drunken chief named Penri, of whom we heard much also from an early missionary, Mr. Dening; and it is pathetic to find that he died impenitent and still a drunkard in 1903, though he knew the Gospel well. But Mr. Batchelor has been the chief evangelist of the Ainu for thirty years past, and the great authority touching their customs and beliefs. He was the first to reduce their language to writing, and he has produced a Dictionary and a version of the New Testament. The Emperor of Japan gave him "the fourth Order of the Sacred Treasure" "on the merits of his self-sacrificing labours among the Ainu, and of his contributions to the knowledge of their language and traditions"; and the Archbishop of Canterbury conferred on him the Lambeth D.D. degree. There are said to be now only 16,000 Ainu, and they are still dwindling.

New Diocesan Board.

The whole arrangements of the Hokkaido Mission have been modified in the last three or four years by the formation by Bishop Andrews of a Diocesan Board to take the supervision of the regular congregations and their pastors, and also the charge of certain districts. Some recent moves of missionaries from one town to another are due to this; and several Japanese have been ordained.

There are three branches of missionary effort in Japan which must be glanced at separately, without regard to geographical or ecclesiastical boundaries, namely, work among the soldiers, literary work, and work among Chinese students.

Work among Soldiers, in the war with China.

The work among soldiers had been begun before our period, during the war with China in 1894. In fact that war revealed to many in Japan what Christianity is. The Red Cross itself, emblazoned on the arms of non-Christian men and women, and on large white flags waving over Buddhist temples used as hospitals, were seen to be a significant token of the coming triumph of the Gospel. Christian Japanese were conspicuous in the Army. From Hokkaido alone fifty Christians of the Nippon Sei-kokwai went to the front. Before starting they received the Holy Communion in a body, and marched away singing, "Onward, Christian Soldiers," each man with his Testament in his pocket; and the General, a strict Buddhist, allowed Mr. Andrews to give Testaments to the non-Christians also, and accepted a Bible for himself. At Hiroshima, the headquarters of the army, where the Emperor himself lived for a time, "dining, sleeping, doing business in one room," there were found 100 zealous Christians, officers, doctors, nurses, privates. The Government appointed eight representatives of the Christian Churches to accompany the Army officially, and among them was the Rev. Totaro Terata, one of the first three Japanese connected with the C.M.S. Mission to be ordained. And the Christians won golden opinions. The Commandant of the Fukuoka district said, "I have just returned from Port Arthur. I am not a Christian myself, but I have noticed among the troops the good conduct of the Christians, the quite fearless way in which they go bravely into battle, and the orderly way in which they bear themselves afterwards. It would be a good thing for the Army if all became Christians."

And after.

These particulars appeared in the *C.M.S. History*, but they are worth repeating at a time when everything connected with war has so deep an interest for us. The Japanese maintained their general high character for good conduct in the expedition to Peking in 1900, and whatever their religion they deserve all honour; but the foregoing shows the bright example which the Christian soldiers can set. Meanwhile missionary influence upon the Army was all the time being exercised. We read in 1899 of Miss Sander and Miss Gregg regularly visiting the military and naval hospitals at Hiroshima. Then when the Russian War came in 1904, Hiroshima was again an inviting sphere of work, and Miss Bosanquet took full advantage of it, as well as Mr. Williams, then the missionary in charge. They and their helpers gave away gospels and tracts to the embarking troops, which were eagerly taken; they were welcomed by the sick and wounded at the hospitals, and "mobbed" by the convalescents in the corridors. Many touching narratives came from them. One wounded Christian told Miss Bosanquet that the text that specially comforted him on the battle-field was 2 Corinthians iv. 16, which, in the Japanese version reads something like this,—"We are not afraid; even though our outward man be injured, our inward man is renewed day by day."

And in the war with Russia.

Miss Bosanquet.

Similar work was done at other places. At Osaka Miss Holland took the lead in giving away books and papers at the railway station when the troops were being entrained. In England she would probably have been shut out. Not so the Japanese authorities. The officers in charge told her to use their office, allotted to her cupboards and drawers for her stores, and expressed warm gratitude for her efforts literally day and night. They even helped her to distribute her gospels and tracts, and a monthly evangelistic paper called *The Light of the World*, and pacified the eager soldiers when the supply ran short, telling them to lend to one another. She was introduced to the Marquis Oyama as he passed through, and was thanked also by him. General Nozu asked to be introduced to her, and wrote to her afterwards from Manchuria. One day she found nine Christians in one compartment who sang to her "Stand up for Jesus." She and some Christian schoolgirls sang on the platform when trains with sick and wounded stopped at the station; and the officers would come and say, "You have got five minutes yet, sing again." One favourite hymn begins, "On the Cross uplifted see Jesus Christ the Lord." Miss Huhold obtained access to the Russian prisoners, 20,000 of whom were in barracks near Osaka, and had lantern exhibitions for them, besides distributing Russian tracts largely.

Miss Holland.

Miss Huhold and the Russian prisoners.

At Hakodate the C.M.S. Ainu School was transformed into a Soldiers' Reading Room, "with chairs, flowers, writing materials, magazines, &c."; meetings were held in a tent outside; and the authorities definitely made the place "within bounds," so that soldiers in the neighbouring barracks and the Military Hospital might go there. One result was the baptism of eighteen soldiers with a sergeant at their head, Mr. Lang and Miss Brownlow and a Japanese Christian being the sponsors, and the Rev. Matsutaro Ito baptizing them and preaching. Bishop Fyson described the excellent attitude of this Japanese clergyman when the Japan victories were reported. At a prayer meeting, "he reminded his hearers how of old God made use of heathen nations to chastise

Also at Hakodate.

His people Israel when they went astray from Him and His ways, and so now it might be that God was using a nation that as yet knew Him not to chastise one that was nominally Christian." Certainly the Japanese military authorities showed in curious ways their appreciation of the Christian religion. The interpreters sent with the foreign correspondents to the front were all required to be Christians; and at Tokyo Hospital, when sixty candidates to be trained as nurses were examined, and when the majority replied to the question, "What is your religion?" that they professed none at all, the only four to be accepted were Christians, the doctor declaring that he preferred those who had some kind of religion.*

Literary Work.

Literary Work, though not less important, need only occupy a few lines. Bible and Prayer Book versions have long since been completed, and many first-rate English books have been translated. During our period Mr. Hind has been the most active in this department. He has prepared a Commentary on St. Matthew, and translated Bishop Moule's *Outlines of Christian Doctrine*, Edersheim's Bible History, and Trench on the Parables. Mr. Hutchinson has translated Lightfoot on the Christian Ministry, Dale on the Atonement, and some other works. Particularly interesting is the share of the Japanese clergy. The Rev. Rinji Matsuoka has translated Bishop Gore on the Lord's Prayer; the Rev. K. Kuroki, Dr. Orr on the Virgin Birth; and the Rev. Peter Yonetaro Matsui has put into Japanese two lectures delivered by Bishop Ingham while on his visit, entitled, "Lessons from English Church History." Mr. Matsuoka also for a time edited the periodical before mentioned, *The Light of the World*, which is regularly sent (by Miss Weston) to 10,000 sailors in the Japanese fleet.

Chinese students at Tokyo.

The third special department of the Mission is the work among the Chinese students who have flocked to Japan to acquire some of the Western learning so industriously assimilated by the Japanese. There was such a rush of men from all parts of China that it was estimated in 1907 that 11,000 of them were at Tokyo; but the numbers were lessened by the Chinese Government recalling some and preventing others from going. The C.M.S. commissioned the Revs. Louis Byrde and W. H. Elwin, of the China Mission, to proceed to Tokyo and seek to influence them. Their position at first was not easy, owing to certain rival efforts, but by patience and tact they overcame these difficulties, and by means of classes for teaching English, and Y.M.C.A. meetings, influence was gradually gained. Mr. Byrde had soon to return to China, but Mr. and Mrs. Elwin have continued at Tokyo, the latter (Prebendary Fox's daughter, it will be remembered) working among the 200 girl students who had come over.* Two small Hostels were opened for men and women, thus providing convenient opportunities for personal intercourse; and Mr. Elwin became a Secretary of the Y.M.C.A. to secure additional opportunities. The result has been seen in over 130 baptisms by Mr. Elwin alone, in addition to many others in other connexions.† Mr. Elwin's converts come from sixteen different provinces in China, which shows the wide influence of this work. Two men who had to leave hurriedly for China after baptism were confirmed by Bishop Cecil Boutflower before starting. A very striking account was sent of the conversion of two brothers belonging to an influential family in Szechwan, who set to work at once among their fellow-students at Tokyo.‡ During Mr. and Mrs. Elwin's furlough, Miss Joynt and the Rev. Yü Hyien-Ding, of the Chekiang Mission, have been working among the Chinese students at Tokyo, and have since been joined by the Hon. and Rev. St. M. Forester and Mrs. Forester (who as Miss Wynne Willson has been many years in Japan).§

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* The *C.M. Intelligencer* of Sept., 1904, had a highly interesting article by Miss Bosanquet on "Hiroshima in War Time." In 1905 it contained much information concerning the work among the soldiers. There were long letters from Miss Bosanquet, Miss Huhold, and Mrs. Nettleship, and many smaller communications, notes, &c. Also the number for May, 1906.

Converts.

Japanese clergy and congregations.

The pastoral care of the Christian congregations in Japan is now largely in the hands of the Japanese clergy. They have become a strong body, and comprise several excellent men. In connexion with the C.M.S. thirty-seven have been ordained from the first, and one other joined who had received his orders from the American Episcopal Church. Fifteen had been ordained before our period began, but one had died, and one, the Rev. D. T. Terata, had been sent by the Nippon Sei-kokwai as its own missionary to Formosa. Twenty-two others have been added in our period. Three have died, and two have been transferred to the Canadian Church Mission as before mentioned. Others have retired, and twenty-one are still on the list. The total of baptized Christians connected with the C.M.S. was reported in 1899 to be 3900, and in 1914, 7700, or nearly double. But the adult baptisms reported in the 15 years are 6700, besides those of children, and it cannot be supposed that the deaths have so limited the net increase. The leakage has evidently been very large; and, in fact, it is again and again sadly reported in the Annual Letters. Apparently the chief cause is the habit of frequently moving, which takes Christians away from places where they are known, and locates them where there is either another Christian denomination or none at all. But it is true that there have been two or three small secessions, due to the too independent spirit of the people.

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* See *C.M.S. Gazette*, May, 1915.

† Several interesting accounts from Mr. and Mrs. Elwin have been published. See particularly the *C.M. Review* of May, 1910, Aug., 1912, March, 1914 and 1916.

‡ A letter from one brother appeared in the *C.M. Review*, Nov., 1914.

§ A question has arisen as to what Church the (Anglican) Chinese converts in Tokyo should belong. Not "the Church of England." Not the Nippon Sei-kokwai, which is definitely Japanese. Certainly the (Anglican) Church of China. This, it appears, involves certain ecclesiastical questions as to their baptism in Japan; but such questions are just what should be faced, and solved in a large and generous spirit.

Visit of C.M.S. Secretaries.

The visit of Mr. Bardsley and Mr. Baylis to Japan in 1912 was naturally of great importance for the future development of the C.M.S. Mission. It is not the business of this History to discuss the problems which they considered on the spot, and on which they reported to the Committee at Home. Suffice it to say that their presence was a great encouragement to the missionaries, and should in the time to come produce much fruit, if, through the goodness of God, men and means are sufficiently provided.

Death of G. Ensor.

This chapter should not close without a reference to the death of George Ensor, the first missionary of the C.M.S. and of English Christendom to Japan. He was only able to stay four years in the country, 1869–72, the peculiar climate trying him much. But after long years in parochial work at home, he went back in 1909, with his daughter, to proclaim Christ once more to the nation he loved. On his way home in the following year he died at Gibraltar. He was quite a brilliant advocate of the cause by both voice and pen. His last written contribution appeared in the *Gleaner* in July, 1910, when he described in a very touching way the conversion of two Japanese girls; and in the October number there was a letter from Bishop C. Boutflower, expressing most affectionately his sense of the devotion to our Lord which Mr. Ensor had manifested during his twelve months' visit,—a year, wrote the Bishop, "of a most beautiful memory,"—"a beautiful vision for us, and for him an ideal last year of labour." The founder of the C.M.S. Japan Mission was a man cultured in mind, fervent in spirit, and with the one Message of an all-sufficient Saviour; and it is missionaries as cultured, as fervent, and with the same Message, that are needed for Japan.

CHAPTER XXXVI.

THE NORTH-WEST CANADA MISSION.

Retrospect of the Mission—The Dioceses and the Bishops—Bishop Bompas—Archdeacon McDonald—Other Veterans, deceased and living—Diocese of Rupert's Land—Western Dioceses—Diocese of Keewatin—Diocese of Moosonee—The Eskimo: Peck and Greenshield—Diocese of Athabasca—Diocese of Mackenzie River—First Tukudh Clergyman—Herschel Island—Diocese of Yukon—Bishop Stringer—C.M.S. Reductions.

PART II.
Chap. 36.

NO C.M.S. Missions have excited deeper interest than those in the Far West and Far North of Canada—"the North-West America Mission" as it was formerly called. No speakers have been more welcomed at C.M.S. meetings than those who could tell of life in the snow and the ice. It used to be said that North-West America raised the funds which the C.M.S. spent in Asia and Africa. And even now, what missionaries are more eagerly listened to than Bishops Stringer and Lofthouse, or Mr. Peck and Mr. Greenshield?

Retrospect of the Mission.

For half-a-century, from 1822 to 1872, the C.M.S. worked in this vast area, nominally among the Red Indians, but really also among the few scattered white people, chiefly employees of the Hudson's Bay Company, for there was no other English Church organization or Mission. Towards the end of that period there were signs and tokens that the Great Lone Land would presently be "Lone" no longer. But it was as yet no part of "Canada." When the Dominion was organized in 1867, Rupert's Land was not one of its divisions; it was, in fact, still a preserve of the Hudson's Bay Company. But the transfer was soon arranged, and in 1870 the new Province of Manitoba became an integral member of the Federation; although its capital, just named Winnipeg (previously Fort Garry)—now a great city which some think may eventually become the centre of the British Empire,—had then a population of only—300!

The only direct communication with England at that time was by the annual ship which sailed in the summer from this country to York Factory on Hudson's Bay, and returned before the ice would shut it in. It was indeed possible to travel 2000 miles from Montreal to Red River, partly by canoes on lakes and rivers, and partly on foot; but supplies and goods could not go that way.

In 1841 Abraham Cowley tried it in vain, and at last returned to England to take the ship direct to Hudson's Bay. By that ship the first bishop went out in 1849. The Canadian Pacific Railway was not yet dreamed of, and it was not completed until 1885; but from that time the progress has been one of leaps and bounds; province after province has been organized; and an immense and ever-increasing population now covers huge areas in what so short a time ago was literally the Great Lone Land.

Until 1872 the whole vast area was one diocese, Rupert's Land; but in that year Bishop Machray, a real statesman and certainly one of the greatest of Colonial Prelates,* planned its division into four; and in 1875 the first Ecclesiastical Synod of the Province of Rupert's Land met at Winnipeg. Two C.M.S. men took leading parts in it; Archdeacon Cowley being elected Prolocutor of the Lower House, and Mr. Grisdale Secretary. There are now ten dioceses and there have been twenty-one bishops, twelve of whom have been C.M.S. missionaries.

The Dioceses and Bishops.

It is worth while looking at the episcopal succession from the beginning. Bishop David Anderson was the first holder of the See of Rupert's Land, being consecrated in 1849. He was succeeded in 1865 by Bishop Machray, who became Archbishop in 1893. On his death (1904) the present Archbishop, Dr. Matheson, succeeded. On the division of this vast diocese in 1872–74, the new Dioceses of Saskatchewan, Moosonee, and Athabasca were cut out of Rupert's Land. Out of Saskatchewan were formed two new dioceses, Qu'Appelle in 1883, and Calgary in 1887; out of Athabasca the Diocese of Mackenzie River in 1884, and out of Mackenzie River that of Selkirk (now Yukon) in 1891; and out of Moosonee and Rupert's Land that of Keewatin in 1902; the original diocese having thus become nine. For Moosonee Dr. Horden was consecrated in 1872, Dr. Newnham in 1893, Dr. Holmes in 1905, Dr. J. G. Anderson in 1909. For Saskatchewan, Dr. McLean in 1874, and Dr. Pinkham in 1886; and when the latter became first Bishop of the separated diocese of Calgary in 1903, Bishop Newnham was translated from Moosonee to succeed him. Dr. Bompas became Bishop of Athabasca in 1874; when Mackenzie River was cut off he took the new diocese; and when Selkirk was cut off from Mackenzie River he again took the new one. He was succeeded in Athabasca by Dr. Young (1884), and in Mackenzie River by Dr. Reeve (1891). Bishop Young was succeeded by Bishop Holmes, transferred from Moosonee in 1909, and he by Bishop Robins in 1912; and Bishop Reeve by Bishop Lucas in 1913. Bishop Bompas was followed by Bishop Stringer in 1905. Dr. Lofthouse became first Bishop of Keewatin in 1902. Of these sixteen, eleven were C.M.S. missionaries, but the other five, the three bishops of the mother see and Bishops McLean and Pinkham, have been no less hearty fellow-workers.

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* A review of Archbishop Machray's career, based on the Memoir by his nephew, appeared in the *C.M. Review*, Feb., 1910, by Mr. Snell.

Of the diocese of Qu'Appelle, Drs. J. G. Anderson, Burn, Grisdale, and Harding, have been successive Bishops; and although the Society has had less connexion with this diocese than with the others, Bishop Grisdale had also been its missionary. One more new diocese, Edmonton, has lately been carved out of Calgary, with Dr. Gray for its first bishop.

Most of these bishops went out originally from England. Of those sent out by the C.M.S., Bishops Horden, Reeve, Grisdale, Lofthouse, Holmes, Lucas, and Robins, were either Islington men or otherwise trained by the Society. Bishop Bompas had been at the old St. Bees' College. Bishop Young was a Cambridge man. Bishop Newnham was born in England, but graduated at McGill University, Montreal. Bishops Stringer and J. G. Anderson are Canadians, the former having graduated at the University of Toronto, and the latter at that of Manitoba. It should be added that Bishops Grisdale and Robins were at first missionaries in India, but exchanged from the hot climate for a cold one.

Bishop Horden.

The first of the bishops of all these new dioceses, Horden of Moosonee, who was consecrated on Dec. 15th, 1872, five days before the first Day of Intercession, had died in January, 1893, before our period begins. Archbishop Benson wrote on the occasion, "I have always regarded him as one of my heroic people." He had spent forty-one years in the Lord's service in North-West Canada.

Bishop Bompas.

Even more heroic was his brother missionary, Bompas (but they never met in this world), whose whole course also extended to forty-one years. He went out in 1865, came home only once, in 1874, to be consecrated first bishop for the northernmost diocese, and never again came even into the civilization of Western Canada until 1904, when he travelled to Winnipeg to fulfil certain ecclesiastical duties devolving on him owing to Archbishop Machray's death. He stayed only two months, and went back to his Arctic sphere immediately, but resigned the bishopric in 1906, and died in the following year. He was at Carcross in the Klondyke country, where he had latterly resided, and was intending to start on a long journey in a day or two, when he suddenly passed away from heart failure. In the history of the Church of England there is no parallel to such a career.* Bishops Young, Holmes, and Grisdale also died within our period. The first named had been an Organizing Secretary of the Society at home, but had dedicated himself to the Mission in 1874. He was consecrated Bishop of Athabasca in 1884, retired in 1904, and died in England in 1905. He had perhaps the most difficult in some ways of all the dioceses, though it never had the romance or fame of Moosonee or Mackenzie River. Bishop Holmes went out in 1887, was consecrated to the see of Moosonee in 1905, was transferred to Athabasca in 1909, and had to

Other Bishops deceased.

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* See the full sketch of his life, in a review of Mr. H. A. Cody's biography of him, by Mr. Furness Smith, July and Aug., 1908.

all appearance a long episcopal career before him, but, having braved the rigours of North-West Canada for twenty-four years, caught a chill while on a visit to England, and passed away in 1912. Bishop Grisdale, after a short time of missionary service in India from 1870, went to Canada in 1873. He became Professor of Theology of St. John's College, Winnipeg, in 1876, and Dean of Rupert's Land in 1882; and in 1896 he was elected by the Synod of Qu'Appelle to the bishopric of that diocese, which post he held until 1911. One other of the bishops who had been a C.M.S. man has been lost to the North-West, though not to Canada. Bishop Reeve went forth as a missionary in 1869, was consecrated to Mackenzie River in 1891, and continued to labour in the Far North until 1907, thus nearly equalling in length the careers of Horden and Bompas; when Archbishop Sweatman of Toronto invited him to be Assistant Bishop there, which appointment was renewed by the present bishop, Dr. Sweeney.

Archdeacon McDonald.

But there have been others with longer careers than the bishops. Archdeacon McDonald is a most remarkable case. He is what used to be called "country-born," which usually meant of mixed race, Scottish, no doubt, but at some period Indian on the female side. He was a promising student at St. John's College, which was, in fact, a development of an English School at Red River, conducted by a chaplain of the Hudson's Bay Company, who bequeathed it to the Bishop. He was ordained by Bishop David Anderson in 1852, and was one of the first men sent 2000 miles away to the distant North. He had not been two years at Fort Simpson, on the great Mackenzie River, when his health seemed failing, and he wrote to the Bishop beseeching him to send someone else to take up his work if he died. That letter Bishop Anderson received in England, whither he had come to retire, and on May 1st, 1865, preaching the C.M.S. Annual Sermon, he read it out to the congregation assembled at St. Bride's, and appealed for some young clergyman to go off at once. In response W. C. Bompas went into the vestry and offered himself. Within a month he started, and by dint of hard travelling reached Fort Simpson on Christmas Eve, to the glad amazement of McDonald, whose health had been restored. Bompas, as we have seen, lived forty-one years in those inhospitable regions; yet when he died he left McDonald still alive! The Archdeacon (as he had become some years before) had, indeed, just retired from active work; but he lived on until 1913, when he died at Winnipeg, sixty-one years after his ordination. He had done important literary work, translating into the Tukudh language, the tongue of a powerful Indian tribe within the Arctic Circle, the whole New Testament, parts of the Old and of the Prayer Book, and small books of devotion and instruction suitable for a simple people.

Archdeacon Vincent.

Another "country-born" man was Archdeacon Vincent. He was a catechist under Horden at Moose Factory, was prepared for the ministry at St. John's College, and was ordained in 1860. For forty years he laboured at Albany, on Hudson's Bay; and he died in 1906. He was once in England for a few months, and won many hearts by his strong yet simple character.

A still older veteran was James Settee, a Swampy Cree Indian, whose story goes back to 1822, when he was one of a little band of boys taught by the first missionary to Rupert's Land, John West. He, too, after working as a catechist, was further educated at the College, and ordained in 1856. He became pastor of an Indian congregation, and though nominally retiring at the age of seventy-five, continued doing all he could until past ninety, and died in 1902. His son and grandson are in the service of the Church to-day.

Veterans.

Two veteran Archdeacons are still spared. (1) J. A. Mackay, a "country-born" man of Scottish descent, has been at work sixty years, first as catechist, then ordained in 1862, and appointed Archdeacon of Saskatchewan in 1884. He has been Divinity Professor at Emmanuel College in Saskatchewan Diocese, and is a D.D. of the University of Manitoba. His translational work in Cree has been valuable, and he has been in England two or three times revising and correcting the Cree Bible under the Bible Society. (2) Robert Phair came to the Society from the Irish Revival of 1859, and after his course at Islington went to Rupert's Land in 1863. He was ordained out there by Bishop Anderson, and appointed Archdeacon in 1888 by Bishop Maclean. He retired from active duty in 1912, after nearly forty years' service.

Three other men of long standing have dropped out of the C.M.S. list. (1) A. E. Cowley, son of one of the early missionaries, Archdeacon Abraham Cowley (1841–87). He, like Bishops Grisdale and Robins, went first to India, but was transferred on health grounds. His C.M.S. service was intermittent, as he had also colonial work; but his whole career so far exceeds forty years. (2) John Hines, who went out in 1874, and laboured with great zeal for thirty-seven years until his return home in 1911. He had a good share in preparing local men for the ministry, ten of his school teachers having been ordained.* (3) W. Spendlove, who laboured at specially trying stations in the Far North for twenty-five years, 1879–1904. Several "country-born" men have also had long terms of service.

On the present list of the men sent out from England, there are four of over thirty years' standing, Bishop Lofthouse, Archdeacons Canham and Tims, and E. J. Peck; while Bishop Lucas, Mr. Walton, and Mr. Totty all exceed twenty years. The only man less than fifteen years is Mr. Greenshield. Bishop Robins was an Indian missionary more than twenty years ago, but was in England some time before going to Canada.

The Staff in 1899 and 1914.

We may now take our usual comparison between 1899 and

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* Mr. Hines has lately produced an interesting book about his work, *The Red Indians of the Plains*, published by the S.P.C.K. See a full review of it, with extracts, in the *C.M. Rev.*, Jan., 1916.

1914. There were on the C.M.S. list in 1899, 47 clergymen (including four bishops), 4 laymen, and 26 wives; also 15 "native clergy." It must be explained that the word "native" in this Mission is ambiguous. A white Canadian is a "native," and so is a man of mixed race, but the "native" in the C.M.S. tables is supposed to be a pure Indian. In point of fact the various grades of the mixed races are numerous, and it is not always easy to say whether a man born in the country should be called "native" or not. Certainly the fifteen "native clergy" of 1899 included several who were not pure Indians. On the other hand, several of the forty-seven were certainly not "European," as the heading would make them out to be. So comparative statistics are complicated. In the present figures the numbers include three bishops and six others who were originally sent out from England; two bishops and 15 others who joined in Canada; and besides these, two clergymen marked as "native," and supposed to be pure Indians, one of them supported directly by the Society, and one out of the block grant. And besides all these there are nineteen wives. The total, 47, corresponds with the total of 92 of 1899. Even this analysis is not strictly accurate, for at least one of those who joined in Canada (very likely more than one) went out originally from England, though not then under the C.M.S.

In a rapid survey of the work done, we will first visit the mother Diocese of Rupert's Land, then the Western Dioceses of Saskatchewan and Calgary, then the Eastern Dioceses of Moosonee and Keewatin, and finally the Northern Dioceses of Athabasca, Mackenzie River, and Yukon.

Diocese of Rupert's Land.

(1) In Rupert's Land, where the early missionaries, West, Jones, Cockran, Cowley, and Hunter, had laboured among the Indians, the population now is almost wholly of white settlers and their descendants, and there are more than 100 clergymen. But there are still Indian Reserves and Settlements, and for some of them Indian clergymen are provided under the Archbishop and the Synod. The St. Peter's Settlement on Red River, familiar to old readers of C.M.S. publications, was for many years the sphere of work of Mr. Anderson, now Bishop of Moosonee, who had two lay readers, six Sunday services, six Sunday schools; three languages being used, English, Cree, and Soto. But the land is so valuable, owing to its proximity to Winnipeg, that the Provincial Government resolved to throw it open, and give a good reserve 150 miles farther north to such Indians as were willing to move; and a great many have so moved. The remainder are ministered to by a country-born clergyman on the C.M.S. grant, a graduate of Manitoba University, the Rev. Louis Laronde. The name is a reminder that France as well as Scotland supplied many of the original settlers in the country. The Society has for half-a-century assisted St. John's College, Winnipeg, where the clergy are trained, with grants amounting to about £250 a year, and this is continued.

Western Dioceses.

(2) The Western dioceses of Saskatchewan, Calgary, and Edmonton are the great country into which white immigrants have been pouring by thousands in recent years, not from Great Britain only, but from many Continental nations, and not from Eastern Canada only, but very largely from the United States. The Church's work among them is of the most arduous character; and not only have the S.P.G. and C.C.C.S. risen nobly to the occasion, supplying both men and money largely, but in addition the Archbishop's Western Canada Fund was set on foot for the same purpose. Nearly 200 clergymen are now at work. Not less vigorous have been the Presbyterians and Methodists, particularly from Eastern Canada; while the work of the Roman Church has been nothing new, as it has from the first taken a prominent lead in missionary work in all the North-West Territories.

Archdeacon Tims and Canon Stocken.

The C.M.S. part on these great Western Plains, being for the Indians only, is comparatively very small. In Calgary Diocese Archdeacon Tims continues his work among the Blackfoot, Sarcee, and Peigan Indians begun in 1883; and Canon H. W. Gibbon Stocken ministers at the Blackfoot Reserve. The latter gentleman went out independently in 1893, but has all along been a locally engaged missionary on the C.M.S. grant. He married in 1895 a lady missionary of the C.M.S. in Japan, Miss Gertrude Cox, who was passing through Canada on her way back to her own field after her first furlough; but it pleased God soon to take her from his side, as she died from the effects of a carriage accident in the following year. Among the agencies employed at these stations are Homes for Indian Children. Archdeacon Tims has done important literary work in the language of the Blackfoot, and the University of Manitoba conferred on him the Degree of D.D. in recognition of it.*

In Saskatchewan Diocese there are Archdeacon Mackay, already referred to; three other locally engaged men, the Revs. D. D. Macdonald, J. R. Matheson, and M. B. Edwards; and one Indian clergyman, the Rev. J. R. Settee, son of the veteran above mentioned. Mrs. Matheson is an M.D. of Montreal University, and carries on medical work at her husband's station, Fort Pitt. A few years ago she was the only doctor within the radius of 100 miles.

Diocese of Keewatin.

(3) We may look next at the Diocese of Keewatin, though it is one of the latest formed, dating from 1902, because it comprises the south-eastern part of the mother diocese of Rupert's Land, as well as the west coast of Hudson's Bay, which was before in Moosonee. Its whole area nearly coincides with the new civil Province of the same name, which means "North Wind." It extends from Lake Superior and the United States' boundary northward (the Bishop would say) to the Pole. At all events it

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* An interesting account of the Blackfoot Mission by Archdeacon Tims appeared in the *C.M. Review* of June, 1909; and an article on the Saskatchewan Indians, by the Rev. J. Hines, in the number for March, 1915.

Bishop Lofthouse.

has geographically no limit short of that. The Canadian Pacific Railway runs across its southern districts, and its Northern parts comprise some of the severest stations, climatically, in the whole North-West Canada Mission. In 1900 Mr. Lofthouse accompanied an exploring expedition, organized by the Canadian Government, which travelled 5000 miles in canoes or on snow shoes largely in the northern parts of what is now nominally his diocese, far beyond the haunts of Indians, but with many scattered Eskimo. Even a journey to Churchill, only 200 miles north of York Factory, which was once Mr. Lofthouse's own station, is a grave undertaking, and this he has done several times. Eskimo are met at Churchill, and some have been baptized; and when he took the great journey above referred to, he came across some of these baptized Christians 800 miles from Churchill,—"a little Church in the wilderness trying to live up to the teaching they had received, keeping Sunday, and having Evening Prayers, and learning to read the Word of God in their own tongue."

Churchill and beyond.

At Churchill itself a Canadian clergyman, the Rev. F. Sevier, and his wife, have been holding the fort amid great privations; and when the Bishop visited them in 1914, he took with him another clergyman, the Rev. W. Walter, who was to go forward 500 miles beyond, to seek out the Eskimo at a place called Chesterfield Inlet; but who will probably now have to relieve Mr. Sevier. This is work independent of the C.M.S., but deserves this passing notice.

Among Bishop Lofthouse's fifteen or twenty clergymen are two who are on the C.M.S. grant, the Rev. C. H. Fryer at Fort Alexander in the South, and the Rev. R. Faries at York Factory on Hudson's Bay. An incident in the latter's career will illustrate the trials of a life in those wilds. In 1902, when he was shooting wild geese for food, his gun burst and shattered his left hand. He ran home ten miles, but there was no one at York Factory who could deal with the injury. Some days later an Indian came to the station also with a shattered hand, and then Mr. Faries determined that they should both go to the nearest surgeon, though he was 700 miles away. It took them a month to travel; but the wounded missionary was thankful to escape with the loss of two fingers.

Diocese of Moosonee.

(4) The Diocese of Moosonee consisted of the environs of Hudson's Bay until Keewatin was cut off from it and took its eastern portion. It still covers an area larger than that of any other diocese, and the temperature is much lower than in other dioceses farther North, the isothermal line dipping heavily within its area, so that Moose Factory, which is under snow a large part of the year, is only about the same latitude as London. This country was for forty years the scene of John Horden's labours as missionary and as bishop. Bishops Newnham and Holmes came after him, but both in succession, as we have seen, were transferred to other dioceses farther West. Bishop Newnham's journals gave a

Bishops Newnham and Holmes.

specially graphic account of the privations involved in travelling in such a climate and sleeping in the open with 60° of frost. "It is romantic at first," he wrote; "we had tremendous appetites, and managed to keep up an air of jollity; but it was more or less physical misery the whole time." The present Bishop, Dr. J. G. Anderson, was, as above stated, missionary in charge of the Indian Settlement near Winnipeg. He has about fifteen clergymen, four of whom are on the C.M.S. list. Of these, the Rev. E. Richards at Fort Hope is a locally engaged man, dating from 1887; the Rev. W. G. Walton, an Islington man from England, has for over twenty years been the missionary at Fort George, on the eastern coast of the Bay, where both Indians and Eskimo are met. Mr. Walton's work among both peoples has been encouraging, and two Canadians on a mining expedition told him (in 1902) that they "had gained a better idea of religion by travelling about with the Eskimo than they had ever got in civilization." In 1915 he reported that there is hardly a family in his extensive district (600 miles in length) but has family prayers. Their steadfastness in keeping the Lord's Day, and their eagerness in attending the Church services, would be an example anywhere. Fort George only gets one mail in the winter, brought 500 miles by sleighs drawn by dogs, and more than once something less desirable has been brought from the distant Post Office, influenza or measles. In the winter of 1901–2, the latter disease not only killed the missionary's own child, but so heavily struck the natives that none could go to the hunting, and many died of starvation. From Fort George, Great and Little Whale Rivers are visited, the latter interesting as the original home of E. J. Peck when he first went out forty years ago.

Fort George: Mr. Walton.

The other two men are Mr. Peck and Mr. Greenshield. We must glance at Mr. Peck's Mission to the Eskimo of Baffin Land in which so many friends both in England and in Canada have taken a deep interest. Nominally all that wide and desolate land is in the diocese of Moosonee, but the Bishop could only have reached Blacklead Island in Cumberland Sound, where Mr. Peck worked so long, by going back to Britain and taking the annual ship from Peterhead; while Lake Harbour, on the shores of Hudson Strait, where a new Mission is now situated, is little less difficult of access, though a visit to it does not involve a voyage to England first.

Mr. Peck and Mr. Greenshield.

Blacklead Island was first occupied in 1894, and during the five years that elapsed before the Centenary Mr. Peck had gradually gained great influence over the Eskimo, and had taught them much, but no one had been baptized. The great day when the first converts were admitted to the Church was Whit Sunday, May 26th, 1901. There had been twenty-six candidates, twenty-four women and two men; but Mr. Peck was resolved to begin cautiously, and he only accepted three, all women. It is worth noting that three months after this, on September 2nd, a whaling

Eskimo of Blacklead Island.

ship brought the news of Queen Victoria's death the previous January. Then on September 18th came the "Alert," the annual vessel from home, bringing a new missionary, Mr. Greenshield. The two men observed a "quiet day" in October, and the answer to their prayers was given in the following year, when four men and ten women were baptized, and the number of "adherents" rose to eighty. On the other hand, in that year the "Alert" was wrecked, and for a time the Mission was dependent for letters and supplies upon an occasional visit from a whaler. Mr. Peck only heard of his daughter's death in England a year after it occurred. In 1905 the Society had to charter a small vessel and send her out with supplies. In the following year, many other difficulties having arisen owing to the intercourse between the whaling crews and the Eskimo, it was arranged for Mr. Peck, who had been much wishing to extend his evangelistic journeys to other parts of those Arctic Regions, to be lent to the Canadian Church for the purpose; and he has since been engaged in developing a new Mission at Lake Harbour on the north side of Hudson Strait, which on the map does not look more than 250 miles from Cumberland Sound "as the crow flies," though there is no communication between them.* This Mission, carried on amid many trials, has already borne fruit in the baptism of over thirty Eskimo. It is diocesan work under Bishop Anderson; but Mr. Peck retains his own personal connexion with the C.M.S., which has already lasted forty years.

Lake Harbour.

Mr. Greenshield has continued at Blacklead Island, and the Mission there has revived and been marked by much blessing. Many striking genuine conversions have taken place, including the leading medicine men, and there have been many tokens of their steadfastness. A missionary of the C.C.C.S., on his way to that Society's Labrador Station at Ungava Bay, came across a party of Eskimo who had been taught, not by Mr. Peck, but by Mr. Peck's converts, and found them so well taught that he baptized fourteen adults and eighteen children. Mr. Greenshield has had severe trials through the loss of ships and the failure of supplies; but his weighty speeches in this country have caused general thankfulness that he is still able to persevere in his self-sacrificing work. In 1909, a Dutch vessel in which he sailed struck an iceberg and sank, and he and the crew escaped in the lifeboat but lost everything. He was able to take the boat to Blacklead Island, knowing the coast, and thus saved the men; for which service the Queen of Holland conferred on him the Order of Orange-Nassau.

Mr. Greenshield's work and trials.

(5) Turning westward again and visiting the Northern dioceses, the first, which lies beyond Saskatchewan and Edmonton, still bears the name of Athabasca, originally applied, when Bompas became the first bishop, to the whole of what Major Butler called the

Diocese of Athabasca.

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* The commencement of this new Mission was described by Mr. Peck in the *C.M. Rev.*, Jan., 1910.

Bishops Young, Holmes, Robins.

"Wild North Land." Here Bishop Young lived and worked during a twenty years' episcopate. The diocese remained without a bishop for five years from 1904 to 1909, but Bishop Reeve visited it from Mackenzie River as occasion required. Then Bishop Holmes succeeded, his early death putting an end to great hopes of a long and vigorous episcopate. He was followed by Bishop Robins, for whom those same hopes may now be indulged. Athabasca, which nearly coincides with the northern half of the Province of Alberta, is being increasingly occupied by immigrants, and is therefore becoming more important; but the Indian work is on a small scale, and the majority of the Indians are Roman Catholics. The Beaver tribe, however, still awaits the missionary. There are only ten or twelve clergymen, two of whom, W. G. White at Lesser Slave Lake, and C. R. Weaver at Wapuskaw, were on the C.M.S. grant last year; but Mr. Weaver has since moved into Saskatchewan Diocese, and come off the Society's list.

Diocese of Mackenzie River.

(6) The Diocese of Mackenzie River corresponds with no Canadian civil province. It lies wholly in the huge wild regions still only called the North-West Territories. But it contains some important fur-collecting posts, and some thousands of Indians and Eskimo. Fort Simpson, on the River Mackenzie, is regarded as its centre, and it was to Fort Simpson that Hunter made his memorable journey of 2000 miles in 1858; and again, it was to Fort Simpson that Bompas hastened in 1865 to relieve the supposed dying or dead pioneer McDonald. First from the Red River to the watershed between the North Saskatchewan and Athabasca Rivers; then down the latter stream into Athabasca Lake, out of which at Fort Chipewyan the united Athabasca and Peace Rivers form the Slave River; down the Slave River to Fort Resolution on Great Slave Lake, crossing that vast sheet of water, entering the Mackenzie River, and down that mighty stream, one of the biggest in the world, to Fort Simpson; so went the Hudson's Bay Company's fur factors, and so went the missionaries. But Fort Simpson is hundreds of miles short of the mouth of the Mackenzie, where its waters pour into the Arctic Ocean; and Kirkby and McDonald, in 1860, pushed on, reached Forts Norman and McPherson, crossed the Rockies near their northern extremity, and got on to the Yukon River system, and even into Alaska, now an outlying territory of the United States of America. These are the vast lands forming the Mackenzie and Yukon Dioceses, in which for half a century has been carried on one of the most interesting of C.M.S. Missions; and in them have lived and toiled the heroic Bompas and his helpers and successors.

The Staff in the Far North.

When our period opened, Bishop Reeve, Archdeacon McDonald, and the Revs. W. Spendlove, T. J. Marsh, Isaac Stringer, and C. E. Whittaker, were at work in the Diocese of Mackenzie River, which had been reduced by the cutting off of the country west

First Tukudh clergyman.

of the Rockies to form the Diocese of Selkirk (now Yukon). Mr. and Mrs. Spendlove underwent great privations both at Fort Wrigley and on Great Slave Lake, owing to boat accidents robbing them twice of their year's supplies. "A serious loss," he wrote, "when the nearest shop is 1000 miles off"; and the Slavi Indians were not an encouraging tribe to labour amongst. Much more fruitful was the work of the Tukudh Mission, of which Fort McPherson was the centre. This was the sphere of Archdeacon McDonald and Mr. Whittaker. Many hundreds of the Tukudh tribe had been baptized, and there had even been one of them ordained, the Rev. John Ttssiettla. He was one of the earliest converts, and had been for nearly thirty years what was called a "Christian leader." These "leaders" were not paid catechists. They lived by their fishing and hunting like their fellows, but ministered to them as far as their simple knowledge of the Gospel enabled them. In 1893 Ttssiettla received Deacons' Orders, the first ordination to the sacred ministry within the Arctic Circle. Bishop Reeve wrote of his "humility and consistent godly life and faithful labours." His name signifies, "John-not-afraid-of-mosquitoes." In these regions, we must remember, mosquitoes are in the short summer even a greater pest than in the tropics. Ttssiettla's ministry was not a long one. He and his wife died in the winter of 1900–01,—Bishop Reeve believed, either of influenza or measles. In 1903, Bishop Reeve ordained two other men, William Njootli and Edward Setuchinli. We also read of a Rev. Amos Njootle, within the last two years.

Bishop Reeve.

The usual environment of these remote Missions is effectively illustrated by a letter of Bishop Reeve's written shortly before our period commenced. He enlarged on the advantages then enjoyed as compared with the condition of things when he went out in 1869. There was now, he said, "a railway only a thousand miles off"! He got his letters now "three times a year, occasionally even four times"! He could "obtain supplies in nine months"! But the very next winter gave a taste of the grim reality otherwise. The thermometer fell to 78° below zero or 110° of frost, a figure unprecedented even in the long experience of Bompas. On the other hand, in 1900 Bishop Reeve was able to convene at Fort McPherson a Conference of his clergy—about half-a-dozen!—and a Tukudh prayer meeting was held at night while the midnight sun was shining: but that was on St. Peter's Day, June 29th.

Herschel Island.

Mr. Stringer and Mr. Whittaker.

But we have still to visit the remotest of all the stations, indeed, the remotest Mission in the world. This is on Herschel Island, in the Polar Sea, 100 miles west of the mouth of the River Mackenzie. It is a place resorted to in the summer by the American whaling ships. Mr. Stringer visited it in 1894, and navigated a canoe on the open sea. He found there some Eskimo, and taught them Gospel hymns. A blacksmith's smithy was used as a church, and the anvil for a prayer desk. The American captains subscribed $600, and a small building was put up; and there Mr. and Mrs. Stringer went to live in 1897. Of course there is the midnight sun in summer, and perpetual night for two months in winter. Subsequently Mr. and Mrs. Whittaker were there for a year or two; and even when there has been no regular missionary the island has been visited. In one year, 1910, Mr. Whittaker baptized 113 Eskimo, and he wrote of the startling change from their drunken and immoral habits of old to their delight in the services and teaching provided for them. Even externally there is a striking difference. In 1912 he wrote, "Nearly every man carries a watch, and most houses have clocks; many have sewing machines, washing machines, and thermos bottles." A Hudson's Bay Company's officer, Mr. John Firth, said in 1913, "They are as different as light from darkness compared with a few years ago. No one then felt safe when they were about. They were openly and shamelessly immoral. Now what a change! You can trust an Eskimo with anything, and morally you would not know they were the same people." This testimony does not refer to Herschel Island especially, but to the whole coast.

An effort was made by two Canadian missionaries two or three years ago to reach the newly-discovered "blonde" Eskimo tribe on Copper Mine River, several hundred miles to the East, but their vessel was crushed in the ice.*

Bishop Lucas.

The Diocese of Mackenzie River is now, as before stated, under Bishop Lucas.† Mr. Whittaker is now Archdeacon, and he and two others, A. J. Vale and W. H. Fry, are on the C.M.S. grant. The Bishop is an authority on the Slavi language, and in 1908 he compiled a Slavi Dictionary of 11,000 words.

Diocese of Yukon.

(6) The diocese cut out of Mackenzie River in 1891, which comprises the far north-west corner of the Dominion west of the Rockies, was at first called Selkirk, from one of the Hudson's Bay Company's posts; but owing to the immigration consequent on the discovery of gold at Klondyke, the Canadian Government made the territory a Province, and called it Yukon from the mighty river which rises in it and flows through it into Alaska, and so into the North Atlantic Ocean near the Behring Strait; and it was then thought advisable to change the name of the Diocese to Yukon. This was not done in the life-time of Bompas, so he was never Bishop of Yukon, though he was of Selkirk; and Bishop Stringer, who succeeded him, is the first with the title of Yukon.

Bishop Stringer.

This country used to be approached from the north-west corner of the Mackenzie River Diocese, over the mountains which divide them, and down the Porcupine River (an affluent of the Yukon) on the west side. But the development of the Klondyke gold field has altered this, and it is now much easier to enter from the Pacific Coast. The climate on that side of the Rockies is much less severe than on the Mackenzie. Bishop Bompas latterly lived at Carcross, not far from the west coast; but Bishop Stringer resides at Dawson, the capital, in the Klondyke district. Only two of his few clergy are C.M.S. missionaries in the full sense,—Archdeacon Canham, now at Carcross, who is a veteran of thirty-four years' standing, and B. Totty, of Moosehide, who has been out twenty-three years. Besides these two, one of the Canadians has been on the C.M.S. grant, J. Hawksley, who has been in the country nearly thirty years; but he has lately taken the Government office of Indian agent for the Yukon territory, with Bishop Stringer's approval. At one time he was working at Fort Yukon, which was occupied as a C.M.S. station in the belief that it was the frontier outpost of Canada; but a more careful official survey showed that it was on the American side of the longitudinal line which divides British territory from the United States territory of Alaska; and the work was handed over to the American Episcopal Church.

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* See narrative by the Rev. W. H. Fry, *C.M. Review*, April, 1914.

† Before his appointment, Bishop Stringer visited the diocese, and sent a full account of it, which appeared in the *C.M. Review*, July, 1913.

Archdeacon Canham.

But although Yukon Diocese is now nearer to civilization than Mackenzie River, Bishop Stringer knows what perils and privations mean. It was he who attempted to cross the dividing line between the two dioceses through the mountains in 1909, was caught by the early winter, and narrowly escaped death. He and his companions spent several nights in the open without fires; their rations were exhausted, and they had to cook and eat their seal-skin boots; and then within twenty miles of Fort McPherson they—like Captain Scott and his party in the Antarctic—found they had no strength to go farther, and would have perished, but that a party of Indians suddenly appeared, and saved their lives. Then in 1912 the Bishop was suddenly taken ill with appendicitis 600 miles from Dawson, and his wife and the doctor travelled that distance on the rivers to reach him.

Bishop Stringer's narrow escape.

What now is the result of the Missions in the eight dioceses in which the C.M.S. works? They have, of course, been much affected by the immigration of the last few years. Nothing is more deleterious to the progress of the Gospel among aboriginal races than intercourse with dominant white people who, though nominally Christian, manifest little of the spirit of Christianity. The reports again and again refer to this hindrance. The late Bishop Holmes, in 1903, was asked by an Indian whether there were any Christian white men besides the missionaries, "for," he said, "I have not seen one; they are the people who teach us the worst things that we know." That was not a strictly correct statement if we read "worst" literally, but it was none the less significant of the actual fact. The white man's "fire water," as the Indians call ardent spirits, has indeed wrought infinite harm, despite praiseworthy prohibitory regulations by the Government. The work among the immigrants of Mr. Lloyd, who was for some time Archdeacon in Saskatchewan Diocese, and who is so popular

Effects of advancing "Civilization."

PART II. Chap. 36.

in England, is justly commemorated in the name of the rising town of Lloydminster, but it is grievous to read of the Indians resorting thither to get drink. An older town, also with a name of honour, Prince Albert, has, or had, a bad name in this respect, and also for gambling, and for the other great vice alluded to in Mr. Hines's report in 1908 of the arrival of a number of Japanese women to start houses of ill-fame. Bishop Anderson, in 1913, referring to the coasts of Hudson's Bay and the prospectors there, wrote, "The Indian women are afraid to go out and fish when their relatives are absent on their voyages."

But there are exceptions to reports of this kind. It is pleasant to read Bishop Reeve's words in 1899 about the miners who had come to seek their fortune in his diocese: "My fears proved groundless. There has been no drinking and no rowdyism. Our Sunday services are well-attended, and surprise is expressed at the good behaviour of the Indians. Testaments and Sankey's Hymns are thankfully accepted." Bishop Stringer of Yukon wrote to much the same effect in 1908.

Character of Indian Christians.

Concerning the Indian Christians, there is much in the Reports to gladden the hearts of the readers, particularly from the remoter stations where evil influences are less frequent and less potent. Attendance on Christian worship has been generally exemplary. Again and again are we told of bands travelling hundreds of miles to be present at Christmas and Easter services or for confirmation. On one occasion, when a large party of Chipewyans came to Churchill, they asked to be taught about the Second Coming of Christ. "We always hear," they said, "of what God has done; we want to know what He is going to do." In parts of the Moosonee and Keewatin Dioceses, "neither magistrate, policeman, nor jail is needed among the scattered 5000 Indians." Bishop Lofthouse has again and again written in thankful terms of his Indian people; for instance, in 1910, "It is a joy to see the earnest and devoted spirit shown by the Indians at all their services, and the bringing into their daily life of the Bible teaching in which they are so well grounded. Religion is a real thing to them." And in 1913, "At Split Lake, 275 miles from York, 280 were present at the Sunday services, out of a total population of 304, of whom quite a dozen were absent from the station; more than 100 communicated; and the collection amounted to nearly $100." And Bishop Anderson found that at Fort George and Whale River "there were family prayers in every tent."

Independent testimonies.

Independent testimonies are frequently cited in the Reports. Here are two or three taken almost at random:—

The Deputy Superintendent-General of Indian Affairs wrote officially in 1903 of the Indians of Manitoba, Saskatchewan, and Calgary: "There has probably been no more potent factor in the elevation of the Indians than the religious instruction afforded them by the missionaries of the various Churches, who are devotedly working to inculcate the principles of Christianity among these people, and who, moreover, largely co-operate in the work of their secular instruction."

Certain travellers in the Klondyke Country in 1905 fell in with several bands of Indians and found them gathered every evening for prayer, while on Sunday all work ceased and services were held, in which the "Christian leaders" gave addresses. "While they [the travellers] did not understand what was being said, yet, by the evident earnestness of the speakers they felt that Gospel truths were being uttered in sincerity, and the reverent demeanour of the Indians was a sight they would not readily forget." These, no doubt, would be Tukudh.

Archdeacon McDonald, in 1900, quoted the testimony of four persons, two military officers, a doctor, and an ex-mayor:—

> "As an instance of how goods can be left unmolested anywhere, a quantity of flour was left along the river bank, where it must have been seen by dozens of Indians, and although it remained there eighteen months it was not disturbed."
>
> "Mr. and Mrs. Marsh and their assistants are doing good work here [at Hay River], and I tell you they deserve the sympathy of all Christian people."
>
> "Through the good work done here [Fort McPherson] many of these wild men of the woods have been brought to a knowledge of the truth."
>
> "Of Mr. Stringer I cannot say too much . . . the whalers and officers of the revenue cutters are loud in his praises."

Comparative statistics fail in these Missions to give us correct impressions. We only hear the number of Christians and of baptisms from those few stations where there are still full C.M.S. missionaries; and as the number of these diminishes, the returns naturally show smaller figures. Taking them as we find them, we see that the Christian Indians under the care of the C.M.S. men at the time of the Centenary numbered about 12,000, and that those now under corresponding care number about 8000. Many more, of course, are in districts helped by the Society's block grants. The number of baptisms reported in the sixteen years was, adults 1001, children 8707; which shows that the pastoral care of Christians has become a larger part of the work then the reception of new converts.

Census of Indians.

A census of Indians in the Dominion of Canada was taken in 1914, which showed that they number 106,490, besides 3447 Eskimo. Of the Indians, 20,962 were entered as Roman Catholics and 11,542 as Anglicans. But only 9437 were entered as Pagans, and in many parts the religions were not stated at all; so probably there were many more Anglicans and Roman Catholics, and a large number of Presbyterians and Methodists.

C.M.S. "Withdrawal."

It remains to explain what has actually been done by the Society in the direction of what has been called its "withdrawal" from North-West Canada. Although the word was incorrect when it was much in use twenty years ago, there is a sense in which it has been partially true lately. In the first place, only one new missionary has been sent out from England in the fifteen years, Mr. Greenshield; though in one or two cases Islington students have been recommended to one or other of the dioceses for employment. In the second place, the Committee had for many years felt that, seeing the smallness of the Indian population when compared with those of Asia and Africa, and the pastoral character of the work now that the majority of the Indians are at least nominally Christians, it was not right to expend upon them considerable sums urgently needed in the great non-Christian fields; and in 1902 it was planned to transfer the whole work gradually to the Colonial Church, as had been done in New Zealand. It proved, however, that the Canadian Church was not prepared to undertake the responsibility in the same way that the New Zealand Church had done, and for a year or two no progress was made. But the Society's financial difficulties soon compelled immediate attention to the problem; and eventually it was arranged to deal directly and separately with the different dioceses. The Society's grants to the episcopal stipends (now five) must of course be continued, and the missionaries sent forth from this country must be maintained. For all other purposes the existing grant in each case would be a block grant, to be used at the discretion of the Bishop and his Synod, but to be reduced by one-twelfth each year; with the further provision that whenever any one of the missionaries still fully supported should cease to need that support through death or otherwise, a certain sum should be added to the diminishing grant. There were two or three exceptions to the rule of the scheme; for instance, Mr. Peck's Blacklead Island Mission was to be outside it altogether, and the grants to St. John's College were to be continued. Under this scheme, the expenditure has been gradually reduced from £14,000 in 1903 to £5000 in 1914 (exclusive of British Columbia).

Meanwhile the Church in Canada has increased its practical help to the north-west dioceses, in giving both workers and money. The large majority of the clergy are now Canadians, and there are also a good many Christian women working under them, called forth by the energy of the Women s Auxiliary of the Missionary Society of the Canadian Church.

Hopes for the future.

Mr. Bardsley and Mr. Baylis, *en route* for Japan and China, passed through Canada, and were able to meet some of the bishops and missionaries, and discuss with them the future of the Indian work; and there is good reason to hope that developments of importance may be in the near future. If the Missionary Society of the Church of Canada should find itself able to take up the interests of the Indians in the Dominion systematically, there will be the best guarantee for vigorous efforts to shepherd the scattered bands of Christians, and to reach the few, and particularly the Eskimo, yet unevangelized. The Society is ready to co-operate so far as its resources will allow.

CHAPTER XXXVII.

THE BRITISH COLUMBIA MISSION.

Retrospect of the Mission—Bishops Ridley and Du Vernet—Church Organization—The Staff and the Work—Results of the Mission—Independent Testimonies—Evil Influences—Past and Future.

PART II. Chap. 37.

Retrospect of the Mission.

THE British Columbia Mission was formerly called the North Pacific Mission. In fact, when Admiral Prevost took William Duncan out to carry the Gospel message to the Tsimshean Indians of that far-off coast in 1856, the name British Columbia had not yet been invented, for the Colony was not established until 1858. It had no formal connexion with Canada in those days, nor did it join the federation and become part of the Dominion until 1871. The "North Pacific Mission" has always been quite distinct from the "North-West America Mission," and when the latter name was changed for "North-West Canada," the former remained separate with the new name corresponding with that of the Province.

Bishop Ridley.

This Mission was a popular one from the first, owing to the success of Mr. Duncan with the Indians amongst whom he so bravely flung himself; and great was the sorrow when his refusal to work on Church lines, even the most simple and evangelical, led to the secession of 1881. But the heroic travels and incomparable letters of Bishop Ridley called forth further sympathy as the years went on, and as the work developed under his guidance. Metlakatla continued the centre. There were stations up the Naas and Skeena Rivers, which flow into the sea north and south of Metlakatla; also up the Stickine River still further north; also at the small Island of Kitkatla; and on Queen Charlotte Islands; and far to the south, on Vancouver Island.

Bishop Ridley continued his self-denying labours until 1904, when he retired in weakened health after a twenty-five years' episcopate. Mrs. Ridley, herself a most devoted missionary, had died at Metlakatla in 1896. The Bishop continued in England to delight congregations and audiences with his thrilling reminiscences for a few years; but he went to his rest on March 25th, 1911, forty-five years after his first going forth to India. The power of his utterances was strikingly manifested at the great Ecumenical Missionary Conference at New York in 1900, which he attended as one of the C.M.S. representatives. American Christians had until then generally sympathized with Duncan in the old controversy, and in their publications such expressions as "prelatical autocracy" had not been infrequent; but after his one address at that one gathering of 4000 people, these expressions seem to have been seldom repeated. Whatever their particular views of the ecclesiastical question, they once for all recognized in Bishop Ridley a true missionary of the highest calibre.

Bishop Du Vernet.

Church Organization.

To the vacant See of Caledonia was appointed a much respected clergyman of Toronto, the Rev. F. H. Du Vernet, who had been Honorary Secretary of the C.M.S. Canadian Auxiliary. He has laboured with great devotion, and the Church is now regularly organized in the diocese. A Synod was formed in 1905, and since then the new ecclesiastical Province of British Columbia has become an integral division of the Canadian Church. A Theological School has been established at Vancouver, called Latimer College, on the lines of Wycliffe College, Toronto, and it has become a Hall connected with the Provincial Theological Institution.

British Columbia has been regarded by the Society as a field which should eventually be worked by the Church of Canada. The Tsimsheans, and the Hydahs of Queen Charlotte Island, are all now Christianized, and among the inland tribes, Nishkas, Gitikshans, &c., the nominal heathen are a small minority. The work, therefore, is mainly pastoral, and the Society's efforts should, as in the other Canadian Provinces, be in aid of the Church's local Missions rather than Foreign Missions of the ordinary kind. But all C.M.S. folk would be glad that its resources should be used as far as possible to aid a diocese with such a record of spiritual blessing as that of Caledonia.

The Staff in 1899 and now.

In 1899 the mission staff comprised nine clergymen, three laymen, nine wives, and eight other women, total 29; and four others were added in the next two years. The staff in 1914 we find reduced to five clergymen, five wives, and three other women, total 13. In these figures the two successive bishops are included. The only deaths in the field in our period were those of the wife of the Rev. J. B. McCullagh, in 1900, of typhoid fever; and of the Rev. R. W. Gurd a few months ago, after nearly 30 years' service. Among those who have retired are three veterans: Canon J. H. Keen, who was in Moosonee Diocese from 1875 to 1882, rejoined for this Mission in 1890, and laboured until 1914, making thirty years of missionary life; A. J. Hall, whose services extended to thirty-seven years, 1877 to 1914; and A. E. Price, thirty years, 1887 to 1915. Of the ten women missionaries, who have done most patient and faithful work, three have been transferred to China, Miss Carleton and Misses A. J. and R. L. Edwards; and one (since retired) to Ceylon. The existing staff consists mainly of veterans; Archdeacon Collison, with over 40 years' service; Mr. McCullagh, with over 30 years; Mr. Field with nearly 30 years, besides his previous eight years in the Yoruba

Country and Ceylon; Mr. Corker, with 25 years; Miss West 23 years; Miss Jackson, 18 years; Miss Soal, 13 years. Bishop DuVernet's younger men and women are sent him by the Canadian Church.

The work of the Mission, in addition to the pastoral care of the Indian Christians, the additions from time to time to their number by instruction and baptism, and evangelistic tours on the rivers, has consisted largely of homes for Indian boys and girls. Those at Metlakahtla are called Ridley Homes. Some of them and some elementary schools have been taken over by the Government. The women missionaries have had a large share in the conduct of these. There were small medical missions for a time worked by Dr. Vernon Ardagh for some years up to 1902,* and by Dr. Webb of the Victoria Association for a shorter period up to 1901. Mr. McCullagh's remarkable work at Aiyansh on Naas River has been detailed in his graphic letters,† telling of a people exhibiting, industrially, socially, and religiously, improvement of a very striking character. Archdeacon Collison, the original missionary to the fierce Hydahs of Queen Charlotte Islands—still the finest race in those parts and now entirely tamed,‡—had the gratification of seeing his son, the Rev. W. E. Collison, in charge there for some years, while he himself carried on the older Kincolith Mission on the mainland. Work among Chinese coolies on the Skeena River was done for a time by a Chinese evangelist lent by the Bishop of the neighbouring diocese of New Westminster.

Metlakahtla.

Aiyansh.

Queen Charlotte Islands.

Skeena River.

One section of the Mission is not in the Diocese of Caledonia, but in that of Columbia. This is at Alert Bay, on Vancouver Island. Mr. Hall and Mr. Corker were the missionaries there through most of our period, the latter having an Industrial School. This Mission has in fact been Mr. Hall's work from its beginning more than thirty years ago.§ He has been the evangelist and the pastor, and he has given the Kwagutl tribe there the fragments of Scripture which they have in their own language. The Bishops of Columbia have given pleasant accounts of the work when they have visited the station for confirmations. The present Suffragan Bishop of Willesden, Dr. Perrin, in particular, who occupied the see for some years, wrote in terms of great satisfaction and thankfulness of a whole week's visit which he paid in 1901, describing

Alert Bay.

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* Dr. Ardagh returned to British Columbia in 1911, and was ordained by Bishop DuVernet for work in his diocese.

† See especially *C.M. Review*, July and Sept., 1912; also Bishop DuVernet's letter, March, 1913.

‡ When Bishop DuVernet went to Queen Charlotte Islands to hold a confirmation in Dec., 1906, he spent Christmas Day in a native boat on the open sea, beating up against head winds. A Hydah Christian brass band was with him, who played and sang Christmas hymns and anthems. The captain and crew were described as "well-dressed, highly intelligent, polite,—the Norsemen of the Pacific." And the Hydahs had been once the terror of the whole coast.

§ See Mr. Hall's account of this Mission, *C.M. Rev.*, Aug., 1912.

the various services held, the schools he examined, the people he talked to. His addresses were interpreted by a Mrs. Cook, an Indian woman knowing English well; and on another occasion she brought him the Collects from Advent to Trinity translated by herself into the Kwagutl language. The present Bishop is Dr. A. Scriven.

Jubilee of the Mission.

One of the events of our period was the celebration in October, 1907, of the Jubilee of the first commencement of the Mission by Duncan. Special services were held and thankofferings made. It had been hoped that Duncan's Indians at his now independent Mission, not a long distance away but within American territory, might have joined in the commemoration, but this hope was not realized. However, Mr. Collison and Mr. McCullagh visited New Metlakahtla, and were very cordially received by Duncan, still vigorous though white with his half-century of labour, and by his people. Mr. Duncan retired finally a year or two ago, at the age of 82.

Mr. Duncan.

Great fire at Metlakahtla.

An earlier and less happy event was the great fire at Metlakahtla on July 22nd, 1901, which destroyed the large church, the schools and homes, the Church Army Hall, the guest-house for Indian visitors, the boat-houses with all the boats, and Bishop Ridley's own house with his library, valuable manuscripts, Scripture translations, grammars, folk-lore, &c., these last a loss irreparable. The men of the settlement were all away at the salmon fishing, and the ladies and the Indian women had the whole of the work of fighting the flames. As one and another caught fire herself in saving the children, her fellow-workers poured water over her. They used axes and levers to break down the wooden viaduct which led to the Indian town, and thus prevented the destruction of the whole settlement. But the calamity called forth great sympathy. Bishop Ridley was in England at the time, and gifts poured upon him to help in the restoration; and the Indians themselves contributed most handsomely £350 in money and £400 in labour. In due time new buildings were provided, and the new church was consecrated in October, 1903. But the anxiety and labour caused to the Bishop hastened his retirement. A large new church was also built at Kincolith by the Indians themselves to replace one burnt down earlier.

Results of the Mission.

The general results of the Mission have often astonished strangers. Just at the commencement of our period, some miners came up the coast armed with rifles, revolvers, and bowie knives, and their surprise when they found these things not needed knew no bounds. "Well," said a stalwart American to Archdeacon Collison, "I never had any faith in mission work before, but I guess if I return to my country I shall tell every one what I have seen here." A doctor who visited Aiyansh said, "I am converted right down to the bottom." Another man is thus reported: "Ef I had not seen it myself, and that thar preacher down Aiyansh 'ad told it back East, I'd a sed he wuz lyin'

Independent testimonies.

straight!" Bishop DuVernet wrote in 1908: "The testimony of engineers at the head of surveying parties is exceedingly valuable. Never once have I heard a charge against the Indians in their employ of being dishonest or violent, unless caused by drink supplied by white men. If those engineers had come 50 years ago their scalps might have been hanging from some rocky cliffs. Kincolith means *the Rock of scalps*."

Evil Influences.

But the results noticed by average men are the external signs of advancing civilization. The missionaries look below the surface; and they observe there causes for both thankfulness and sorrow. They rejoice to find genuine Christians, converted from utter barbarism, "clothed and in their right mind."* Chief Sheuksh, with whose name Bishop Ridley made us so familiar, and who died in the faith in 1901, was a type of very many others; such an one as a fine chief who said his experience in coming to certain "after-meetings" was like that of a snake which rids itself of its old skin by struggling through the fork of a tree and leaving the skin behind it. "The Lord," he said, "assisted me to get rid of my old ways, and the Gospel has covered me with a new skin." But there is the other side; much nominal Christianity, and little real devotion to Christ. Naturally the increasing white population on the coast has not helped true religion. Drink has been, as elsewhere, a sad source of evil, notwithstanding government regulations against its supply to the Indians.† Indian constables have seized vessels conveying ardent spirits, and traders have been imprisoned; but the illicit traffic has gone on, and Metlakahtla Christians have yielded to temptation, and appeared in police courts charged with intemperance. But not all white settlers have exercised a bad influence. Some of the miners have not only been steady and well-educated, but have attended and appreciated the Christian services. In recent years, however, the land question which caused so much trouble in New Zealand has caused great difficulty here; and as the Indians look upon all white men as one body, the missionaries have shared the unpopularity and suspicion that have been caused.

The diminution in the number of Christians connected with the C.M.S. which has to be reported is not, however, due altogether to these causes, though they have probably not been without influence. In 1899 there were 1170 baptized Christians. They rose in the next few years to 1600. They are now just under 1000. The statistical details have evidently been sometimes defective. They report only 250 adult baptisms in the sixteen years, yet the letters tell of more than half that number in one year. But the apparent diminution is mainly, if not wholly, due to some of the stations not being now under the charge of the Society's Mission. Queen Charlotte Islands, for instance, where the conversion of the Hydahs has been a notable triumph of the Gospel, are not now on the list at all.

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* The *C.M.S. Gazette* of Feb., 1914, contained an account of Sarah Legaic, daughter of the famous great chief who was Duncan's great opponent half a century ago, and whose conversion at that time caused so much rejoicing. She was engaged by Bishop Ridley for school work, and for many years "exhibited in a marked degree the high and noble ideals which her name [which means "mountain"] and rank indicated." She died in 1913.

† See Mr. McCullagh's graphic account of his fight with the drink traffic at Aiyansh, in the *C.M. Review*, July, 1912.

Past and Future.

Metlakahtla will undoubtedly in the future undergo a great transformation. The terminus on the shores of British Columbia of the projected Grand Trunk Pacific Railway is only six miles from the Mission. That will bring the Indians more material prosperity, but it will not foster their spiritual life. The simplicity of the early converts must inevitably be lost; and we must not be surprised if the reports on the congregations continue to be, as they have been lately, less favourable than formerly. All the more may we be thankful for the many who in past years have "departed this life in God's faith and fear." As Mr. Ridgeway (the founder and first editor of the *C.M. Intelligencer*) once said of New Zealand, "There was a spring-time in the Mission when . . . a plentiful harvest of golden fruit was calculated upon, perhaps too confidently. . . . There has been a blight upon the crop; *but a first crop was gathered in and housed.*" And, please God, there shall be many years of fruitful harvests yet, as in fact there have been in New Zealand. "The same Lord over all is rich unto all that call upon Him."

The Dominion and *His* Dominion.

When, in 1866, the Canadians were considering plans for the federation of the different provinces, then mutually independent, the question arose of a title for it. A member rose and said that in the Psalms for that day occurred the words, "His dominion shall be from sea to sea," and he suggested that the name "Dominion of Canada," be adopted; and eventually this suggestion was acted on. Since then New Zealand also has become a Dominion; and although Australia is a Commonwealth and South Africa a Union, the term "Dominions" has become a general name for the self-governing Colonies. May it be true of them all that "His dominion," the Lord's dominion, is acknowledged, and that to extend His dominion over the whole earth is one object of their existence.

CHAPTER XXXVIII.

THE NEW ZEALAND MISSION.

Transfer of the Mission to the Colonial Church—Deaths of Veteran Missionaries—The Maori Clergy and People—The New Zealand C.M. Association—Centenary of Samuel Marsden.

The Mission transferred to the Colonial Church.

THERE is now no New Zealand Mission of the C.M.S. But in 1899 the old Mission was still being carried on under the Society's auspices, and a brief notice of its final transfer to the Church of New Zealand has now to be given.

It had long been clear that this transfer would have to be made. The problem was entirely different from that of China or Japan, where, in due time, the native race would be dominant in the Church. The Maori Christians must not become a distinct Church independent of the growing and influential Church of the Colony, but must remain within its fold under the care of its authorities. But the Church was not yet ready to bear the cost, and the Society was obliged to continue its financial support for a time. In 1883 an arrangement had been made, committing the entire ministration of the Mission to a local Board under the Bishops, and the Society contributed (1) all personal allowances to missionaries, (2) the revenue from the lands it had purchased long ago, to be used to supplement the contributions of the Maori Christians for the support of the native clergy, (3) a lump grant towards other expenses, which should be reduced by five per cent. each year until it ceased. This scheme had been at work sixteen years at the date of the Centenary.

Veterans of 1899.

There were in New Zealand at that date the following missionaries:—

(*a*) Bishop Hadfield of Wellington, a veteran of over sixty years' standing, having gone out in 1838, three years before Bishop Selwyn, and having been consecrated in 1870.

(*b*) Seven members of the Williams family to whom New Zealand owes so much. These must be carefully introduced. In 1822–25 went out two brothers, Henry and William Williams, who above all others were the real evangelists of the Maori people. Both were made Archdeacons by Bishop Selwyn, and William became the first Bishop of Waiapu. The seven of their descendants in the Mission in 1899 were—(1) Mrs. Hadfield, daughter of H. W. and wife of the Bishop of Wellington; (2) Archdeacon Samuel Williams, son of H. W., and Archdeacon in Waiapu Diocese; (3) his wife, daughter of Bishop W. W.; (4) Bishop W. Leonard Williams, third Bishop of Waiapu (who in 1895 succeeded the second Bishop, Stuart), son of W. W.; (5) Rev. Alfred O. Williams, son of Archdeacon Samuel Williams and grandson of H. W.; (6) Rev. Arthur F. Williams, grandson of H. W.; (7) Rev. Herbert W. Williams, son of Bishop W. L. Williams, and grandson of Bishop W. W.

(*c*) Three others locally engaged; Archdeacon E. B. Clarke, son of George Clarke, and the Rev. G. Maunsell, son of Archdeacon Maunsell, both early missionaries; and Rev. J. McWilliam.

(*d*) One from England, the Rev. W. Goodyear, sent out in 1878 with J. S. Hill, who was afterwards Bishop in West Africa.

(*e*) One woman supplied by the New Zealand C.M. Association, Miss Rosamond Blakiston.

(*f*) And five wives besides the two above named.

Deaths.

Two others came on to the roll locally in the Centenary year, the Revs. H. A. Hawkins and F. A. Bennett, the latter a half-breed Maori of high character and wide influence.

Within the next few years several of these died: Archdeacon Clarke, after 40 years' important service, in 1900; Mrs. S. Williams, after 54 years of married life, in 1900; Mrs. Hadfield, after 50 years of married life, in 1902; Bishop Hadfield, after 66 years' service (34 as Bishop), in 1909; Archdeacon Samuel Williams, after 60 years' service, in 1907, at the age of 85; G. Maunsell, after 40 years' service, in 1907; W. Goodyear, after 35 years' service, in 1914. Bishop Hadfield was the closest friend in New Zealand of Bishop Selwyn, and his name occurs frequently in Selwyn's biography. He originally went out in doubtful health, yet he outlived all his contemporaries, and did noble work for the Church and the Church's Lord. Archdeacon S. Williams, by his skilful management of land which the Government, after the Maori War, almost forced upon him, became a wealthy man; but he lived simply to the last, and gave tens of thousands of pounds both to Church work in New Zealand and to Missions in many parts of the world.

The last link broken.

When the final transfer of the Mission took place in 1903, it left on the Society's roll only Bishop W. L. Williams, Archdeacon S. Williams, Mr. McWilliam, and Mr. Goodyear. Bishop Williams resigned his see in 1908, and the others have died; so the last official link with the old Mission is now broken.

The Church and the Mission.

During the twenty years of gradual diminution of the Society's general grant, the Church of New Zealand did not very energetically bestir itself to prepare to take over the charge of the Maori work; but when at length the transfer was actually effected, it rose to the occasion. It formed a Maori Mission Board, which had to start with the revenue from the Society's lands, nearly a £1000 a year; and arrangements were made for each diocese to be responsible for its own Maori congregations, and also to collect for the general fund. In 1906 the offertories, subscriptions, &c. of the Church amounted to £3272, and the Maoris contributed £1252. Archdeacon Williams was also a large donor, so there was every reason for thankfulness and hope.

Maori Clergy.

The Maori clergy have all along borne an important part, both in the pastoral care of the congregations and in the missionary efforts to win back those who broke away from Christianity at the time of the war half-a-century ago, and their descendants. In 1899 there were 38 ordained Maoris on the list, many having died in the previous years; and the same number in 1903, deaths having balanced the further ordinations. Nine of those then at work had been 25 years or more in Orders; but none of those ordained by Bishop Selwyn remain alive. Up to 1903 about seventy Maoris had been ordained to the ministry of the Church, in itself a wonderful proof of the blessing of God vouchsafed to the Mission.

The Training Institution at Gisborne was continuing in its good work. H. W. Williams had been long in charge, but he had taken a district, and he was followed by the Rev. F. W. Chatterton, a clergyman from Nelson. Most of the Maori clergy were trained there. Good use was also made of lay readers. A happy influence had been exercised by a band of young Maoris who had been educated at Te Aute College, an important school conducted by John Thornton, a school-master who had worked under the C.M.S. in India, and supervised by Archdeacon S. Williams. They had formed an Old Boys' Association for the improvement, socially and religiously, of their countrymen, and had done much to promote temperance and good order as well as to expound the Gospel. When in the summer of 1901 the Duke and Duchess of Cornwall and York, our present King and Queen, visited New Zealand, several thousand Maoris gathered at Rotorua to welcome them; and while these loyal natives were there encamped, their ministers conducted services morning and evening.

Maori troops at the Front.

It is interesting to add that a Maori contingent went with the New Zealand force to the Dardanelles in the present War, the first Polynesian troops to be brought to Europe. The leader of their war dance was a graduate of New Zealand University, and wrote "M.A., LL.D.," after his name.

Census of Maoris.

The Census of 1901 showed the Maori population to be about 42,500, of whom 18,000 were reckoned as Church members, namely, 7500 in Auckland Diocese, 8000 in Waiapu, 2500 in Wellington. Some 13,000 belonged to the Roman Catholics, Wesleyans, and others; and some 12,000 were not attached to any body of Christians, though not actually heathen.

The New Zealand Church Missionary Association.

On the Church of New Zealand generally it is not the business of this book to report; nor on its own great "foreign mission" in Melanesia, founded by Selwyn and Patteson. But mention should be made of the New Zealand Church Missionary Association, founded in 1893 for the purpose of giving Church people a share in the general evangelization of the world. For it not only sends forth and supports those who desire, and are found fitted, to engage in missionary work in Asia and Africa, but also supplies and maintains workers in the Maori districts of New Zealand itself, and in Melanesia. According to the Report presented by it to the Triennial General Synod of New Zealand in 1913, it had supported fifteen missionaries, five in New Zealand, two in Melanesia, four in India, three in China, and one in Japan. Those in New Zealand were all women, whose services in visiting and teaching Maori women and girls would be of the greatest value. One of them, the Miss Blakiston above mentioned, who, though a Colonial by birth, belongs to a well-known English family, had lately retired after fifteen years' earnest labours.

The Marsden Centenary.

And so we bid farewell to perhaps the most romantic of all the C.M.S. Missions; one whose history is of the deepest interest, and which was privileged to bring many thousands from a once cannibal race into the fold of Christ. The remnant of Christians still remaining notwithstanding the constant lessening of the population should always have a place in our thanksgivings and prayers. We take leave of the Mission at a singularly appropriate time, for the Centenary of Samuel Marsden's first visit was celebrated at Christmas, 1914. It was Marsden who found time, amid his arduous duties among the convicts in New South Wales, to care for the Maori race in New Zealand. It was he who, on his one visit to England during his forty years' colonial service, invited the C.M.S. to undertake a Mission to that people. It was he who took the first party from Sydney to New Zealand, across a thousand miles of ocean, in a small vessel purchased by himself. It was he who on Christmas Day, 1814, preached the first Christian sermon in New Zealand.* On that day began the long series of events which led eventually to the foundation of the British Colony, now one of the great Dominions of the Empire.†

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* On March 12th, 1907, in the presence of the Bishop of Auckland (Dr. Neligan) and many of the clergy and great numbers of Christian Maoris, a fine Celtic cross, twenty feet high, erected on the spot where that first Christian service had been held in 1814, was unveiled by the Governor, Lord Plunket.

† An admirable sketch of Marsden's career, and of its wonderful results, by Bishop Neligan, late of the Diocese of Auckland, appeared in *The East and The West* of Jan., 1915. The whole story of the Mission is told at considerable length in the *History of the C.M.S.*, and, in a short form, in a small book, *The Story of the New Zealand Mission*, recently published by the Society. There was an interesting address on the Past and the Present of the Maori Race, by the Rev. Hare Maihi Ruarangi, in the *C.M. Review* of Sept., 1907.—Since this was written, an excellent History of the Church in New Zealand has appeared, by one of the leading clergymen of the Dominion, Canon H. T. Purchas. It is published in London by Sampson Low & Co.

CHAPTER XXXIX.

ECCLESIASTICAL PROBLEMS OF THE MISSION FIELD.

I. NATIVE CHURCH ORGANIZATION.

One Object of Missions the Building Up of the Church—The Memorandum of 1901—C.M.S. Obligations and Limitations—Practical Steps towards forming Autonomous Churches—Relation of the Mission to the Infant Church—Two more Memoranda—A Common Mistake—Summary of the Subject.

NO sooner was the C.M.S. Centenary over, than the Society set itself to consider certain important problems in the foreign mission field. One of these, the devolution of mission administration to local governing bodies, is noticed in Chap. XLIII. Another, a much more serious and difficult one, is the subject of the larger part of this chapter, the Future of the Churches in the Mission Field.

Part IV. of the official "Regulations" of the C.M.S. begins with the following short statement:—

Object of Missions.

> The object of Missions is twofold: (1) the Evangelization of the World; (2) the Edification, i.e. in the strict literal sense, the Building up, of the Church.
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> The use of the word Edification in the New Testament shows that the divine purpose is not merely to "edify" (as we commonly say) the individual, but to build up the "edifice," the Church, the Christian community. This does not exclude the work of the Holy Spirit in the heart of the individual. Each "stone" in the "edifice" must be shaped and polished and fitted for its place; but this is done, as the figure suggests, not so much for the benefit of the "stone" as for the benefit of the "edifice." Such is the teaching of the Epistle to the Ephesians especially.
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> The word "Edification" may be used either of the Visible Church, the professing Christian community, or of the Invisible or Spiritual Church, which is the true Body of Christ, composed only of those individual souls in true and living union with Him,—a distinction often ignored, but plainly indicated in the New Testament and explained by that great Anglican theologian, Hooker (*Eccl. Pol.* iii. I.). In these pages, however, we are concerned only with the communities of baptized Christians which form the Visible Church.
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> To build up or "edify" the Visible Church is one aim of Missions. This is the object of organizing independent local Churches. If Christianity is for all races, all races should eventually have their place within the organization of the Visible Catholic or Universal Church; but

it is agreed on all hands that Asiatic or African Christians ought not to be permanently subject to European Churches; that having regard to both the varied characters and the varied circumstances of different nations, independent Churches or Branches of the Church are indispensable; and that these Churches or Branches, in order to be independent, must have their own Constitutions, and become self-contained and self-governing, able to perpetuate their own ecclesiastical life.

The new Problem.

The problem before the Society, in the advanced state of some of its Missions, was, What could it do to promote the gradual evolution of such "native" Churches?—which involved the preliminary question, What, in any such action, should be its aim?

This was not a new question; but it is not necessary here to enter upon the previous history of the Society's views and acts. That was partly done in the *C.M.S. History*, particularly in Chaps. 38, 55, 80, 106, but with much sidelight in others. But that *History* could not speak quite clearly on some points, because they were not yet settled at the time it was written. The clear statement of C.M.S. views and plans belongs to our period, being made in the Memorandum of 1901.

The Special Committee of 1900.

In the *C.M. Intelligencer* of April, 1901, there is a detailed sketch of the proceedings of the Committee in the consideration of the subject; how a special Sub-Committee was appointed to study it in all its bearings; how that Sub-Committee held twenty meetings, extending over several months; how it produced a Report and a Memorandum, and submitted them to the General Committee in March, 1900; how this was referred to the Ecclesiastical Sub-Committee; how it was further, before being again considered, sent abroad to Bishops, Corresponding Committees, Missionary Conferences, and individual missionaries and native clergymen and laymen, and also submitted to many leading members and friends of the Society at home; how the ensuing months gradually brought a host of replies and comments, the great majority of them being highly favourable, and not a few enthusiastic; how the Special Sub-Committee then held seven more meetings, reviewed all the comments, revised and enlarged the Memorandum in the light of them, clause by clause; how once again it was sent to the Ecclesiastical Sub-Committee, who approved it without a single amendment; how it was at last submitted to the General Committee for final consideration on March 12th, 1901; how one amendment on one clause was moved, but defeated by a large majority; and how then the whole Memorandum was adopted *nem. con.*

Its Memorandum adopted, 1901.

The *C.M. Intelligencer*, having told the story just summarized, proceeded to print the Memorandum in full, and to follow it up with explanatory comments, and with a historical sketch of the Society's past views and actions in regard to (*a*) "native" Churches, (*b*) the extension of the Episcopate abroad. That number of the *Intelligencer*, indeed, April, 1901, is indispensable to the student of

Some explanations.

so important and complicated a subject. The Memorandum itself is subjoined as an appendix to this chapter. Some of the explanatory comments may be added here. They are introduced as follows :—

> The desire of the Church Missionary Society, from the days of Henry Venn, has been to see, one day, the formation of independent Native Churches, with their own bishops and clergy, and with synods or councils on which the laity should have full representation. The "independence" would be of two kinds, financial and ecclesiastical: (1) independence of C.M.S. funds, and therefore freedom from C.M.S. control; (2) independence of the Church of England—the independence, not of a seceder, but of a daughter in full communion with its mother Church, and therefore an integral part of what in recent years has come to be called the Anglican Communion. For fifty years past the Society has been almost continuously taking practical action, on two distinct but parallel lines, in the direction of the desired goal, viz., (1) by developing the local Church organization of the Native Christian communities by means of Church Councils, &c., (2) by assisting in the extension of the Colonial and Missionary Episcopate.

Then follows a disclaimer, a necessary one often :—

C.M.S. a lay body.

> It has to be borne in mind that a Missionary Society—as stated in Clause 4 of the Memorandum—has of itself no power to constitute Churches. The C.M.S. has always insisted that it is a lay body; that is, that although its members are bishops, clergymen, and laymen, its functions, as a Society, are lay functions. In Henry Venn's famous Appendix, which for forty years appeared in every Annual Report, this lay position was strongly maintained, and any ecclesiastical status or authority was earnestly disclaimed.* Obviously, therefore, the Society can on this subject only use its influence with the ecclesiastical authorities, who alone can take effective steps. Some friends in recent years have occasionally forgotten that it cannot be a lay body and an ecclesiastical body at the same time. They have insisted that it should maintain its independence of ecclesiastical control—which it can only do as a lay body,—and at the same time have asked why it does not send out its own bishops—which a lay body has no power to do. The old Evangelicals did not make such mistakes: they knew better.

Then the Society's "Native Church Council" system is referred to, and its limitations :—

C.M.S. Native Church Council system.

> The object of this system was to train the Native Christian communities to be, in the familiar phrase, "self-supporting, self-governing, and self-extending." Notwithstanding many difficulties, this system has undoubtedly done much towards the attainment of that object. But it should be observed that while it does train the Native Christians for future Church independence, it does not make them a Church, although the phrase "Native Church" has been often used in a loose sense to describe them. Suppose, for example, the Christians connected with the Society in Tinnevelly were presently to support their clergy and churches and schools entirely, without any grant-in-aid, and that they administered their own local Church affairs quite independently of the missionaries; this would not of itself transform them into an organized Church. Who

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* See *Hist. C.M.S.*, Vol. I., p. 385.

would ordain their clergy and confirm their candidates? The Bishop of Tinnevelly. Who made him a bishop? The other Bishops of India. To what Church do those Bishops belong? In a sense we may call it the Church of India, but it has no independent constitution at present; its Metropolitan, the Bishop of Calcutta, and several others of its Bishops, were appointed by the Crown and consecrated in England by the Archbishop of Canterbury; to all intents and purposes it is the Church of England in India; and it is of this Church that the Tinnevelly Christians would still be members when, *ex hypothesi*, independent of the Society. They would not *become* members; they are so now, and have been so from the first.

But it might be asked, Why need the native Christians belong to the Church of England in India at all?—

Position of native Christians.

Are they not free to adopt what external Church organization and connexion they please? Certainly they are free in one sense. There would, in the circumstances supposed, be no force that could coerce them. They could become Methodists, or Baptists, or Roman Catholics, or Unitarians; or they could form a new sect of their own. Let it not be supposed that we regard these various possibilities as equally regrettable; but freedom in one direction means freedom in other directions. There is one thing, however, which these Christians could not do. They could not meet by themselves or with other Christians, and agree upon a new Church Constitution providing on paper (let us suppose) for episcopal government, and then somehow or other find themselves with bishops, and in communion with the Church of England. Although there have now and then been dreams of such an issue being arrived at, no one has ever suggested the way. In reality, the thing is simply impracticable.

Then as to the responsibility of the C.M.S. itself:—

C.M.S. Obligations and Limitations.

Whatever the Native Christians may do hereafter, when they have become independent of the Church Missionary Society, we as a Society are more especially concerned with the intermediate period, and any action we take must be based on the assumption that no break of communion with the Anglican Church is contemplated. It is obvious that no Church of England Society could take any other position. But then, it is necessary to remember what is involved in communion with our Church; that is to say, *not* what an individual must do in order to become a communicant, but what is necessary in *a Church* being recognized as ecclesiastically "in communion." This, of course, it is not for a Missionary Society to lay down. We have to accept facts; and, as a matter of fact, the Episcopal Churches of Ireland, Scotland, and the United States, and the Colonial Churches which have sprung from the Church of England, are recognized by the ecclesiastical authorities as "in communion," and the Presbyterian Churches (for example), however much we may esteem them, are not. The Memorandum, in explaining what is meant by the phrase, cites the statement agreed to by the Lambeth Conference of 1888, which was originally suggested by the American Church. This statement comprises four "articles"; and their moderation should be cordially recognized. The Bible, as "the rule and ultimate standard of faith"—of course; the Apostles' and Nicene Creeds—not the Athanasian; the two Sacraments—and two only; and, lastly, the Historic Episcopate, "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of

God into the Unity of His Church"—and therefore in no way implying any sacerdotal theory or anything in practice that could be called "prelacy." By citing these "articles," the Memorandum does not presume to "unchurch" those Churches (such as the Presbyterian) which do not accept them. The Clause itself expressly disclaims doing anything of the kind. It only acknowledges the fact that the C.M.S., as a Society, is necessarily limited in its action, during the preliminary period, to promoting the formation of such Churches as fulfil these conditions.

The "coming of age" of a Native Church.

Then, supposing the growth and gradual formation of the Church in a non-Christian country, self-supporting and with bishops of its own race, at what point would it become an autonomous Church, like (say) the great Colonial Churches of Canada, &c.? Some definite step must be taken: What is that step?—

> It is the formal adoption, by bishops, clergy, and laity, of a regular Constitution for the self-government of the Church. The degree of independence claimed by the Church would depend upon what the Constitution involved; but any Constitution so adopted would involve some sort of independence. Several of the Anglican Colonial Churches are thus independent. They have properly elected Synods or Conferences, upon which the laity are duly represented; and they elect their own Bishops. . . . It may fairly be said that the date of adoption of a complete Constitution is the date of the maturity of an independent Church, its "coming of age," as Clause 14 expresses it.

Board of Missions inquiry.

A good deal of this seems simple enough now. But it was not simple fifteen years ago. The Board of Missions, at the very same time that the C.M.S. Special Sub-Committee was sitting, was also engaged in considering the subject. The result was an interesting pamphlet, containing the opinions of the great Societies and of several bishops and others; but it did not get so far, nor make things so clear, as the C.M.S. Memorandum. But since then, we have seen important practical steps taken. China has followed the example of Japan, and drawn up a provisional constitution,—that is, the Anglican bishops, clergy, and laity have done so for their own Church. Uganda and Western Equatorial Africa have their own Church constitutions, diocesan only, but excellent as far as they go. India is moving, slowly owing to its peculiar conditions, but with hope for the future; and the first Indian bishop has been consecrated. We are learning by taking practical provisional steps.

Another question: the Mission and the Church.

But there is an important branch of the subject which is not dealt with in the Memorandum; which, in fact, was not perceived at the time as involving questions for settlement. This is the relations of the *Mission* to the *Church* which it has founded. The C.M.S. "Native Church Council" system, excellent as it is, has proved in some places to have one weak point. The Council confines its attention to the pastoral care of the converts (with possibly some limited evangelistic and educational work in addition), and the Mission carries on the larger branches, educational, medical, literary, training of agents, women's work, quite separately. For this work the Mission necessarily absorbs some of the best of the native agents (clerical and lay), and this has sometimes tended to separate them from their own Church affairs. It has long been the opinion of many that the Church Council should be a body that would naturally take cognizance of all (or nearly all) the work, comprising, therefore, both the foreign missionaries and the native clergy and lay delegates. Then all the "agents" would feel that their employer is not a foreign Mission, but a Church of their own, however immature, which the Mission has founded; and there would be no dual authority. The Mission might have to pay some of them, but it would do so by making extra grants to the Church for the purpose.

The Memo. of 1909.

This subject was considered by the C.M.S. Committee in 1909, and another Memorandum was adopted regarding it.* It explained the differing positions of different Missions, and showed that what would suit one might not suit another; and it pointed out that the growth of diocesan organization in some African and Chinese and Japanese dioceses would eventually secure the desideratum. But it did suggest that some steps needed to be taken in India. Three of the clauses are subjoined:—

> 13. Is it not desirable that some kind of united Body should sooner or later be formed, comprising both missionaries and leading Native Christians (whether elected from the first, or for the time nominated) which can take cognizance of all branches of the work? It need not administer them all. On the one hand, the smaller Councils, or Pastorate Committees, should continue reasonably independent; on the other, several branches of the Mission—e.g., the medical, or an outlying evangelistic effort—would be practically independent. But this body would hear of all the work, care for it, pray for it, and the members would tell their local constituents about it and so enlarge their minds and sympathies. Such a Body might be differently constituted in different Missions, in view of their widely differing circumstances. In some cases there might be more than one Body in a diocese.
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> 15. One advantage of such a Body would be that the leading Native Christians would learn important lessons in regard to methods of debate and of administration from contact with missionaries on equal terms more effectively than in a Council of their own, presided over by a single missionary. Another advantage would be that the missionaries on their part would be in touch with local Church affairs.
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> 18. A further advantage of the formation of such a Body must be added. The question of Native Agency would settle itself. The Agents might, of course, be attached to different Branches and Departments. This or that local Council would require some. The hospital and the college would require some. Evangelistic work in this and that district would require some, Rates of pay might vary. Paymasters might vary. But the Agents, ordained and unordained, would realize, more than they can under the present arrangements in some Missions, that they belong to one service, the service of their own Church.

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* This Memorandum was included by Commission II. of the Edinburgh Conference in the Appendix to its Report. The Commission did not notice the Memorandum of 1901.

This subject turned up again in 1913, in connexion with another question. When missionaries were being kept back for lack of funds, Bishop Tucker formally moved a series of resolutions in the General Committee, of a rather drastic character, with a view to the saving of money. He naturally advocated the adoption of the Uganda system, under which no native Christian agent is paid by the C.M.S., and proposed the gradual withdrawal of all grants to Native Church Councils, or for native agents; also that efforts be made to throw the cost of all the Society's educational work upon the Educational Auxiliary, no General Fund money being spent upon it. Again, these proposals were referred to a Sub-Committee; and they after some months' deliberations, presented a careful Memorandum. It laid great stress upon the importance of training native Christians to self-sacrifice, which has of course always been one of the Society's objects; but it did not support the Bishop's proposals. It urged, rightly, that the Society could quite properly use its money for the support of native workers as well as for foreign missionaries; and it pointed out the very different circumstances of different native Christian communities. It did not directly deal with the question who should be the paymaster of native agents, that is (in their view) their employer, or whether the Society's support could not be through the Church Council instead of separately from it,—which was the question above referred to; but it just touched the point in the following paragraph, which distinctly contemplates the gradual unification of Church and mission work:—

Bishop Tucker's Proposals.

Another Memo.

> The full development of self-support in the Native Church will not be obtained without a corresponding development in self-government . . . In many Missions a large measure of trust and control has already been granted to local communities of Christians. The development and extension of such a policy should everywhere be steadily pursued by the continual transfer of fresh responsibilities to these communities. . . . The disadvantages which attach to the payment and control of native agents by individual foreign missionaries, or by exclusively foreign bodies, will thus gradually disappear. Meanwhile, the various committees governing each part of the work should be made representative of all their workers and supporters, whether native or foreign, so that confidence may be felt on all sides and hearty co-operation in service and self-sacrifice may result.*

The thoughtful reader will perceive that none of these plans contemplate a course of action which is often suggested without due consideration, namely that a Mission, when it has started a "native" Church in a given area, can leave that area altogether and advance into the "regions beyond." Why not adopt this course, it is rather airily asked, and so reduce the staff and cut down the expenditure? The real fact is that even if the "native" Churches were more fully developed than they are, the Missions

A Common Mistake.

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* The whole Memorandum is printed in the *C.M. Rev.*, Oct., 1914, with Bishop Tucker's proposals which were not adopted.

would still have arduous tasks before them, (*a*) in guiding and fostering the Church, (*b*) in carrying on much of the educational work, (*c*) in carrying on even more of the medical work, (*d*) in literary work, (*e*) in initiating pioneer work. It will be asked, Does not pioneer work mean regions beyond? Not necessarily. There is pioneer work yet to be done in the oldest Missions, because they have not covered the whole ground, particularly because they have not reached all classes. Christian education for the upper circles of Chinese, for instance, is pioneer work to-day, and just the kind of work which the Missions should undertake, even where there is already a strong body of Chinese Christians, among whom there is probably not a single mandarin. We may be quite sure that for a long while to come old Missions must be carried on and developed. The point is that they should be more closely identified with the Churches which they have founded.

What to call the new Churches.

But we sorely need a good phrase for use when we speak of these Churches. "Native Church" is disliked by educated Indian and African Christians; and it is misleading too, for it suggests that the white foreigner is not wanted, the very thing we wish to avoid. "Local Church" has been suggested, but it also is misleading, because it seems to indicate a single congregation, or a group of congregations in a small area. "Mission Church" is used by some, but it suggests a single place of worship, and even if correctly applied to the Christian community, emphasizes too much its foreign origin. "Nascent Church" only seems suitable for the earliest stages. When we can properly speak of the Church of India, or of China, or the Church *in* India or China, that will be ideal; but it would savour of presumption for one Christian Communion to call itself so, and for such a phrase we ought to wait until something like Christian union has been attained. Meanwhile we, perforce, go on using the word "native," though feeling its incongruity.

The Pan-Anglican Papers on the subject.

Reference must not be omitted to the papers and reports on the subject published in connexion with the Pan-Anglican Congress of 1908 and the Edinburgh Conference of 1910, although it is not possible here to make extracts or comments. Pan-Anglican papers have rather dropped out of sight, but there is in them a vast amount of matter which is of permanent value, as the present writer must frankly testify after reading many of them over again. On the subject of this chapter, the papers and discussions in the Missionary Sections, D and E, are less important than those in Section F, the Anglican Communion, because questions of Church organization were designedly committed to the latter Section. It may be useful to mention some of the papers. Among what were called the Preliminary Papers, which were printed and circulated beforehand, the following deserve special attention: on the Anglican Communion in itself, by Dr. Weitbrecht; on its Relation to Other Christian Bodies, by the Rev. G. Chapman of Japan, the

Rev. Wong Yiu-Kwong of China, and Archdeacon A. E. Moule; on particular Local Churches, by Archdeacon Moule, the Rev. F. L. Norris (now Bishop in North China), the Rev. A. J. Walker of Shanghai, the Rev. W. D. Clarke of Madras, and the Rev. J. J. Willis of Uganda (now Bishop there); and a general one by Dr. Bernard (now Archbishop of Dublin). Among the papers read at the meetings, those of special interest in connexion with the subject of this chapter are on the Anglican Communion, by Dr. A. W. Robinson, Dr. Frere, Chancellor P. V. Smith; on the Historic Episcopate, by Professor Gwatkin (and a speech of Dr. Frere's); on Local Churches in their Early Stages, by the Rev. E. Millar of Uganda, the Rev. D. K. Shindé of Bombay, and Archdeacon Melville Jones of West Africa; on the Native Episcopate, by Prebendary Fox, the Rev. G. Chapman of Japan, and the Rev. S. R. Smith of Nigeria. It must be added that the closing speeches at the different sessions, by Bishop Collins of Gibraltar, who presided throughout, are singularly suggestive.

Edinburgh Discussions.

The Edinburgh Report and discussions were less important on the subject of the Church in the Mission Field than on any other. The reason is obvious, viz., that questions not only of Faith but of Order were necessarily ruled out. Vol. II. of the Report contains much that is admirable on the Edification of the Christian Community, the Training of Workers, Christian Literature, &c.; but on the Constitution and Organization of the Church little more could be done than to describe briefly the "polity" of the Anglicans, Presbyterians, Methodists, &c., without comment. The Appendix, however, contains interesting documents throwing light upon the practice of different Churches and Societies. Also in Vol. VIII., on Co-operation and Unity, there is a good deal of side-light upon our subject here.

Summary of the subject.

In conclusion, the present writer may be allowed to refer to a Pan-Anglican Paper of his, and to an article by him in *The East and The West*.* In these our *Aims* in building up Native Churches are thus stated:—(1) The future Church in any country must be self-supporting, self-governing, self-extending. (2) It should continue "in communion" with the English Church. (3) It should enjoy wide liberty within the well-understood limits of the Anglican Communion. (4) It should be comprehensive in regard to races. (5) It should be constitutionally governed by bishops, clergy, and laity. Then the *Steps* towards achieving these aims should be,—
(1) Starting self-support, &c., in the earliest stages of a Mission.
(2) Combining the Mission and the Church as much as possible.
(3) Uniting Christians associated with different Church Societies.
(4) Promoting an early native episcopate. At length the day would

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* The Pan-Anglican Paper is numbered "Section F. III. (m)." It is included in Vol. VII. of the Pan-Anglican Reports. The article in *The East and The West* appeared in July, 1911. Reference may also be permitted to Papers on the same general subject at the Weymouth and Great Yarmouth Church Congresses, published in the Congress Reports.

come when the connexion of the Churches abroad with the Church at home would be that expressed in Mr. Kipling's line, "Daughter am I in my Mother's house, but mistress in my own."

MEMORANDUM ON THE CONSTITUTION OF CHURCHES IN THE MISSION FIELD

Adopted by the General Committee, March, 1901.

NOTE.—In this Memorandum the word "Native" is used for convenience in its popular sense. The words "foreign" and "foreigner" are used here and there instead of "English," so as to include members of the Colonial Churches and of the American Church. The word "Church" is used of an external community of baptized Christians, not of the spiritual or mystical Body of Christ.

Purpose of the Memorandum.

1. It has long been a principle of the Church Missionary Society that "the object of its Missions, viewed in their ecclesiastical aspect, is the development of Native Churches with a view to their settlement upon a self-supporting, self-governing, and self-extending system." With a view to the dissemination of clearer ideas upon this great subject it is desirable to state more fully than has hitherto been done the questions to be considered, to illustrate what is meant by the term "Native Churches," and to indicate the steps by which the establishment of such Churches may be attained.

Past use of the term "Native Church."

2. The term "Native Church" is commonly used in a loose way to indicate any community of Native Christians in a town or district, large or small. The phrase "Native Church Organization" in C.M.S. documents has generally meant the organization of Native congregations, or groups of congregations, with a view to their administering their own local Church affairs, and supporting their own Clergy, places of worship, &c. But the purpose of the "Native Church Organization" set on foot by the Society has been, not only to relieve the Society's funds, nor only by the provision of Native Pastors to free the missionaries for more direct evangelistic work, but also to train the Native Christians for future ecclesiastical independence.

Present and Future of the Native Christian communities.

3. At present the Native Christian communities or "Churches" connected with the C.M.S. belong, like the missionaries, to the Mother Church, in the sense that the public worship and the administration of the Sacraments, and the Ordination of the Clergy, are in accordance with the order of the Church of England (Japan being a partial exception); and the Bishops who ordain, confirm, and exercise Episcopal supervision over the congregations are Bishops of the Church of England or its Branches. It is commonly agreed, however, that the goal of Church Missionary effort in its ecclesiastical aspect, is the formation not only of local "Native Church Organization" for groups of congregations, but of independent Churches, or, at least, of autonomous branches of existing Churches, with Constitutions, Synods, and Bishops of their own, though in any case in communion with the Mother Church.

Function of the C.M.S.

4. While a Missionary Society of the Church of England has of itself no authority to constitute a Church, or an organized branch of a Church, it is important for a Society of such wide experience, and such close touch with large bodies of converts, as the C.M.S., to be prepared to assist the ecclesiastical authorities, by whom any effective steps must be taken, with suggestions, counsel, and co-operation, and also to advise the

Society's missionaries and the Christians who are the fruit of its work regarding their attitude upon questions of the kind.

Present position of Churches & Dioceses abroad.

5. There are at present great varieties in the status and surroundings both of the daughter Churches of the Church of England in the Colonies and of the Missionary Dioceses of the Church of England itself within and without the British Empire, though all are regarded as integral portions of the great ecclesiastical federation now known by the convenient name of the Anglican Communion. (*a*) Several of the Colonial Churches are practically independent of the Mother Church, having their own Constitutions, Canons, and Synods, and appointing their own Bishops; although linked to the Mother Church by fundamental provisions in their Constitutions voluntarily adopted by themselves. These Churches include among their members Christians of aboriginal races who are the fruits of missionary effort. (*b*) In India the Church has a certain connexion with the State; for instance, some of the Bishops are appointed by the Crown and supported (partly or wholly) by State funds, and a considerable number of the clergy are Government chaplains. The Church in India has no separate formal Constitution; but its several Dioceses, together with the Diocese of the Disestablished Church in Ceylon, which has a regular Constitution of its own, form an ecclesiastical Province. In that Province the Native members of the Church largely outnumber the foreign (i.e. for the most part British) members. (*c*) There are isolated Dioceses, not yet grouped in Provinces, within the Empire or its Protectorates, which depend upon the Metropolitan See of Canterbury, as in West and East Africa, in Mauritius, and in Victoria (Hong Kong); in which dioceses nearly all the members of the Church are Natives. (*d*) In the independent States like China and Japan, where the members of the Church are likewise nearly all Natives, there are Missionary bishoprics which are also dependent on the See of Canterbury; though in Japan the Church already has its own Constitution and Synods.

Independence of fully constituted Churches.

6. In such diverse circumstances it is natural that the development of the several Churches or Branches of the Church should proceed on somewhat diverse lines. All such Churches, however, as become fully organized with formal Constitutions will be either expressly or virtually independent of the Mother Church, though the extent to which that independence will be used may greatly vary. Certainly in the case of Churches in which Natives predominate it would be undesirable to impose on them the forms and arrangements of a national Church of a distant country like England. On the contrary, it should be fully recognized that they have, in the words of the 34th Article of the Church of England, "authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority," and to adopt formularies and modes of worship and discipline suitable to their particular circumstances, "so that all things be done to edifying." Independence, of course, has its dangers as well as its advantages; but it may be hoped that the guidance given during what may be called the missionary period will foster sound principles in the Native Christian communities.

Union of Native Christians; conditions of C.M.S. co-operation in preparatory stages.

7. There is a general desire that the divisions of Western Christendom should not be perpetuated in the future independent Churches in Asia and Africa, but that, as far as possible, the Christians of one nation, although, it may be, belonging now to different denominations, should eventually be united in one Church. This desire will probably be especially strong in the Native Christians themselves. It is earnestly to be hoped that no such movement would interrupt communion with the Church of England; but it must be remembered that real independence

might conceivably involve even such a result as that. With a view to the Native Christians of our Communion being in a position to exercise their due influence whenever such a movement may be in contemplation, it is important in the meanwhile, not only to establish them in the true faith of the Church of Christ, but to train them in the principles and practice of Church organization. Without here touching the question what is, or is not, essential to a Church as a true part of the Visible Church of Christ, or casting any reflection upon Churches which are not in communion with the Church of England, it is obvious that inevitable limitations upon the action of the Church Missionary Society are involved in the fact of its being a Church of England Society. It is, accordingly, in the meantime, a necessary condition of the Church Missionary Society's action in promoting the constitution of independent Churches that all plans be made with a view to their remaining in communion with the Church of England and with Churches in communion with it, holding fast Holy Scripture, the Apostles' and Nicene Creeds, the two Sacraments, and the Historic Episcopate.*

Formation of Native Episcopate.

8. With a view to preparing the existing Native Christian communities for the establishment in the future of independent Churches, it is important that a Native Episcopate should be gradually formed during the present transition time, having due regard to the stability of such Christian communities in matters of doctrine, discipline, and self-support. It is desirable that the Episcopate of the future Churches should be characterized by the simplicity of the Primitive Church.

Assistant Bishops, Native and English.

9. The first step towards the establishment of a Native Episcopate would seem generally to be the appointment of Native Assistant-Bishops under the existing foreign Bishops; and steps would naturally follow in due course of time for the formation of separate Dioceses to which they or other competent Natives might be appointed, as well as for their succeeding, in suitable cases, the foreign Bishops in the original Dioceses. It may, however, be expedient that some of the first Assistant Bishops should be English, and, preferably, experienced missionaries, to obviate the apparent invidiousness of keeping subordinate positions for Natives. Meanwhile, every effort should be made both to attract to the ministry of the Church the best men of the Native Christian community, and to prepare and test the leading Native clergy for higher positions by giving them the superintendence of districts and other functions of importance.

Appointment of Bishops now and hereafter.

10. With regard to the appointment of Bishops, the present position is that (*a*) in Colonial Churches with Constitutions they are appointed by the Churches themslves according to the provisions of the several Constitutions: (*b*) in India, the Bishops who have legally-formed Dioceses are appointed by the State; (*c*) in other cases, the Bishops are appointed by the Archbishop of Canterbury, who consults informally

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* The Lambeth Conference of 1888 adopted the following "Articles" as "supplying a basis" for "Home Reunion":—

1. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

the Missionary Societies which provide the stipend or are otherwise interested in the Diocese or episcopal jurisdiction; (*d*) Assistant Bishops are ordinarily selected by the Diocesan Bishops whom they assist. In the future Churches, the Constitutions will of course make provision for the appointment of Bishops, and it is important that such provision should recognize the right of the lay members of the Church to a voice in the selection.

Provision for racial and linguistic divisions.

11. Any new separate Dioceses for Native Bishops will most naturally be carved out of existing Dioceses; and in countries where there is but one race and language, or where different races and languages occupy different parts of the country, diocesan divisions would be easily arranged. But difficulties may arise in countries like Ceylon and some parts of India, where different races and languages are intermingled. In such cases racial and linguistic divisions cannot be disregarded, and it might be of advantage to provide separate episcopal oversight for different racial and linguistic sections of the population within the same area. If it be assumed that the principle of having none but territorial limits to all mutually independent episcopal jurisdictions will be adhered to,—and no doubt practical difficulties attach to any other system,—it might still be desirable that Assistant Bishops should be appointed to meet the difficulty, and there might be, within the ordinary diocesan organization, some distinct form of local and subordinate Church organization analogous to the Maori Church Boards in New Zealand.

Provincia organizations.

12. Whenever several Dioceses have been established in a suitable area, it is expedient that they be combined in an Ecclesiastical Province, with a view to the substantial unity of the Church amid possibly many local diversities. And when an existing Episcopal Jurisdiction is to be divided into separate Dioceses, the same end should be kept in view. Also, pending the constitution of a Province, any practicable intermediate steps should be taken toward securing the unity desired.

Extent of future Churches.

13. Distinct and independent Churches with regular Constitutions and General Synods should not be formed for small areas, but should, in ordinary cases, comprise several Dioceses.

Gradual development of future Churches.

14. The future ecclesiastically independent Churches should not be thought of as entirely new Churches with novel Constitutions. They will naturally develop gradually out of the existing Church. It may be that in some cases a Constitution will have been adopted while all the Bishops are still foreigners, as in Japan; or it may be in other cases that Native Bishops will have been added side by side with the foreign Bishops in the existing Church, as in West Africa. The Native Episcopate and the independent Constitution need not, and probably will not, be formed simultaneously and *per saltum*. But in any case, the ecclesiastical independence will come when the Constitution is adopted, providing for Synods or other governing bodies upon which Bishops and Clergy and Laity are duly represented. The gradual character of the development will then be obvious. The Bishops, Clergy, and Laity of the Church out of which the independent Church has grown will be Bishops, Clergy, and Laity in the constituted and independent Church. They will assent to the Constitution, and thus become members of the independent Church. The Church will, so to speak, have *come of age*.

Gradual growth of Native influence in the Church.

15. This natural development of the Church will not necessarily be affected by the nationality of its members. During the period of transition and preparation—probably a long period—the Native Clergy and Laity, as they increase in numbers, will increase in power; while the experience of foreign clergy and laity will be of great assistance to the wholesome development of the Church. If there are able men among the Natives,

they will exercise influence in framing the Constitution. When the Constitution comes into working order, a Native majority will have power to elect to the Synods the representatives they prefer, whether Native or foreign. If the Constitution enables the Churches to elect its own Bishops, those representatives will elect the men they most trust and honour, whether Native or foreign. Let Natives be the majority, as in the greater mission-fields they certainly will be, and nothing can prevent their predominance. If foreigners retain for a time the virtual lead, it will be because the Natives voluntarily yield it to them; which, on any real theory of independence, they have a right to do.

Union of Races in one Church.

16. Should Native predominance in the independent Church issue in a predominantly Native Episcopate, and in Native predominance in the Synods, the position of the foreign members of the Church—e.g., the English in India or China—should not give rise to any insuperable difficulty. It is unnecessary now to forecast how that position should be dealt with. But inasmuch as the unity of the Church in a given area is most in accordance with the spirit of the Christian religion, one object of which is to unite different races in Christ and not to separate them, it is earnestly to be hoped, and aimed at, that where independence is achieved, such measures shall be taken as will obviate, as far as possible, racial divisions in the Church, and prevent the alienation of any section of its members. The welfare of the Church will be most effectually promoted by the corporate unity and co-operation of all its members of whatever race, each race contributing of its national and spiritual gifts for the edification of the one Body.

Special problems in India.

17. The problem of the constitution of an independent Church in India is complicated by the State connexion of the present English Episcopate there. There does not appear, however, to be any material obstacle to the appointment of Assistant-Bishops, whether English or Native; and the arrangements made in recent years for the Bishoprics of Chota Nagpore, Lucknow, and Tinnevelly seem to show that Dioceses, or quasi-dioceses, may be formed, with a jurisdiction based upon voluntary compact, even within the area allotted by Acts of Parliament to certain Bishoprics. In this way, and by means of the establishment of voluntary Diocesan Synods or Conferences, preparatory steps might be taken, and to some extent have already been taken, by the existing Bishops, towards the formation of an independent Indian Church, having its own Constitution and electing its own Bishops. The co-operation of the missionaries and Native Clergy and Laity in the preparatory measures towards the formation of such a Church and its Synods would be greatly to its advantage, and prepare the way for the predominance in it of the Native element. In India it is especially important that the Church or Churches should not be racial but territorial, seeing that (*a*) the Eurasian population is neither English nor, in the strict sense, Native; (*b*) the most influential class of Native Christians is English-speaking, and disposed to connect itself more and more with the English residents; (*c*) members of some of the Indian races are so scattered that a racial Church organization would not reach them; (*d*) the union of races in the Church will tend to remove the caste spirit which still exists in some of the Christian communities. India, but for some special disabilities arising from the State connexion of the English Episcopate, presents an exceptionally favourable field for the unifying influence of the Christian Church, while affording every opportunity for local elasticity and diversity within the Church. Whatever may be the future arrangements for the Episcopate in India, there is no reason for fear lest the formation of a self-governing Church should interfere with the provision by the Government of

religious ministrations for its officials and its troops, any more than with the supply of missionaries for the Heathen by Missionary Societies of the Mother Church.

The Church and the surrounding Heathen.

18. The existence of a large Heathen population, and of missionary agencies for their evangelization, within the area proposed for an independent Church or separate Diocese, is no obstacle to the formation of such Church or Diocese. It may even be turned to advantage, as affording a convenient sphere for the missionary activity of the Native Christians in combination with the foreign missionaries; such combination, however difficult, being an object to be earnestly desired, and the relations between the foreign missionaries and the Church or Diocese being susceptible of wise adjustment.

Ecclesiastical and Financial Independence.

19. It is of essential importance, at every step, to distinguish clearly between the ecclesiastical "independence" of a Church, or of a single Diocese of a Church, and the financial "independence" of a Native Christian community in regard to assistance from the C.M.S. or any other Missionary Society; and to recognize, on the one hand, that such Native Christian community may be financially independent, and yet be still, for the time, a part of the Church of England, and, on the other hand, that the ecclesiastical independence of a Church or Diocese is not necessarily inconsistent with financial assistance from sister Churches or Dioceses or from Missionary Societies, either for its pastoral or educational or evangelistic work. It is the more important to recognize this, because in fact the Native Christians are, and for a long time will be, a comparatively small body surrounded by masses of Heathen. The Missionary work among these Heathen should be the work of the local Church; but foreign Missionary Societies should take their part in it, and thereby they would practically be aiding the local Church both by men and by money. Nevertheless, the importance of entire self-support cannot be too urgently insisted on.

Church Patronage, Finance, &c.

20. Many questions of great importance to the Native Christian community will arise, both during the transition time and in the formation of independent Churches, touching Church patronage, Church finance, Church property, &c. The Constitutions of various existing Colonial Churches, and of the Church of Ireland, and those provisionally adopted for Sierra Leone, the Niger Delta, &c., will supply valuable suggestions. As regards patronage, it is important that the Constitutions of the independent Churches should make judicious provision for its exercise. Congregations or groups of congregations should have a distinct voice in the appointment of their pastors, who should not be imposed upon them solely by some central authority. As regards finance, there would no doubt be Church funds of various kinds, general funds for a Diocese or a whole Church, local congregational or parochial funds, and special trust funds for particular purposes. Three great objects should be aimed at in all these arrangements, viz., (1) to give the laity of the Church an adequate share in its administration; (2) to enable congregations having common views and sympathies (such as those now connected with the C.M.S.) to continue the mutual co-operation to which they have been accustomed; (3) to avoid mere congregationalism, and to foster the solidarity and unity of the Church as a body. There is no necessary antagonism between the second and the third of these objects. Artificial bonds of uniformity and centralization would always be liable to be broken; while the possession by individual congregations or groups of congregations of reasonable liberty in regard to patronage and funds will conduce to the real solidarity and unity of the Church.

21. In forming the Constitutions of the future independent Churches,

Church Councils; their future use.

the present Church Council system prevailing in several Missions of the Church Missionary Society and other Church Societies may prove useful, with whatever necessary modifications. (*a*) In countries where all the Missionary work is that of the Church Missionary Society, the present Church Council system would naturally be developed into the new Diocesan system. (*b*) Where the Missions are those of different agencies, the Councils might or might not conveniently find a place in the Diocesan system, but in either case their functions would be important. Diocesan organization might well leave room for a convenient form of local patronage board for some of the congregations or pastorates, and for convenient bodies which would administer local Church funds and receive such financial or other help as the Church Missionary Society may feel it right and desirable to render. It would seem quite possible for the independent Church to arrange for the recognition of the C.M.S. Church Councils, or some bodies developed from them, for such purposes, consistent with the constitution of the Church. It would be neither right nor wise to interfere with the unity of the Church by setting up an *imperium in imperio;* but, on the other hand, it is reasonable that the Church Missionary Society's property, such as mission-churches, parsonages, school-houses, &c., should only be transferred to the independent Churches, and its funds granted, with some security for their just and proper use and application.

Maintenance of spiritual and evangelical principles in the future Churches.

22. This Memorandum is necessarily based on the assumption that the Church of England will remain loyal to Holy Scripture, and to Apostolic Christianity, retaining the position, at once Catholic and Protestant, to which, putting away mediæval accretions, it reverted at the Reformation; and that its daughter Churches forming the Anglican Communion will in close connexion with the Mother Church, be kept equally faithful. At the same time, even within these limits, a great national Church, and still more a world-wide federation of sister and daughter Churches, is necessarily comprehensive; and in such a comprehensive Church there is certain to be diversity of opinion, and even risk of error. With a view, therefore, to the firm maintenance of Scriptural doctrine, and of spiritual principles in ecclesiastical affairs, in the Native Sections of the existing Churches, and in the independent and predominantly Native Churches of the future, it is important that the Church Missionary Society should take its part, both at home and (by its representatives and missionaries) abroad, in all diocesan and other movements, directed towards the development of the Church in its mission-fields, and thus be able to exercise its just influence, in a fair and Christian spirit, for the advocacy of the principles it holds dear. In like manner, while the missionaries should more and more be relieved from the pastoral care of converts, and be free to give themselves to their proper work of evangelizing the Heathen, it is important that their personal influence—so distinct from official control—should not be lost to the Native Christians, but be earnestly and wisely exercised in fostering among them the same spiritual and evangelical principles. Important as is the ecclesiastical organization discussed in this Memorandum, the maintenance of the Truth of the Gospel in the Native Christian communities is of far greater importance; and the Church Missionary Society would be unworthy of the position in which, in the providence of God, it has been placed, if it did not do all in its power, at all times and in all circumstances, to foster among the Native Christians who are the fruit of its labours a watchful spirit against error in doctrine or life, and unswerving loyalty to the supreme authority of the Word of God.

CHAPTER XL.

ECCLESIASTICAL PROBLEMS OF THE MISSION FIELD.

II. THE KIKUYU PROPOSALS.

Divided State of Christendom—Its effects (1) on Missions, (2) on Churches founded by them—The position in East Africa—The Kikuyu Conference—The Scheme of Federation—The Bishop of Zanzibar—The Archbishop's Plan—His Questions to the Consultative Committee—Their Reply—The Archbishop's Statement—Opinions upon it—The Real Issue, a "Valid Eucharist"—Important utterances of the Lambeth Conference of 1908.

The sudden Controversy.

WHEN "Kikuyu" suddenly and unexpectedly became a familiar name, in the late autumn of 1913, and when even the newsboys in London streets had it in large letters on the posters of their papers, the *Times* very happily observed (Dec. 4th) that "it is an accidental fate of creeds and councils and conferences that they suddenly add a new and a lasting significance to place-names," and instanced among others the names of Nicæa, Trent, Augsburg, &c., coming down to Lambeth and Edinburgh, and to "the Derbyshire township of Swanwick, from which a good half of the Anglican missionary enthusiasts at home and abroad lately received a pentecostal inspiration." And a new illustration had now come from East Africa, concerning which the *Times* affirmed its agreement with the Bishop of Zanzibar that "there has not been a Conference of such importance to the life of the *Ecclesia Anglicana* since the Reformation" as the Kikuyu Conference.

We have already, in Chap. VII., seen something of the circumstances that led to that Conference, and these need not be referred to here. But the controversy that arose was of the greatest importance, and now demands closer attention.

Effects of divided State of Christendom.

There is nothing new in the difficulties which led to the proceedings now commonly referred to under the name of Kikuyu. They arise inevitably from the divided and sub-divided state of Christendom. Every Christian Church and denomination has its Missions in non-Christian countries; and although in the earliest stages their differences of "Faith" and "Order" do not much matter, yet as the Missions grow, and native Christian communities are gathered, the divergences may be very awkward.

Its disadvantages: Regarding the Missions,

The disadvantages arising from this state of things are of two kinds, as they affect (*a*) the Missions, (*b*) the organized native Churches which the Missions seek to build up.

(*a*) As regards the Missions, the principal Protestant societies have to a large extent acted upon what is called "missionary comity." They have not interfered with one another, or with their respective Christian communities. Still difficulties are met with; and it must be added that "comity" is not accepted, nor observed, by some Missions, particularly the smaller "free-lance" associations. By way of illustration, let us suppose a native teacher proving unsatisfactory, perhaps guilty of a serious fault. He is sorrowfully dismissed. He goes to a neighbouring Mission, —generally one of the smaller Missions not connected with the recognized Societies,—invents a pathetic story of injustice and oppression, is received as a poor persecuted Christian brother, and is taken into the employment of his new friends on a larger salary than he has lost. There have been actual cases of the kind. When the representatives of the various Missions in India met at Calcutta in December, 1912, under Dr. Mott's presidency, they adopted the following resolution:—

> "To avoid breaches of comity it is desirable that special attention be paid in all areas to the following matters, in connexion with which difficulties have frequently occurred:—
> (1) Delimitation of territory.
> (2) Transfer of mission workers.
> (3) Scales of salaries of workers in the area.
> (4) Treatment of persons under discipline."

As regards the first of these four points, however, it must be observed that so far as "comity" is territorial, so far, that is, as it maps out, whether tacitly or by express agreement, a given mission field, and allots to each Mission a given district, its simplicity of working only prevails in the early stages. When the converts of one Mission move for any reason into the district of another, the first Mission is generally, and not unnaturally, reluctant to lose them, or to commit them to the care of the other Mission, which may differ from it, even a little, in doctrine or practice; so that the existence of boundaries does not eliminate difficulties. Nor are they possible save to a very small extent, in the larger towns and cities.

and regarding the future Churches.

(*b*) But still more important are the disadvantages attaching to the presence of several independent Missions in one area, as affecting the future Church. Who can wish that Asiatic and African Christians should be permanently separated by denominational walls? St. Paul strongly condemned the party divisions at Corinth; but those, after all, were only divisions within the one church organization, as there are parties within the Church of England to-day. There is no indication that the Corinthian parties proceeded to set up independent synagogues, holding no communion with one another. What would St. Paul have said if they had done that? He might not have objected to the Churches in different countries differing in organization and in modes of worship. With his large heart and practical good sense he might cheerfully have permitted real differences of this kind as between (say) Macedonia and Crete or between Achaia and Lycaonia, and minor varieties in a great city like Ephesus; but rival synagogues glaring at each other from opposite sides of the street—no! he surely could not have tolerated that.

What would St. Paul say?

Of course we have to acknowledge that this is the very condition to which we in England have come, and we must not forget the explanations and even justifications in some cases which history suggests. But we all desire that as far as possible it should be avoided in the Churches which are the fruit of Missions. Leaving the Roman Church out of account for the moment, it is better that the Church in Uganda should be one Anglican Church, and the Church in Fiji one Methodist Church, than that there should be either in Uganda or in Fiji half a dozen independent and competing Churches. The half-dozen might be perfectly friendly, and entirely loyal to missionary comity; they might even arrange some kind of intercommunion; but they would lose all the advantage of a common organic life and a common ruling authority; and their influence on surrounding heathendom would be far less than if they were organically one. It is true that through the over-ruling providence of God our home divisions have been no unmixed evil. Their very existence has had good effects in certain directions; but surely the disadvantages far outweigh the benefits.

The position in East Africa.

However, the problem of a fully developed and united Church in British East Africa is one for the future rather than for the present. But it is well to bear in mind how great that problem is, and how it ought to influence our dealing with the minor immediate questions. At the Kikuyu Conference, eight different denominations were represented. Can we look forward to nothing better than eight little native Churches, unconnected with one another, to resist the onward march of Islam?

Previous attempts at an Agreement.

In 1907 the Rev. J. J. Willis, C.M.S. missionary in Kavirondo, the district in the Diocese of Uganda which is within the civil territory of British East Africa, and the Rev. Dr. Henry Scott, head of the Kikuyu Mission of the Established Church of Scotland, discussed these problems together, as in fact Bishop Tucker himself had more than once done with Dr. Scott before. In 1909, at a conference of missionaries concerned, a tentative scheme for these and other contiguous Missions was drawn up, proposing certain mutual arrangements for minimizing the disadvantages of the position. On receiving the draft, the C.M.S. Committee expressed sympathy with its object, and agreed that the C.M.S. missionaries might join in such federating arrangements; while they pointed out the limitations of the powers of a

Church of England Mission in such matters, and directed that nothing be done without the sanction of the Bishops of Mombasa and Uganda, Dr. Peel and Dr. Tucker. In point of fact, both of them heartily approved the proposal. Four years passed away, and then, in June, 1913, sixty members of the various Missions met at the Scottish Kikuyu station as a convenient centre. But the *personnel* was changed. Dr. Henry Scott was dead; Mr. Willis was now Bishop of Uganda in succession to Bishop Tucker. He, and Bishop Peel, were both present; and the new head of the Scottish Mission, Dr. Arthur; and the head of the Africa Inland Mission, Dr. Hurlburt, also a Presbyterian, but from America; and other leaders. The result of the Conference was the adoption by the four principal Missions, the C.M.S., the Church of Scotland, the Africa Inland Mission, and the United Methodist Mission, of a scheme presented by Bishop Willis, subject to the approval of the Churches and Societies at home with which they were severally connected. The smaller Missions did not accept the scheme.

The Kikuyu Conference of 1913.

The proceedings closed with a Communion Service. It was held in the one sacred building available, the mission church of the Scottish Mission; but with great generosity Dr. Arthur put this church at the disposal of the Anglican bishops, and Bishop Peel officiated, using, of course, the Anglican Communion Service.

How the C.M.S. Missionaries viewed it.

A good account of what actually occurred at the Conference was given by one of the C.M.S. Uganda missionaries present, Mr. Chadwick (son of the Bishop of Derry), in the *C.M. Review* (Jan., 1914); and he very frankly stated the limitations which he and his brethren recognized, thus:—

> "What was [our] task? It certainly was not the immediate *union* either of missionary societies or of native Churches in British East Africa. Greatly as most of us would have wished for it, such a union would indeed have laid us open to the criticism of haste and precipitancy. For us of the C.M.S., for example, to join ourselves unreservedly with Congregationalists and Methodists would simply have been to cut ourselves off from our own Society and our own Church. At previous Conferences a working arrangement had already been come to by which we agreed to respect each other's spheres of influence and to divide Bible translation and other literary work. But there still remained the duty of seeing that no unnecessary differences become habitual to the natives, which would be a difficulty in our way later on, when the march of events shall have brought our ultimate aim nearer. Our task was to arrange some basis of federation which would allow us to work in the immediate future with as little friction and waste as possible, and which would also emphasize our points of agreement in the eyes of the natives as far as possible."

A striking account also appears in *Africa in Transformation*, the brilliant book by the Rev. Norman Maclean, of the Church of Scotland, who was visiting the Scottish Mission.

Proposed Scheme of Federation.

In a statement subsequently, Bishop Willis gave full particulars of the "Proposed Scheme of Federation." The "basis of Federation" consisted in (*a*) "the loyal acceptance of the Holy Scriptures as supreme rule of faith and practice," and of the Apostles' and Nicene Creeds "as a general expression of fundamental Christian belief"; (*b*) "recognition of common membership"; (*c*) "regular administration of Baptism and the Lord's Supper by outward signs"; (*d*) "a common form of Church organization"; which last provision practically means the formation of local Church Councils on the lines adopted in the Uganda Church. Then the federated Missions were to encourage "similar forms and usages in public worship," and a pattern of liturgical service was appended, following the general lines of the Anglican Prayer Book, but of a simple character such as is aimed at in many mission-hall services at home. The Anglican services, as in Uganda, where the whole Prayer Book is translated, were not to be cut down, but the other Missions engaged to adopt the simpler form suggested, as more suitable for new converts in uncivilized districts. Then, "for the present," "all recognized ministers in their own Churches" were to be "welcomed as visitors to preach in other churches"; and certain rules were suggested for the native ministry. And Bishop Willis explained that while a minister of a non-episcopal Church could not fully minister in Anglican churches, it was hoped that he might be allowed to preach, as lay readers do at home.

"Common Membership."

The "common membership" mentioned above as one of the "fundamental" provisions was explained by Bishop Willis as membership, not of this or that particular body, but of the "Holy Catholic Church of Christ," which comprises all duly baptized persons. "No one," he observed, "who has lived in direct touch with African heathenism, and knows the profound gap that lies between even the primitive and often most imperfect native Christian and his heathen brother, can doubt for a moment on which side of the gap this convert from another Mission is standing." Certain rules were suggested for instruction and probation of candidates for baptism. No polygamist might be baptized. "Spiritual hospitality" was to be offered by each Mission to converts of other Missions; that is, they would be welcomed at the Lord's Table.

Scheme subject to approval of Church Authorities.

In his statement Bishop Willis further laid stress on the tentative character of the proposals, which were subject to the approval of the Church authorities at home. It had been made clear, he said, that Anglican missionaries could do nothing that would "compromise their position as an integral part of the Anglican Communion," and he added that "the setting up of an East African Church independent of historic Christianity was never for a moment contemplated."

View of the Bishop of Madras.

There is no doubt that in its formulated shape and in some of its details this scheme was in advance of anything that had been proposed in other mission fields. But in spirit it was fully in accordance with much that had been actually done elsewhere. To give only one illustration: the Bishop of Madras, Dr. Whitehead, in a Pastoral Letter in his Diocesan Magazine (Feb., 1914), wrote, "I do not think there is anything in this scheme that differs in principle from what has been done in India during the last thirty or forty years"; * and he printed the scheme itself in full in that magazine.

Position of the Bishop of Zanzibar.

It is probable that the Bishop of Zanzibar was imperfectly acquainted with the practice of Anglican Missions in other parts of the world; and although he, and indeed the whole U.M.C.A., represent a definitely advanced school of Churchmanship, he was, to speak quite frankly, not the man that one would have expected to raise serious objection to what had taken place at Kikuyu. His speeches in England had been of the most fervent and highly spiritual character; and some who had no sympathy with his ecclesiastical views did nevertheless hold him in high respect as a true missionary of Christ. But to appreciate his deeply stirred feelings we must try to understand his profound belief in what he regards as the Holy Catholic Church, separation from which makes, in his view, all the non-Anglican Protestant Churches schismatical, so that any kind of "federation" or "intercommunion" with them is quite impossible. We must respect the convictions of such a man, however far we may be from sharing them. However, the Kikuyu controversy did arise from Bishop Weston's appeal to the Archbishop of Canterbury to put Bishops Peel and Willis on their trial for "the grievous faults of propagating heresy and of committing schism."

The Public Controversy.

It is not necessary here to notice what the Archbishop of Canterbury called "the exuberant and sometimes heated controversy" † that ensued. In the *Times* alone there were thirty columns of letters between Dec. 17 and Jan. 6; among the writers being the Bishops of Durham (Moule), Oxford (Gore), Southwark (Burge), Salisbury (Ridgeway), Chichester (Ridgeway), Bishops Tucker and Frodsham; the Deans of Canterbury (Wace), Durham (Henson), and Ripon (Fremantle); Lords Halifax and Kinnaird, Lord Geo. Hamilton, Dr. Sanday, Dr. Headlam, Canon Mason, Archdeacon Hutton, &c. But the letters for the most part discussed questions of Episcopacy which were only indirectly involved in the main issue; and the practical details of the Scheme were scarcely alluded to at all.

C.M.S. Resolutions.

The C.M.S. Committee, on Dec. 9th, 1913, adopted the following resolutions. It will probably be acknowledged that in them cordial sympathy with the two bishops and with their objects was happily combined with due loyalty to the authorities of the Church:—

> "That in pursuance of the Resolutions of the General Committee of 8 November, 1910, the Committee rejoice that further steps have been taken towards co-operation and mutual consideration between the

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* *C.M. Review*, April, 1914, p. 238.

† In a letter to Mr. Ian Malcolm, M.P., dated Jan. 3rd, 1914, which was published in the *Times*.

missions at work in British East Africa, with the full concurrence of the Bishops of Mombasa and Uganda.

"The Committee understand that at the united missionary conference held at Kikuyu in June last there was no intention to take any steps involving alteration of the present ecclesiastical status of the missions and nascent Churches in the field, but only such steps as the missions concerned might rightly take with any necessary sanction upon the part of the Church authorities.

"Recognizing that there are certain issues involved which primarily concern the Church authorities, and which are not, at least at present, matters for consideration by this Committee, and without necessarily assenting to the details and the wording of the proposed scheme, the Committee whole-heartedly sympathize with the Bishops of Mombasa and Uganda and their brethren in their desire for fuller co-operation and advance along the pathway towards such re-union as may eventually be according to God's purpose."

The Archbishop's Plan.

In due course the Archbishop issued his statement with regard to Bishop Weston's charges. It expressed the clear opinion that he "would not be justified in allowing the inquiry"—which he felt to be essential—"to take the suggested form of proceedings against the Bishops for heresy and schism." His Grace did not think that "the Bishops of the Province of Canterbury, or selected Bishops of the Province," before whom the Bishop of Zanzibar had desired to appear, were "specially entitled or exceptionally well-qualified to give arbitrament in regard to a matter which markedly affects other people and other interests beside those of the Home Church"; and he therefore proposed to ask the Central Consultative Body, which had been set up by the Lambeth Conference, to advise him, as Metropolitan over the East African dioceses, on certain questions which he would submit to them. This body consists of fourteen Bishops elected by the Bishops of different Provinces or groups of Dioceses of the Anglican Communion.* The individual bishops who had been so elected were the Archbishops of York, Armagh, Rupert's Land, Sydney, West Indies; the Bishops of Winchester, Exeter, St. Albans, Brechin, Gibraltar; and Bishops Ryle, Wallis, and Copleston, with the Archbishop of Canterbury himself. These were accordingly summoned to meet in July, 1914.

The Centra Consultative Body.

Comments of leading Churchmen.

Meanwhile the hot newspaper controversy, which had occupied the dull mid-winter weeks, ceased when Parliament met and political strife revived. But graver and more thoughtful comments took its place. The *C.M. Review*,† which with admirable impartiality kept its readers acquainted month by month with what was going on, noticed a remarkable sermon preached by the Archbishop of York at Edinburgh, in which he referred to "Kikuyu" as "an extremely interesting and useful experiment in missionary policy, in a region where special circumstances called loudly for Christian co-operation." The *Review* also gave excellent accounts of articles which had appeared in the quarterlies and monthlies, particularly of a notable one by Dr. A. C. Headlam in the *Church Quarterly Review* of Jan., 1914, which was certainly one of the ablest surveys of the whole subject, and which characterized Bishop Willis's Statement as "a loyal and statesmanlike document." There was also an interesting series of "Kikuyu Tracts," published by Longmans, among the writers being the Bishops of Durham and Down, Professor Gwatkin, Principal Guy Warman, Principal H. G. Grey, Dr. Weitbrecht, Chancellor Smith, &c. But it was more interesting to notice how reasonably and even sympathetically some leading High Churchmen treated "Kikuyu"; particularly Canon Scott Holland in the *Commonwealth* and some writers in the *Guardian*. Still more interesting was the issue by the Bishop of Zanzibar of some Proposals of his own for "a Central Missionary Council of Episcopal and non-Episcopal Churches in East Africa," showing that after all he was not averse from all co-operation, and that it was in his view a question of degree. Certainly it was not easy to reconcile these Proposals with the strong language of his original indictment; but it was good to find him recognizing that there was "a large field of action in which all Christians can combine," and that "various Churches can co-operate over a large area of action without in any way sacrificing those particular dogmas and practices for the sake of which Christendom is disunited."

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* The Body should consist of eighteen bishops, including four representing the Church in the United States; but that Church has not elected its four members.

† The references to the *C.M. Review* are as follows:—*Jan.*, 1914, Mr. Chadwick's narrative, Bishop Willis's account of the Scheme, the C.M.S. Resolutions of 1910. *Feb.*, the Controversy: Bishop Weston's Open Letter, Bishop Gore and others in the *Times*, the comments of the *Tablet*, resolutions of the Church of Scotland. *March*, the Primate's first Statement, notices of articles in quarterly and other reviews. *April*, notices of opinions in India,

Bishop Weston's Proposals.

The Consultative Body met in July. The Archbishop's questions for their consideration were only two: (1) "Do the provisions of the proposed Scheme contravene any principles of Church Order, the observance of which is obligatory upon the Bishops, the Clergy, and the lay workers of the Church of England at home and abroad? If so, in what particulars?" (2) "Whether, due consideration being given to precedent and to all the circumstances of the case, the action of the bishops who arranged and conducted the admittedly abnormal service in question was consistent or inconsistent with principles accepted by the Church of England."

The Archbishop's Questions for the Consultative Body.

The Bishops of Mombasa and Uganda now put forth their formal argument for the consideration of the Consultative Body, and it was published in a pamphlet entitled "Steps towards Reunion." They begin by quoting several passages from the Reports

Statement by Bishops Peel and Willis.

the United States, &c., Letters of Bishops Weston and Tucker. *June*, Bishop Peel's letter. *July*, notices of Kikuyu Tracts, Bishop Weston's Proposals, Letters of Bishop Gore and Professor Gwatkin. Also in several of these numbers, important editorial paragraphs. Also, in 1915, *June*, editorial comments on the Archbishop's Statement. *July*, the Statement, and the Reply of the Consultative Body, in full. *Oct.*, more editorial paragraphs.

of the Lambeth Conferences, and claim (1) that in their "Kikuyu" proceedings they were only acting on the express directions of "Lambeth," and (2) that they had carefully observed the limitations recognized by Lambeth and provided for the safeguards desired by Lambeth. In particular, they claim to have strictly bound themselves by the Lambeth "Quadrilateral" (see p. 404); and at every point they confidently submit that they had carefully avoided the very errors alleged against them. The whole Statement is skilful and cogent in a quite extraordinary degree. One extremely good point is noticed farther on (p. 422). Another is their conviction of the English Church Union of a mis-quotation of the Preface to the Anglican Ordinal. That Preface declares that "no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England . . . except he . . . hath had Episcopal Consecration or Ordination." The E.C.U. resolution of Feb. 19th, 1914, quotes this, but omits the essential words "in the Church of England." Is this an example of fair controversy?

Reply of the Consultative Body to the Archbishop.

The Reply of the Consultative Body, and the Archbishop's own deliverance, were not published until April, 1915, the War having caused the delay. As regards the Reply, it is to be noted that it is signed by all the Bishops who were able to attend, and that the only absentees were Bishop Jacob of St. Albans (who was ill) and Archbishop Wright of Sydney. This unanimity of course gives it great weight. On the general Scheme the Bishops warmly commend its object, while they deprecate the use of so strong a word as "Federation." They think it should be referred to the next Lambeth Conference, but disclaim the idea that this should mean a delay of four years. "Many, probably most," of the "suggestions for common action" "can be carried out by the method of mutual agreement. They tend to unity without any compromise of independence." "The attempt to bring to a common standard rules relating to probation and discipline admirably serves the main object, and is itself of great moral and religious value."

The object of Kikuyu commended.

Three points in the Scheme. Two approved, one not.

But they notice more particularly three points in the Scheme. (1) "All recognized as ministers in their own Churches shall be welcomed as visitors to preach in other federated Churches." In this they "see no essential difficulty," provided that the Bishop inviting "a minister or lay person not of our own Communion," "or authorizing the invitation," "is satisfied as to his qualifications." (2) As to "the admission to Holy Communion in Anglican churches of communicants belonging to other denominations," they of course refer to the rubric about Confirmation, but declare that "the evidence is abundant to show that exceptions to the rule have been allowed in special cases," and that it is eminently a matter for the Bishop's discretion. (3) As to an Anglican convert being "encouraged or even expected" to communicate in a non-episcopal church, which, say the Bishops, "seems to be implied" (for the Scheme does not plainly say so *), they "cannot regard any such arrangements as consistent with the principles of the Church of England." These statements in effect constitute the reply of the Consultative Body to the Archbishop's first question.

The Communion Service.

On the second question, regarding the open Communion Service after the Conference, they "abstain from any expression of judgment," though they "can well believe that for the purity of its motive, and for the love that was in it, it was acceptable to Him to Whom it was offered, and Whom its participants united to adore"; but they add that "any attempt to treat it as a precedent, or to encourage habitual action of the kind, must be held to be inconsistent with principles accepted by the Church of England."

It is of real importance, having regard to the *personnel* of the Consultative Body, to note these opinions. Although they were only replies to the Archbishop's questions, and although the responsibility of dealing with the case really rested with him only, yet as his opinion proves to be similar on most points to theirs, it is clearly a mistake to express either approval or disapproval of his Statement without bearing in mind the unanimity of the Body also. Those who have been severely criticizing him should remember that they are at the same time criticizing the eleven other bishops concerned.

The Archbishop's Statement.

The Archbishop's own Statement is dated Easter, 1915. It begins by indicating the nature of the problem, viz., how to reconcile the general desire that the Christians gathered out of heathenism should not be permanently separated denominationally, as we are, with the fact that they have received the Christian Faith "along different channels of transmission," the characteristics of which channels "have become familiar to, and perhaps loved by, the several groups of converts." "How," asks the Archbishop, "are these two elements in the problem—the steadying desire for a genuinely African Church in days to come, and the existing loyalty to denominational systems and traditions—to be reconciled?" Then he quotes from the utterances of successive Lambeth Conferences in 1888, 1897, and 1908, expressing both desire and purpose to seek opportunities of friendly conference with other Churches and denominations with a view to the promotion of unity. "The waste of force in the mission field," said the Encyclical Letter of 1908, "calls aloud for unity"; and, "We must constantly desire, not compromise but comprehension, not uniformity but unity." The Archbishop accordingly expresses his

Approves the object aimed at,

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* See the statement of the Bishops of Mombasa and Uganda, p. 416. They would *allow* an Anglican convert to communicate in a non-episcopal church, and the Scheme provides that the said church should not exclude him; but they do not "encourage" him to do so, save in exceptional cases, and even the word "sanction" is only used hesitatingly. Many of us, no doubt, would go farther, and "encourage" the practice; the only question here is, What do the two Bishops say, and mean?

concurrence with the Bishops of Mombasa and Uganda when they plead that "Kikuyu" was "an honest attempt to interpret . . . the spirit and intention of the Lambeth Conference in regard to closer co-operation in the mission field with the only Churches with which such co-operation is at present possible." He objects, however, like the Consultative Body, to the term "Federation," as going beyond what "one section of a great Communion" should do of itself without full consultation with other sections. "Could Devonshire be federated, say, with Normandy, without thereby compromising England?" He thinks that many of the provisions of the Scheme "can, with perfect loyalty to our existing rules, be made effective under a system of co-operation and fellowship which may possibly pave the way for plans of formal federation and of ultimate union in a Native African Church." "Co-operation" he would encourage; but "a formal and quasi-constitutional Federation" requires, in his judgment, "a sanction which must be more than local"; and this matter ought therefore to be referred to the next Lambeth Conference.

but not the form.

Then he takes up the three points noticed by the Consultative Body. (1) He agrees with them about the preaching. "I see no reason to restrict the freedom of a bishop in the mission field as to those whom he may invite to address his people, or as to the sanction which may be given to a priest or deacon of his diocese to address in their own buildings, on due invitation given, Christians who belong to other denominations." (2) Also as regards occasional admission of such Christians to our Holy Communion: "I have no hesitation in saying that in my opinion a diocesan bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible, and who, as a baptized person, desires to avail himself of the opportunity of communicating at one of our altars." And he states that abundant testimony to "the need, the workableness, and the advantage of such ordered liberty" is borne "in all parts of the world, pre-eminently in Scotland, in India, on the Continent of Europe, and in the United States." (3) On the other hand, he has been understood to agree also with the Consultative Body in disapproving "the sanction directly or by implication given to members of our Church to receive the Holy Communion at the hands of ministers not episcopally ordained." But is this really the case? What he actually says is that "to imagine that the occasional admission of non-episcopalians who in special circumstances seek the Holy Communion at our hands carries or implies a corresponding readiness to bid the members of our Church, when temporarily isolated, seek the Holy Communion at the hands of any Christian minister, though not episcopally ordained, who may be within reach, to whatsoever denomination or system he belongs, is gravely to misapprehend the position and to run the risk of creating serious confusion."

The Three Points: Preaching.

Outsiders at Holy Communion,

Anglicans at other Communions.

Note especially the words "*bid*" and "*any* Christian minister" and "*whatsoever* denomination or system." The Scheme makes no such suggestion; and though the Archbishop thinks that what it does suggest is insufficiently guarded, he pointedly refrains from affirming, with the Consultative Body, that it is "inconsistent with the principles of the Church of England."

The Communion Service at Kikuyu.

Lastly, on the Communion Service which followed the Conference, the Archbishop considers that "we shall act rightly in abstaining at present from such services" because they would be supposed to "inaugurate a new policy or initiate a new plan of intercommunion," when "nothing of the sort was intended at Kikuyu." But his tone is much more sympathetic than that of the Consultative Body. "Which of us," he asks, "will be eager to declare that if he had been one of them on that day, laden with the sense of isolation which belongs to a missionary's life in heathendom, and with no other thought in his mind than that of carrying the Gospel message to the heathen folk among whom his life-work lay, he would have felt it to be impossible or incongruous to take part in that quiet Communion Service with brother workers who in spite of all differences were loyal like himself" to the Scriptures and the Creeds? Very justly does the Archbishop add that "it was far from being the first time" that such a thing had taken place; and he says nothing to endorse the opinion of the Consultative Body that "to treat it as a precedent" would be "inconsistent with principles accepted by the Church of England."

The Statement satisfies neither side fully,

It was not to be expected that this Opinion would fully satisfy either side in the controversy. There has been natural disappointment in Scotland and among Nonconformists, at the implied reflection on any non-episcopal Communion Service, and at the practical discouragement of such special services as the one that followed the Conference; and many English Churchmen have shared that feeling. On the other hand, the extremer High Churchmen have been indignant at the Archbishop's approval of admitting "schismatical" ministers to Anglican pulpits and unconfirmed "sectaries" to Holy Communion. Between these two sections, there has been widespread satisfaction on the part of many sympathizers with Bishops Peel and Willis that the result of the inquiry has been favourable beyond what some expected, and particularly that not only the Primate himself but the Bishops composing the Consultative Body have gone so far as they have in the direction of co-operation and union. To refer only to one point: it is widely felt to be a great gain that so authoritative an opinion has been given against the view, persistently put forward in recent years, that the Confirmation Rubric absolutely forbids the admission of any unconfirmed person to Communion. That a reasonable Church rule for the Church's own members ought not to be pressed against outsiders is an important principle, and it is highly satisfactory to get so clear an affirmation of this.*

but moderate opinion favourable.

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* Among the moderate Churchmen supporting the Archbishop should be

The real issue: Bishop Gore on a valid Eucharist.

But the real issue, after all, is that raised by the Bishop of Oxford, in his Diocesan Magazine (Sept. 1915). "There is," he says, "no justification for refusing full recognition of Nonconformist ministers, in view of the spiritual fruits of their labours, except the belief that the Episcopate is of the essence of a valid ministry, and that an episcopally-ordained priest is necessary for a valid Eucharist." "The spiritual fruits of their labours"—yes, that would be a fair test. "By their fruits ye shall know them," was our Lord's own direction. Yet these "fruits" are to be ignored in favour of a hard-and-fast rule, the authority for which in the New Testament we ask in vain. We ought certainly to respect and conform to rules which our Church has a perfect right to make for its own members, as for instance that a priest and not a deacon shall celebrate the Communion; but if a reasonable rule is elevated into a fundamental and unchanging principle, we need a higher authority for it. We may value the Episcopate as primitive and historic, for therein we are in the region of fact; we may wish that all Christians could be united under it; but if a theory is deduced from that fact, a theory which would compel us to say that no Scottish Presbyterian or English Nonconformist, no Bonar or Dale or Spurgeon, has ever, even once in his life, obeyed the Lord's dying command and "fed on Him in his heart by faith with thanksgiving" in the ordinance of His own appointment, then it must be plainly said that a consequence so impossible, so unthinkable, of itself disproves the theory; so that the Bishop of Oxford's argument cannot stand. It is quite true that many who hold the theory expressly disclaim so extreme an inference. Dr. Gore, in his kindly way, admits the spiritual profit which a non-episcopalian may derive from his service. Nevertheless, it is not in the Bishop's view the Lord's ordained sacrament. But the Lord Himself has revealed what He thinks of the theory by granting to His servants those "spiritual fruits" which the Bishop frankly recognizes.*

The extreme theory impossible.

Important opinions of Lambeth Conference of 1908;

Let the opinion be carefully noted of the large and influential Committee of the Lambeth Conference of 1908 on Reunion and Intercommunion, comprising 57 bishops (Bishop Gore himself being one). In the section of their Report which refers to the Presbyterian Churches they say that those Churches, "wherever they have held closely to their traditions and professed standards of faith and government, as formulated at Westminster," "satisfy the first three of the four conditions of an approach to reunion"

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mentioned Dr. Arthur Robinson in *The East and The West* and Dr. Headlam in the *Church Quarterly Review*, both in July, 1915. Dr. Headlam had already, as we have seen, approved the Kikuyu proposals, in the *Ch. Q. Rev.* of Jan., 1914.

* In the *C.M. Review* of July, 1910, there was an article by Mr. Baylis on Church Polity, in which he discussed, from the point of view of an Evangelical Anglican, Bishop Gore's *Orders and Unity*, Principal Fairbairn's Studies in Religion and Theology, and Professor Gwatkin's *Early Church History*. It is a singularly clear presentation of the controversy.

implying validity of Presbyterian Eucharist;

which are expressed in the Lambeth Quadrilateral. Now the third of those conditions is the "ministering" the two Sacraments. But if "an episcopally-ordained priest is necessary for a valid Eucharist," how is a Presbyterian to "minister" it? Yet the Bishops at Lambeth say that the Presbyterians "satisfy" the third condition. Clearly they satisfy it because they do "minister" "a valid Eucharist." Nothing in the argument submitted to the Consultative Body by Bishops Peel and Willis is more cogent and unanswerable than this.*

therefore Anglican partaking of it not wrong.

But then, if the Lord's Supper administered by a Presbyterian or a Methodist is a "valid sacrament," as the words of the Lambeth Conference just cited plainly imply, it must follow that there cannot be anything really wrong in an Anglican partaking of such a sacrament. Let it be noted that neither the Consultative Body nor the Archbishop affirm that it is wrong. The former only say that "arrangements" with a view to it are not "consistent with the principles of the Church of England." The latter does not even go so far as that; which is not surprising, considering that the "principles" supposed to be infringed are not indicated. The disapproval thus so vaguely justified can only mean, or ought only to mean, that partaking of (say) Presbyterian Communion should not, for an Anglican, be an ordinary and regular practice. Now the Kikuyu scheme does not suggest that it should be; so the Bishops of Mombasa and Uganda may fairly claim that they are acquitted on this count as well as on the others.

Extremist demand of Bishops and Societies.

Replies thereto.

The opposition of the extremer High Churchmen to the Archbishop's Statement has taken the form of a demand, sent to all the Bishops at home and abroad, for an assurance from them that the acts permitted by that Statement, and by the reply of the Consultative Body, will not be tolerated in their dioceses; also of a resolution to support no Missionary Society which carries on Missions in dioceses whose Bishops fail to give this assurance. The answer given by both the S.P.G. and the C.M.S. is, naturally, that the Society is not responsible for what the bishop of any diocese may or may not allow; but at the same time Bishop Montgomery has to some extent committed the former Society to a disapproval of the things which the Consultative Body and the Primate are disposed to allow. The question is a really serious one for the S.P.G. It has large Missions, for instance, in the Diocese of Madras; and the sympathy of the Bishop of Madras with Kikuyu principles has been clearly shown in Chap. XVI. (p. 192). The demand of the objectors involves a refusal to subscribe to S.P.G. unless those Missions are abandoned. The only direct answer to the demand which has been published is that from Bishop Peel himself, who informs the inquirers that he proposes to act upon the principles laid down by the Archbishop and the eleven other Bishops. But an indirect reply was sent by the Bishop of Bombay, not to the inquirers but to the Church papers, stating that he was not responsible to the small body of clergy who had made the demand.

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* The question may fairly be asked, Why are the two sacraments to be treated so differently? If even lay baptism is valid, as all acknowledge, why such strict conditions for the Lord's Supper?

Lambeth Conference desire for reunion on generous lines.

On the Kikuyu question as a whole, let this chapter close with the citation of words from the important Report of the Committee on Foreign Missions of that same Lambeth Conference of 1908. They were appointed to consider, *inter alia*, the "correlation and co-operation of missionary agencies of the Anglican Communion and those of other bodies." After a passing reference to the friendly relations with the Russian Church in Japan, they "regret that they must leave entirely alone the question of relationship" between our Missions and those of the Roman Church; but they go on at once to offer suggestions as to relations with "various non-episcopal Christian communities."

First, they gratefully recognize "the real unity, despite all divisions, of the Christian Society in the face of all other (non-Christian) religions." "All Christians baptized . . . in accordance with Christ's command . . . are baptized into the one Church of Christ." They refer gratefully to the co-operation already existing in educational and moral movements and in Bible translation, &c. They make certain suggestions for "missionary comity," particularly that missionaries should "not seek to attach to their own body those who are already Christians of other denominations." (But surely, if those others have never had a "valid Communion," never "fed on Christ in their hearts by faith with thanksgiving" in a true sacrament, as the theory pressed upon us implies, it would only be an act of charity to "attach them to our own body," in which they could share in that great privilege!)

Finally, the Committee note with pleasure the desire for "a deeper union" between Christians "divided on matters of moment but united by a yet stronger bond in their love of God in Jesus Christ our Lord"; and they express belief that "the Foreign Mission field is likely to react upon the Church at home by teaching a truer proportion, widening the outlook, and strengthening the spiritual vision." "Compromise of principle," they acknowledge, "is no path to concord," "*but essentials and non-essentials are not always wisely discriminated.*" They believe that "the aspirations after a deeper unity will not be in vain." "As in the West a time of disintegration is being followed by a time of consolidation, so in the East Christianity may take root without the perpetuation from generation to generation of the divisions of the West."

The great Kikuyu lesson.

One lesson of "Kikuyu" was strikingly suggested by Bishop Willis in an address to the Synod of Uganda at its meeting in June, 1915. "Nothing," he said, "could have been simpler or more humble than its beginnings," yet "how great a fire a spark

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may kindle, and how far-reaching may be the issues of the action of a single Church in the mission field." He pointed out how intimately "our Church, in however distant a part of the great field, is linked with every part of the Church of Christ":—

> "That local conference, that simple act of common worship at Kikuyu, affected every part of the great world-wide Anglican Communion; it concerned intimately the great Nonconformist bodies; it deeply interested the Church of Scotland; it attracted scarcely less attention in the Church of Rome, and even in the Greek Church. From India, from Australia, from America, from all parts of the world letters either approving or condemning the action poured in. It would be difficult to find a more striking proof of the essential oneness of the great Church of Christ, or plainer comment on the great truth that 'none of us liveth to himself.'"

[NOTE.—On this whole subject see also Chap. XVI. on Union Movements in India, and Chap. LIII. on the Larger Co-operation; also the Appendix, on the effect of the War upon the Missions, where it is shown that the Indian Bishops, in taking temporary charge of the German Mission in Chota Nagpur, leave the administration of the Lord's Supper to the Indian pastors of the Lutheran Church, who are not episcopally ordained. How could the Bishops do this, if the Lord's Supper so administered were not a true sacrament?]

Part III.

THE HOME BASE.

CHAPTER XLI.

PERSONAL: IN MEMORIAM.

Queen Victoria and King Edward—Archbishop Temple and the Bishops—Vice-Presidents of C.M.S.—Secretaries, &c.—Prominent Members of Committee—Clerical and Lay Friends—Women.

Some deaths before the Centenary.

IN paying a tribute of respect and affection to departed brethren and sisters in Christ, it is right to begin by just naming a few who died before the Centenary, but too near it to be included in the In Memoriam chapter which comes last but one in Vol. III. of the *C.M.S. History*. Among them were Bishop Alford, formerly of Victoria, Hong Kong, who in his later years was a regular and much respected member of the Committee; Sir M. Monier Williams, the distinguished Orientalist and Boden Professor of Sanskrit at Oxford, whose memorable speeches in successive years at the Bible Society and C.M.S. Annual Meetings could never be forgotten by those who heard or read them; Mr. Arthur Mills and Mr. Abel Smith, both excellent M.P.'s; Colonel Urmston, of Maidstone; Mr. Nathaniel Bridges, the Society's Solicitor; Canons Bell and R. J. Knight; the Rev. T. L. N. Causton of Croydon; and the Rev. J. G. Heisch, for many years Vice-Principal of Islington College.

The deaths afterwards.

Then we take up the sixteen Annual Reports, and note the names in each. But we will not take them year by year; we will rather arrange them in groups; roughly, however, in chronological order.

Queen Victoria.

And first must be named Her Majesty Queen Victoria, who ended her long and glorious reign on Jan. 22nd, 1901. The office of Patron of the Society is by the Laws reserved for a member of the Royal Family, but Queen Victoria never felt able to accept that position, and it has in fact never been filled. But she was Patron of the Windsor C.M.S. Association, and she was a Governor of the Society in virtue of two contributions, £50 to the Jubilee Fund, and £100 to the Centenary Fund. The *C.M.S. History* records her reception of Samuel Crowther, of Jacob Wainwright, the African boy educated by the Society who was with Livingstone when he died, and accompanied the body to England; and of the envoys from Uganda in 1880.* And this present volume (p. 63) records her reception, only six months before her death, of Bishop James Johnson, together with her own African god-daughter. Nor must we omit King Edward VII., who died on May 6th, 1910, if only to recall his tour as Prince of Wales in India, his welcome from the Tinnevelly Christians and his speech to them, and his interview also with Indian Christians at Amritsar.* King Edward.

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* See *Hist. C.M.S.*, Vol. II., p. 111; Vol. III., pp. 78, 107.

Archbishop Temple. While the office of Patron has always been kept for a royal personage, that of Vice-Patron belongs to the Archbishop of Canterbury; and no Primate ever deserved any honour the Society could give him more than Dr. Temple, who died on December 23rd, 1902.† We all know his devotion to the cause of Missions; and our first chapter referred to the deep emotion he displayed when with a momentarily broken voice the strong, rugged man expressed his thankfulness to God at the Centenary Meeting.

The late Archbishop of Dublin, Dr. Peacocke, was a very warm friend of the Society, and was at one time its chief Organizing Secretary for Ireland.

Bishop Creighton. Bishop Creighton, whose short tenure of the see of London ended with his much lamented death in 1901, took a genuine interest in the C.M. College, and the address to the Clergy Union should be recalled in which he uttered these memorable words:—"The best step towards getting your parish into better order is to help Missions. . . . It is useless to say, 'I am getting up my clubs, and building mission-rooms, and I cannot afford to give from my parish anything towards Missions.' Why, you will get your clubs and your mission-rooms all the easier and quicker, if you urge the claims of Missions on your people."

Bishop Ryle. Bishop Ryle of Liverpool, who died in 1900, was of course a very staunch friend and supporter of the Society, though his residence far from London, both as rector and as bishop, prevented his ever taking an active part in its councils. His influence as a leading representative of the Evangelical section of the Church is frequently referred to in the *C.M.S. History*. Bishop Westcott. Bishop Westcott of Durham, who gladly gave four sons to India (two of them bishops there to-day), testified thereby to his unfeigned sympathy with the great cause. At Cambridge he several times presided at C.M.S. meetings; and both his Exeter Hall speech in 1887 and his St. Bride's Sermon in 1895 were worthy indeed of so great a man.‡ The present writer was in Durham Cathedral on Trinity Sunday (May 31st), 1896, when Westcott, knowing that on that same day Bishop Tucker was ordaining Africans in Uganda, besought the prayers of the congregation on their behalf. Bishop Whipple of Minnesota, the "Apostle of the Indians" (as he was called), must Other Bishops. not be omitted, if only for his crossing the Atlantic expressly to take part in the C.M.S. Centenary.§ Bishop Pakenham Walsh, of

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* See *Hist. C.M.S.*, Vol. III., pp. 128, 170.

† See *C.M. Intell.*, Feb., 1903.

‡ See *C.M.S. History*, Vol. III., pp. 301, 303.

§ See pp. 6, 8.

Ossory, had been an Organizing Secretary of the Society.* He preached the Annual Sermon in 1882; and he gave two sons to the mission field, to the C.M.S. and S.P.G. respectively (the latter now Bishop of Assam). Bishop Bardsley of Carlisle (uncle of the present Hon. Secretary) preached the Sermon in 1891, a very instructive one on the "Kingdom"; and Bishop Perowne of Worcester in 1899, pointing out from Isa. xlix. how "light" a thing is every enterprise in comparison with the preaching of the Gospel to the heathen nations. More closely identified with the Society than any other was Bishop E. H. Bickersteth of Exeter, who (having resigned the See in 1901) died in 1907. As a whole-hearted believer in the cause, as a generous donor to C.M.S. funds, as a welcome visitor to its Missions abroad, as always a most affectionate friend of its leaders at home, he stood easily first among the bishops of his day; and the references to his influence and liberality in the *C.M.S. History* are frequent.†

Bishop E. H. Bickersteth.

Bishops who died abroad, like Archbishop Machray, Bishops Bompas, Gell, Hadfield, J. C. Hoare, and several others, are noticed in the chapters on the Missions with which they were connected; and so are some whose work was in the field but who died at home, as Bishops Burdon, Evington, G. E. Moule, Ridley, Royston, and Stuart.‡

Bishops abroad.

Among other clerical Vice-Presidents taken from us during the period under review, Dean Barlow of Peterborough stands alone for his close association with the Society's work. As Hon. Sec. of the Bristol Association, as Principal of Islington College, as Vicar of Islington, and as for many years a regular member of Committee, he was one of its wisest counsellors and most devoted friends.§ One of his last services was raising privately (with two or three other friends) £25,000, in 1903 to meet one of the deficits. Dean Lefroy of Norwich was one of the most eloquent advocates of the missionary and other good causes. He preached the Sermon in 1892. One other clergyman must be named, unique in his way and universally respected, Canon Christopher of Oxford.

Dean Barlow, and others.

Then of distinguished laymen, there were the Earl of Northbrook, ex-Viceroy of India, who only escaped being elected President of the Society in 1887 through Sir John Kennaway having one more vote than he in the sub-committee appointed to make a nomination to the General Committee, and who delivered a speech at the Centenary Meeting which deeply impressed the 2000 men present; the Earl of Harrowby, President of the Bible Society; Viscount Midleton, who spoke at the Annual Meeting only a few months before his death; four eminent Indian rulers, Sir Charles

Lay Vice-Presidents.

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* See *C.M. Intell.*, Jan., 1903, p. 31.

† See also *C.M. Rev.*, Jan., 1908.

‡ On Bompas, see p. 368; on Gell, p. 237; on Hadfield, p. 390; on J. C. Hoare, pp. 298, 319; on Burdon, p. 298; on G. E. Moule, p. 317; on Ridley, p. 383; on Royston, p. 266; on Stuart, p. 135.

§ See his biography by his daughter.

Bernard, Sir Charles Elliott, Sir William Muir, and Sir Richard Temple,—Muir the kind friend of all the Missions and missionaries, and the great authority on Mohammed and Islam, and Temple the untiring speaker at meetings all over the country; three home friends, all three true and highly valued, Mr. Wingfield Digby, M.P., of Sherborne, Mr. Miles MacInnes, M.P., of Carlisle (father of the new Bishop of Jerusalem), and Mr. Cruddas of Newcastle; and lastly, Sir T. Fowell Buxton, who died in November, 1915, who was Treasurer of the Society for a few years, and always its hearty and generous friend.

Lay Secretaries.

Three men who were Lay Secretaries of the Society in succession died during our period: General Geo. Hutchinson, C.B., C.S.I., only a few months after the Centenary; General Collingwood, in 1903; and Mr. David Marshall Lang, in 1912. None of the three died in office. Hutchinson was Secretary from 1881 to 1889; Collingwood, from 1889 to 1894; Lang from 1895 to 1907. Hutchinson had been one of the soldiers in India who held responsible civil posts; he did good service as an engineer at the Defence of Lucknow in 1857, and by and by he was at the head of the Police in the Punjab. He was a leading member of the Committee both before and after his tenure of the Lay Secretaryship, and was much beloved as an earnest Christian and an affectionate personal friend.* Collingwood was not so successful in office, but was sincerely respected as a man. Lang (who was uncle of the present Archbishop of York) brought long business experience to Salisbury Square, and effected many improvements in the office. His son is a C.M.S. missionary in Japan, and his two daughters are married respectively to Mr. Lightfoot of Islington College and Mr. Stanley Smith, one of the famous "Cambridge Seven." †

Other former Secretaries, &c.

Of other former Secretaries of the Society must be named Archdeacon Long, of Bishop Wearmouth; Robert Lang, so famous in his younger days as the Harrow and Cambridge fast bowler, and who served the Africa "Group" Committee for eleven years; Christopher C. Fenn, once a Ceylon missionary, and afterwards for many years Senior Clerical Secretary, universally respected for his wisdom and devotion; ‡ and John Barton, of whom more presently. Other officials were A. H. Frost, once an Indian missionary, and Principal of Islington College for a few years before Barlow; S. Dyson and G. F. W. Munby, Vice-Principal and Tutor of that College; Tracy, Director of the Children's Home; Ernest Anderson, Assistant Home Secretary; Dr. Elliott, of India and Palestine, Secretary of Medical Missions; Canons Gibbon and Tristram; E. Lombe, W. Allan, E. D. Stead, F. Glanvill, and J. B. Whiting, who had been Association Secretaries. Dyson's career is referred to on another page (p. 468). Glanvill went to Ceylon as a missionary, but his health failed there. He was a most lovable character, and a model Organizing Secretary. It was said that he had more real personal influence in Durham and Northumberland than bishops, deans, archdeacons, or canons; and when he was brought to London, he quickly won the hearts of the clergy with whom he came in contact.

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* See *C.M. Intell.*, Feb., 1900.

† See *C.M. Rev.*, June, 1912.

‡ See *C.M. Rev.*, Nov., 1913.

Tristram, Gibbon, Lombe, Allan, Whiting.

Of some of those just mentioned a few words more must be said. Canons Tristram and Gibbon and Mr. Lombe were Honorary Association Secretaries, and men of position and influence at Durham, at Harrogate, and in Norfolk respectively; all three of whom did the cause noble service. Tristram, as a Residentiary Canon, as a representative of the Durham Chapter in York Convocation, as an F.R.S. eminent in Natural History, as a traveller in the East and the author of valuable books on Palestine, as a leading Freemason, as a strong political Conservative and ecclesiastical Protestant, was one of the most conspicuous of the clergy in the North of England; but he was never happier than when he was driving a gig many miles in the County of Durham to interest miners and labourers in C.M.S. work. And when we remember his daughter's twenty-seven years in Japan, and her delightful school there, and the work of other daughters at home, and the two grandsons in India, W. E. S. Holland and Dr. H. T. Holland, we see what the missionary cause owes to Canon Tristram.

Canon Gibbon was before all things a man of wise counsel and spiritual influence. One of his soldier-sons took holy orders and became an Evangelical "pastor" at Oxford; and Balliol has shown its appreciation of his good influence in more ways than one.

Edward Lombe was the untiring advocate of the cause for many years in Norfolk, and drove about roads and lanes in the interest of C.M.S. still more persistently than Tristram in Durham (not having such a variety of calls on him); and when he retired to Torquay, he gave his last years with equal devotion to the Society's work, along with Mrs. Lombe, sister of Prebendary Fox. Of all the St. Bride's Sermons, no two are more impressive and animating than Tristram's and Lombe's.

Two other of the quondam Association Secretaries, who became useful members of Committee, were W. Allan and J. B. Whiting.* No one knew the Africa and Palestine Missions better than Allan; and no one was a more faithful friend of Bishop Crowther and the West African native clergy than Whiting. Of the former's work at Bermondsey and the latter's at Ramsgate this is not the place to speak.

John Barton.

Once more, John Barton. He was many years in India, holding such important posts as the Agra College, the Cathedral Mission College at Calcutta, and the Secretaryships at Calcutta and Madras. Three times he was temporary Secretary in Salisbury Square. At Cambridge, where he was Vicar of Holy Trinity many years, and where he worked hand in hand with Handley Moule, his influence with the undergraduates was unique, although he habitually put everybody else forward and took the least conspicuous place himself. After taking the C.P.A.S. Secretaryship for five years, he came back once more to the C.M.S. in an emergency; and at length his health gradually failed, until it pleased God to take to Himself one of the noblest characters that ever escaped public recognition in the Church.*

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* See *C.M. Rev.*, July and Sept., 1914.

Leading lay members of Committee,

Several other active members of the Committee were taken from us in the period. Four of them joined nearly together in the later 'eighties, General Hutchinson, the Lay Secretary already mentioned; General Touch, a fine specimen of the British soldier, "upright, downright, and straightforward," and above all, great in prayer, who had been many years on C.M.S. committees in India; Henry Morris, an Indian judge, who became an almost indispensable member of every committee and sub-committee, and was generally in the chair,—and who was also Vice-chairman of the Bible Society and Hon. Secretary of the Christian Literature Society for India; and Robert Cust, also a distinguished Indian civilian, who had been Judicial Commissioner of the Punjab, and was an extraordinary linguist and Hon. Sec. of the Royal Asiatic Society, as well as a familiar figure in all sorts of London gatherings and organizations. These four were very different men. If all four were real friends and fellow-workers, it must be added that Cust was also a sharp and not always fair critic, who for a few years took up an antagonistic attitude which was much to be regretted; but he came back after a while.†

Among other lay members who have passed away should be named General Haig, true soldier of the Cross, who first suggested the weekly prayer meeting in Salisbury Square, the Mission of Help to India in 1887, and the Lay Evangelistic Bands; General Hatt Noble, a man of prayer and of "Keswick" influence; Clarence Roberts, Indian civilian, a man of like spirit; General Brownlow, equally spiritually-minded, father of two excellent women missionaries in Japan and Palestine; ‡ Captain James Cundy, chairman of the Finance Committee, a most loving, lovable, and munificent friend; Dr. Weaver, of Hampstead, not less generous; J. W. Rundall, able chairman of the Finance Committee, and referee on all questions of building in the Missions; F. S. Bishop, a recent accession, whose early death was a blow to the Industrial Missions Committee.§

and clerical members.

And of the clergy, Archdeacon Richardson, greatly respected, preacher of the Sermon in 1885; Walter Abbott of Paddington, and Henry Sharpe, of Hampstead, both true friends, but rather sharp critics; Canon R. B. Ransford, of Norwood, able chairman of the Candidates Committee, frank and critical too, but, like

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* See *C.M. Rev.*, Feb., 1909; also his biography, by his son (Hodder, 1910).

† See *Ibid.*, Dec., 1909. ‡ See *Ibid.*, June, 1914.

§ Also General Robinson, one of the most regular members, Feb., 1916.

General Touch, "upright, downright, straightforward"; Gilbert Karney, Secretary for some time of the C.E.Z.M.S.; Canon McCormick of St. James's, Piccadilly; and Sidney Bott of Paddington, who by constant attendance came to know C.M.S. affairs and mission problems as few men did.

Other clerical friends.

There were many other friends removed by death whose faces were not familiar in Salisbury Square, but who were just as devoted to the cause in their own neighbourhoods. In fact the names are so numerous that it seems invidious to select some from among them; yet some must be selected. Taking the successive Annual Reports, we find mentioned C. A. Fox, much-revered spiritual teacher at Keswick; F. Baldey, of Southsea, father of the first Mrs. Douglas Hooper, and with whom the spread of the Gospel had, not a second place, but the very first, in his congregation and parish; A. Baring-Gould, of Wolverhampton and Winchester and Torquay, who throughout his ministerial life rendered the Society whole-hearted service, and also gave C.M.S. the best of all gifts in a son who as Secretary won everybody's love; James Faithfull, of Whitechapel, whose life and influence answered to his name; L. Borrett White, City Rector and Secretary of the R.T.S.; J. G. Nicholson, after whom is named the Divinity College in Travancore;* Canon T. D. Bernard, grave and thoughtful teacher, and most spiritual of Bampton Lecturers; Prebendary Macdonald, of Kersal; Canon Brooke of Bath Abbey; Canon (and Mrs.) Patteson, of Norwich; Henry Brass, of Red Hill; Canon S. Garratt, of Ipswich; Canon Fausset, of York; R. Snowdon Smith, of Brighton, father of the late Archbishop of Sydney; W. Eliot of Bournemouth, brother of the Dean of Windsor; G. F. Whidborne, of Clifton, munificent benefactor; Herbert James, of Livermere, preacher of one of the very best St. Bride's Sermons, in 1890; Canon (and Mrs.) Ripley of Norwich; Canon Head, of Hampstead and Clifton; Archdeacon Eyre, of Sheffield; Charles Hole, Lecturer in Ecclesiastical History at King's College, and author of *The Early History of the C.M.S.*; the two brothers Perowne, the Master of Corpus and the Archdeacon of Norwich, sons (and their brother the Bishop, already mentioned) of an early C.M.S. missionary in India; Clement Burrows, of Bournemouth, another generous donor and warm friend; and last, but not least, Hussey Burgh Macartney, once the chief worker for the missionary cause in Australia, and a deeply spiritual teacher on "Keswick" lines.

Former Missionaries.

Several old missionaries, whose retirement long before our period precludes their being mentioned in our missionary chapters, but who died in our period, may be mentioned here: R. L. Allnutt, of Tinnevelly, father of the present Head of the Cambridge Delhi Mission; T. Y. Darling, of the Telugu Mission, who in later years was the zealous local Secretary in Dorset; Salter Price, of Nasik and Mombasa, reviver of the East Africa Mission, and father of the present Bishop of Fukien; R. R. Meadows, of Tinnevelly; J. Sheldon, of Sindh; Archdeacon Hamilton, of West Africa; W. J. Edmonds, of the Telugu Mission, well known as Canon and Chancellor of Exeter Cathedral; and the brothers H. C. and R. A. Squires, of Bombay.

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* See *C.M. Intell.*, July, 1904.

Leading lay friends.

And then the laymen. The brothers Sutton, of Reading, one the father of the late Martin John Sutton, and of Arthur and Leonard and Claude Sutton, and the other of three medical missionaries; T. Fowell Buxton, of Easneye, father of John Henry Buxton who was President of the C.P.A.S., and of Barclay Buxton the Japan missionary; George Livesey, of the South Metropolitan Gas Company, whose splendid special gift has gone far to pay for the enlarged C.M. House; John Deacon, the banker and generous friend; Charles Bosanquet, zealous worker in a not very responsive part of the country, North Northumberland, and father of a devoted woman missionary in Japan; G. Martin Tait, Hon. Sec. for many years in Islington, and father of the Principal of Ridley; Theodore Howard, Director of the China Inland Mission, whose daughter has been a much-valued C.M.S. missionary in Japan for the last quarter of a century; and H. G. Malaher, energetic Secretary of the Missionary Leaves Association, and organizer of Missionary Exhibitions.

Women friends.

And women. The Dowager Lady Buxton, grandmother of the present Baronet, who in extreme old age still took the keenest interest in all the Missions; Mrs. Carpenter, mother of Bishop Boyd Carpenter, and most devoted and successful collector of C.M.S. subscriptions; Mrs. W. Gray, widow of a former C.M.S. Secretary, sister of Bishop Royston, and mother of a Japan missionary, and of Mrs. St. Clair Tisdall; Mrs. Sandys, sister of Bishop Stuart, widow of a former missionary at Calcutta, mother of the present C.M.S. Secretary there, first C.M.S. Secretary for women candidates, and wise and devoted leader in the C.E.Z.M.S.; Mrs. O'Malley, widow of a former valued member of Committee, and herself the influential leader of women friends at Eastbourne; Mrs. Armitage, munificent donor, and personal friend and benefactor of scores of missionaries and missionary students; Mrs. H. E. Fox, true-hearted and zealous wife of the Hon. Sec. and comrade in the work; Mrs. Henry Wright and Mrs. F. E. Wigram, widows of the two ever-revered Hon. Secretaries, revered also themselves for their own loving devotion to the cause, and mothers between them of eight missionaries; Mrs. Isabella Bishop, intrepid traveller, and eloquent advocate of Missions; Mrs. Bardsley, mother of the present Hon. Secretary, and her sister Miss E. H. Green; and lastly Mrs. Handley Moule, accomplished wife of the Bishop of Durham, and devoted friend of the Society.

Outsiders.

And with all these the present writer cannot omit the names of six who might be called in a sense outsiders, but who were true friends in their different ways:—Lord Radstock, Hudson Taylor and his wife, Benjamin Broomhall, Dr. Arthur T. Pierson, and Dr. Warneck, the historian of Missions.

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These are the principal losses of sixteen years. When brought together in this way, they seem indeed overwhelming. Yet as one and another is called away, He Who calls them fills up their places. Year after year He fits His younger servants to follow the older. So it has been in C.M.S. history for a hundred and sixteen years. So, if only we are faithful, will it be to the end. It is the true Apostolical Succession.

CHAPTER XLII.

PERSONAL: COMMITTEE AND OFFICERS.

President and Treasurer—Vice-Presidents—Committee—Secretaries, &c. —Losses: Fox, Baring-Gould, Bishop Ingham, &c.—The Present Staff.

President and Treasurer.

WHEN our period begins, we find that Sir John Kennaway had completed his twelfth year of office as President, and Colonel Robert Williams his fourth year as Treasurer. It is one of our chief causes of thankfulness to God to-day that after sixteen more years, both are still occupying the same posts. Sir John retired from Parliament some years ago, finding it beyond his strength; but he has continued his Presidency of both the C.M.S. and the London Jews Society, and has never missed the Annual Meeting of either. What he has been to the C.M.S. in wise counsel and in constant fellowship, no attempt will be made here to estimate. Lady Kennaway, too, and their daughters, have never flagged in warmest interest and sympathy. The Treasurer—now, to the satisfaction of all his friends, Sir Robert Williams, Bart.—has been equally faithful, equally kind and brotherly; and Lady Williams and their family also have been unfailing friends. Escot and Bridehead alike are enshrined in the memories of a host of missionaries and missionary workers who have shared their hospitality. So also is Warlies, the residence of the late Sir Fowell Buxton, who was Treasurer of the Society before Sir R. Williams, and who, with Lady Victoria, delighted to welcome C.M.S. workers at home and abroad.

Vice-Presidents:

The list of Vice-Presidents has been largely added to during the period. For one thing, the number of Anglican bishops at home and abroad has been constantly increasing; and those who were already Members of the Society, or soon became so, received an invitation to accept the office, which has never been declined. Other V.P.'s are appointed by the Committee. Until 1872, no clergymen other than bishops and deans were so appointed; but Henry Venn, on retiring from the Secretaryship, received the offer as a special distinction; and from that time to the Centenary, the following were added:—ten Archdeacons; John Venn and Daniel Wilson; Canons Hoare, Carus, Christopher, Tristram, Gibbon; and C. F. Childe, F. E. Wigram, H. C. G. Moule, and W. H. Barlow. Since

Clerical,

then there have been two clerical peers, the late Earl of Chichester (son of the C.M.S. President) and Lord Blythswood; three Deans, Dr. Wace of Canterbury, Dr. Allan Smith of St. David's, and Dr. Kirkpatrick of Ely; seven Archdeacons, Eyre, Madden, Pelham, Bruce, Latham, A. E. Moule, and Wolfe—the last two being the only missionaries (other than bishops) who had appeared on the list up to 1913; also the late Dr. Salmon of Dublin, Prebendaries Webb-Peploe and Fox, the Rev. T. C. Fitzpatrick (President of Queen's, Camb.) and the late Dr. Bruce, the only other missionary.

and Lay.

The laymen are more numerous. The old custom was to confine the distinction to men with titles or who were M.P.'s; and of these have been appointed in our period two peers, the Marquis of Salisbury and Viscount Portman; seven baronets, Sir Archibald Campbell of Succoth, Sir Algernon Coote (President of the Hibernian C.M.S.), Sir Matthew Smith Dodsworth, Sir C. R. Lighton, Sir C. E. Tritton, Sir Philip Baker-Wilbraham, and Sir W. Q. Ewart; five other knights, Sir F. Cardew, Sir John Moore, M.D., Sir W. Lee-Warner, Sir Richard Pennefather, and General Sir G. K. Scott-Moncrieff; and three M.P.'s, Mr. J. Round, Mr. A. H. Smith, and Mr. R. Armitage. But the Committee had before the Centenary appointed other laymen with exceptional claims, A. Beattie, Jos. Hoare, A. Lang, G. Arbuthnot, T. F. Buxton, R. Williams, sen., Sydney Gedge, Chancellor P. V. Smith, Gen. Hutchinson, Gen. Touch, H. Morris; and since that date they have added three leading members of Committee, Mr. Western, Mr. Eliot Howard, and Mr. Gladstone; two ex-Secretaries, Mr. R. Maconachie and the Author of this History; two Colonial leaders, Dr. Hoyles of Toronto and Mr. C. R. Walsh of Sydney; and also the late Dr. Cust, Mr. F. A. Bevan, and Mr. H. R. Arbuthnot.

There have also been many appointments to the lists of Honorary Life Governors and Honorary Life Members (women); too many to be named here.

Committee Veterans.

The Committee, when the Centenary was celebrated, may be said to have been in a period of transition. Of the men who had been the leaders during the preceding twenty years, some had already died, like Bishops Perry and Alford, and Canon Hoare; others had retired in failing health, like Dr. Cust and General Touch; others were still in attendance, but soon dropped out, General Hutchinson by death before the year was out, while Henry Morris, though he lasted a few years more, was obliged to spend the winters abroad. Captain Cundy and Mr. Rundall, chairmen successively of the Finance Committee, both passed away within a few years. Of the clergy, Mr. Pratt and Mr. Oates have continued throughout the period, the former for some years chairman of the Candidates Committee, and the latter ever welcome or his eloquent speeches; but neither very prominent in actual administration. Nor were Canon Ransford or Mr. Bott, who lasted nearly the whole time, and died almost at the end of it. Nor is the most influential of all, Prebendary Webb-Peploe, the one man who has succeeded to the recognized position of Bishop Perry and Canon Hoare, although his incessant engagements of all kinds often prevent his taking the lead which would so justly be accorded to him. Among the numerous clergymen who have in recent years come to the front in the Committee may be named Canon Barnes-Lawrence, Prebendaries Webster and Grose Hodge, the Rev. E. N. Coulthard, and the Rev. E. N. Sharpe.

Mr. Sydney Gedge.

Of the laity, one man has stood out above all the rest for the length and regularity of his service. This, it is needless to say, is Mr. Sydney Gedge, who began to attend in the later 'fifties, and has now completed his fifty-fifth year since he became one of the twenty-four elected members. For many years he was frequently in the chair, and after Capt. Cundy died and Mr. Morris was unable to be regular, he practically became permanent chairman. He at length, in 1913, requested to be relieved of this responsibility, but his attendance has continued as regular as ever, and his influence as great. The following five were on the twenty-four at the date of the Centenary, and are also on the list for the current year:—Mr. J. B. Braddon, Mr. T. F. Victor Buxton, Colonel H. W. Cox, Mr. J. H. Master, and Colonel Shortland. This, however, is an inadequate statement, for three others on the list of 1898–9 are still active and valued fellow-workers; but Mr. E. Howard and Mr. Western are now V.P.'s, and Dr. C. F. Harford is an official. The only one of the five who has been on every list is Colonel Cox; but it must be remembered that by the rules six of the twenty-four must drop out of the list each year, for that year, although they can still attend the General Committee if they are Governors, as most of them would be. All the rest of the five have been on almost every list, except Mr. Braddon, who was in India for a few years; and Mr. Western would certainly have been on every one if he had not been made a V. P.

Regular Members.

Newer Members.

In the five or six years following the Centenary, several were elected to the twenty-four who became most regular members: Mr. E. W. Cox, Mr. C. R. Ford (till his death in 1910), Mr. T. Cheney Garfit, Mr. R. Maconachie (only his name dropped out during the three or four years of his Secretaryship), Capt. J. A. Campbell, Mr. S. H. Gladstone, Mr. Tremlett, Mr. F. A. Graham, and Mr. Ashley Stables. Mr. Maconachie and Mr. Gladstone are now V.P.'s (as already stated). The former will be mentioned again presently as a Secretary; the latter has become chairman of the Finance Committee, and is distinctly one of the leaders; as also are Mr. Western, whose legal experience is constantly laid under contribution, and Mr. (now Sir Victor) Buxton, the chairman of the Africa Group Committee. Among others who came a little later, and from various causes have not been able to attend so regularly, have been Colonel Broadbent, C.B., Colonel Seton Churchill, Mr. T. W. H. Inskip, K.C., General Sir G. K. Scott-Moncrieff, General Owen Hay, Colonel Kenyon, and

Mr. C. A. Flint; while Mr. F. Winter has become one of the most regular. In 1910 came Sir Richard Pennefather, C.B., who was for many years Hon. Secretary of the Kensington C.M. Association, and did important service in that capacity, and who has been elected and re-elected chairman since Mr. Gedge retired from that post. Now the fact that neither Mr. Gedge nor Sir Richard Pennefather nor Mr. Western nor Mr. Gladstone nor Mr. Eliot Howard nor Mr. Maconachie appears on the printed list of the Committee, shows how really misleading that list is, although technically correct; besides which it includes no clerical members.

Inclusion of Women Members.

A great innovation has lately been made in the Committees, by the inclusion, though in limited numbers at present, of women. There is nothing new in women taking important parts in the House in committees of their own, as for instance the Women Candidates Committee, a body a quarter of a century old—indeed nearly ever since the Society began to send out women freely—and now comprising twenty-six members; or in certain joint committees of men and women, as the Educational Committee, the Gleaners' Union Committee, the Publications Sub-Committee, and, more recently, the Foreign Group Committees and the Children's Home Visiting Committee. But the question of including them in the larger Committees was a more difficult one, as opinions on the point varied much. See further, the next chapter. However, first to the large Home Committee and then to the large Foreign Committee, women are now appointed; and it is worth while to record the first names:—

Home Committee.	*Foreign Committee.*
Lady Dodsworth.	Mrs. Bannister.
Mrs. Latrobe Foster.	Mrs. Victor Buxton.
Miss M. C. Gollock.	Mrs. A. Carus-Wilson.
Mrs. Hett.	Miss Dugdale (since deceased).
Mrs. E. N. Sharpe (1915).	Mrs. G. B. Durrant.
Lady Baker-Wilbraham.	Miss de Sélincourt.
	Miss Shann.
	Mrs. Trevithick.

Secretaries, &c., in 1899.

We turn now to the Secretaries and other officials in Salisbury Square. In 1899 the Secretaries were nine in number, viz., the Rev. H. E. Fox, Hon. Clerical Secretary from 1895; the Rev. B. Baring-Gould, Secretary from 1888, at first Home Secretary, and from 1895 in charge of the Missions in the Far East, Ceylon, and N.-W. Canada; the Rev. F. Baylis, in charge of the Africa and Palestine Missions from 1893; the Rev. G. B. Durrant, just appointed to the charge of the India and Persia Missions in succession to the Rev. Philip Ireland Jones, who had gone back to India; the Rev. D. H. D. Wilkinson, Secretary for Candidates from 1897 (after four years as Assistant-Secretary); the Rev. W. E. Burroughs, Home Secretary from 1895; Mr. D. Marshall Lang, Lay Secretary from 1895; and the present writer and the Rev. G. Furness Smith, Joint Editorial Secretaries, the former from 1875 (after two years' preliminary service), and the latter from 1894 (after eight years' service in the Foreign Department). There were also Dr. Herbert Lankester, Physician and Secretary of the Medical Mission Auxiliary; the Rev. Dr. Elliott, Assistant Secretary, Medical Missions Department; the Rev. A. C. Stratton, Assistant Secretary for Candidates; the Rev. J. D. Mullins, Assistant Editorial Secretary; the Rev. W. J. L. Sheppard and Mr. E. M. Anderson, Assistant Secretaries in the Home Department; the Rev. C. D. Snell, just appointed Assistant Secretary for Work among the Young; and Mr. S. F. Purday, Deputy Lay Secretary. Also Miss G. A. Gollock, chief of the Women's Department; and Miss Brophy, Secretary of the Women Candidates Committee.

Speedy Changes.

But changes soon came. Mr. Burroughs, Mr. Sheppard, and Mr. Mullins left in the next two years, the two former for parochial work, and the latter to be Secretary of the Colonial and Continental Church Society. Mr. Burroughs had been welcome everywhere as Home Secretary, and in great demand as a preacher and speaker. Upon him and Mr. Sheppard had fallen the bulk of the heavy additional work involved in the celebration of the Centenary, and both had laboured untiringly. Mr. Sheppard and Mr. Mullins had been the chief workers in the preparation of the *C.M. Hymn Book.* Mr. Mullins had edited the *Gleaner*, and written his *Wonderful Story of Uganda.* There has always been a difficulty in filling up a vacancy in the Home Secretaryship. When Mr. Sutton left in 1887, a year elapsed before Mr. Baring-Gould was found; and again, when the latter became a Foreign Secretary, another year elapsed before Mr. Burroughs came; and in both cases Mr. Percy Grubb had bravely held the fort. When Mr. Burroughs and Mr. Sheppard left almost together, an appeal was made to John Barton, who had lately retired from the C.P.A.S. Secretaryship, to come temporarily, which he did with characteristic self-denial. At length the Rev. J. S. Flynn was appointed, and did excellent service for two or three years, much assisted by Mr. Anderson. Mr. Mullins was succeeded as editor of the *Gleaner* by Miss Irene H. Barnes, who had been editor to the C.E.Z.M.S. The next change came in 1902, when the present writer under medical advice resigned the Editorial Secretaryship, though he continued a Secretary without a portfolio for four years more, to the close of 1906. This made Mr. Furness Smith sole Editorial Secretary; but Mr. Snell became his Assistant Secretary, and for Work among the Young the Rev. F. B. Hadow was appointed.

Furness Smith sole Editorial Secretary.

Bishop Ingham and Lankester Home Secretaries.

A very important change marked the year 1903. The financial position was causing anxiety, and a special Sub-Committee was considering what could be done furthur to develop the Home Organization. The result was the appointment of Dr. Lankester, who had been very successful in working up the Medical Mission

Auxiliary, to be a Home Secretary jointly with Mr. Flynn. But soon afterwards Mr. Flynn was offered the important parish of St. John the Baptist, Hove, and accepted it; whereupon an appeal was made to Bishop Ingham to leave his Guildford parish and take the vacant place; to which appeal the Bishop most cordially responded. At the same time, Dr. Elliott became Secretary of the Medical Mission Committee and Auxiliary, and Dr. C. F. Harford Physician, Dr. Lankester's previous functions being thus divided.

There can be no doubt that the years of the joint Home Secretaryship of Bishop Ingham and Dr. Lankester were the most fruitful period in the history of the Society. The former as chief representative of the Society in the country, and the latter as chief organizer from headquarters, were an ideal pair. It is true that the period was one of financial strain and constant deficits; but this was due to the continuous extension and development of the Missions, and we may well ask where the Society would have been but for the parallel extension and development of the home organization. The new schemes of the period, with one or two exceptions, have saved us from a far more serious position.

Various new Plans.

The immediate step taken by Dr. Lankester on assuming his new responsibilities—but this was taken in conjunction with Mr. Flynn before Bishop Ingham came—was the starting of a Million Shilling Fund to meet the deficit of the year. Then came the commencement of the new *C.M.S. Gazette* as the organ of the Home Department; then the adoption of two American methods which Dr. Lankester afterwards saw at work when he paid a visit to the United States, namely Summer Schools and Study Circles; then the plan for forming Diocesan and Archdiaconal Associations referred to in Chap. 47 (p. 491). All these proved successful; but there were two failures. The country did not respond to his plan for "Apportionment" (see p. 496), nor to the scheme for systematizing of individual Membership (see p. 491). We may recall the familiar adage that the man who never makes a mistake never makes anything; but the question at once arises, Were these proposals mistaken ones? As regards Apportionment, there are no doubt wide differences of opinion; but as regards Membership, there ought to be no difference. The thing was right, and it is a pity that the country did not respond,—although no doubt there would have been practical difficulties in working any possible system.

Miss G. A. Gollock retires.

Then in 1905 came one great loss, and two gains. The loss was of Miss G. A. Gollock. Her health had been causing much anxiety, and she now resigned, leaving her sister head of the Women's Department. They had worked together almost as one person, with brilliant success, as is further described in Chap. 48 (p. 519). Nothing could give the elder sister more genuine pleasure than to find that the work continued with quite equal vigour and fruitfulness under her sister, with the able lieutenants, some of them honorary, whom she gathered round her. The two gains

More new Men.

were two young men brought to the front. Mr. Manley came to the House to work the Study Circles, and Mr. Theodore Lunt for the Work among the Young, which had for a short time been under Mr. Hadow and, on his joining the new Sudan Mission, the Rev. W. G. Hardie.

The next two or three years saw several changes in the secondary offices. The Revs. E. J. Goldsmith and E. W. Cox were for short periods in secretarial charge of the Medical Mission Auxiliary, and were presently followed by the Rev. H. G. Harding, another missionary from Palestine. Dr. C. F. Harford succeeded Dr. Elliott on the latter's lamented death in 1911. Mr. Anderson, full of home organization work, was relieved of one branch of it, the Gleaners' Union, but his health was not good, and he died only a few weeks after Dr. Elliott. Both had done zealous service of many kinds. The Rev. J. C. Duncan took the Gleaners' Union for a while, and on his appointment to a secretarial post in the C.E.Z.M.S., the Rev. Herbert Pegg came into office. Mr. Stratton also left to take a parish, and was succeeded in the Candidates Department by the Rev. R. Bulstrode. Dr. Jays took the Laymen's Union about the same time.

Three Lay Secretaries.

But changes of greater importance had already come. In 1907 Mr. Marshall Lang resigned the Lay Secretaryship after twelve years' efficient service. He was succeeded by a leading member of the Committee, Mr. R. Maconachie, who had been a Commissioner in India, and had served as an active member of the Punjab Corresponding Committee. He accepted the Secretaryship in an honorary capacity, but his health did not permit of his long holding it; and on his retirement after two years and a half, the Committee requested Dr. Lankester to take the post. Meanwhile the chief Secretaryship of the Society became vacant. Prebendary Fox had held the office through fifteen strenuous years, to the great advantage of the cause. It is not an easy post to fill. The Society represents several sections or phases of Evangelical Churchmanship, and each in its turn expects the Hon. Clerical Secretary to act in accordance with its views. Mr. Fox had full experience of the task of vindicating the Society from charges of going too far in different and quite opposite directions. No Secretary has more truly represented its clear and yet broad and inclusive lines without compromise and without prejudice. As an effective pleader for the cause of Missions he had no equal among his predecessors. And two sons and three danghters were his gift to the foreign field. The sub-committee appointed to recommend a successor made careful inquiries, and very soon nominated the Rev. Cyril C. B. Bardsley, Vicar of St. Helens, who had already become known for his enthusiastic devotion to the missionary cause and for the spiritual influence he exercised. As son of a highly-respected Vicar of Huddersfield, as grandson of a Manchester Rector of wide popularity, as nephew of an excellent Bishop of Carlisle, as great-nephew of a Vicar of Bradford

The Hon. Secretaries. H. E. Fox,

Cyril Bardsley.

who was one of the ablest speakers the Church Congress ever knew, Mr. Bardsley bore a name widely and affectionately honoured, especially in the North of England. So the new Lay Secretary and the new Hon. Clerical Secretary entered on their respective offices nearly together, being actually appointed on two successive Tuesdays, May 24th and 31st, 1910.

Other new Officials.

A few months later, the increasing claims and importance of the Society's Educational Missions led to the Educational Committee having a full-time secretary appointed to it. Mr. Theodore Lunt, who had worked the Young People's organizations with singular success, was selected for the office; and his brother, the Rev. G. C. Lunt, was called to Salisbury Square to take up the duties he was laying down. Of his resourcefulness in the new post another chapter speaks (p. 527).

Bishop Ingham being now without a colleague (having lost Dr. Lankester and Mr. Anderson), the Rev. C. R. Duppuy, Vicar of Christ Church, Bradford, was invited to join the Department as Deputy Home Secretary; and he entered on his office in September, 1911. About that time also the Rev. John MacInnes, son of the lay Vice-President before mentioned (and brother of the present Anglican Bishop of Jerusalem), most kindly offered to come to the House in any honorary capacity; and in point of fact he has been the friend of missionaries and others visiting Salisbury Square, besides arranging many occasional things not naturally falling to any department.

Purday retires.

In the same year the House lost its oldest official by the retirement, after more than half a century of faithful and valuable service, of Mr. S. F. Purday, who had been Assistant or Deputy Lay Secretary thirty years, practically chief of the staff. No severing of old links has met with more sincere regret; and it has been a satisfaction that he is able to retain the Secretaryship of the C.M. Trust Association, which holds the Society's property and investments, but only needs occasional attendance. Opportunity was now taken to promote able and trusted clerks to definite offices. Mr. Charles Strong already appeared in the published list as Cashier (and, it might be added, Chief Musician), and his brother Mr. W. A. Strong as Accountant; also Mr. J. E. Pendry and Mr. E. J. Staples as heads of the Publishing and Loan Departments; and to these were added, then or a little later, Mr. A. H. Elgie as Assistant Lay Secretary, Mr. H. E. Staples as Assistant to the Foreign Secretaries, Mr. W. R. C. Cooke as Assistant to the Hon. Clerical Secretary, and Mr. H. B. Pain as Assistant to the Home Secretary. About the same time Dr. Harford became Secretary to the Medical Committee, Dr. Hill, who had been a missionary in China, taking his place as Physician; while the Rev. H. G. Harding continued Secretary of the Medical Mission Auxiliary. There was also a change among the women officials, for Miss Brophy, who had been in honorary charge of the women candidates for twenty years, and had rendered essential though unassuming

Senior Clerks promoted.

Further Changes

service, retired; and Mrs. Thornton, widow of Douglas Thornton of Cairo, was appointed her successor.

New age limit: consequent Retirements:

But the last four years, 1912–15, have witnessed a sad clearance of valued leaders and workers. The Committee had some time before agreed upon a new rule that Secretaries must retire from office at the age of sixty-five; and this has led necessarily to the resignations of Mr. Baring-Gould, Mr. Durrant, and Mr. Furness Smith. Mr. Wilkinson would not have been affected by this rule, but he left on appointment to a parish. Bishop Ingham would have soon come under the stern sentence but for his previously realizing that after eight years of incessant travel, up and down, backwards and forwards, all over England and Ireland—to say nothing of his great journey "from Japan to Jerusalem,"—he must take a quieter sphere; and he accepted the important vicarage of St. Jude's, Southsea, leaving Salisbury Square at Christmas, 1912. Moreover, at that very time, Mr. Bardsley and Mr. Baylis went to the Far East for six months to inspect the Missions. Happily Mr. Baring-Gould was able to defer his retirement for some time, and thus to add not a little to the Society's debt to him.

B. Baring-Gould,

No loss of the past thirty years has been greater than that involved in Mr. Baring-Gould's departure after twenty-seven years of most efficient and most unselfish service. He was successively Home Secretary and Foreign Secretary; but that is a bald statement. There is scarcely a single department in which he had not a share at some time. What the Missions under his particular charge owe to him, China especially, no words suitable to these pages can express. Above all, he has been the affectionate and trusted friend of all his colleagues; the one above all others to whom every one has gone for personal counsel. Mr. Wilkinson, too, though far less prominent, was gifted much in the same way. No one could be more skilful in his judgment of candidates, strict where strictness was required, generous with his whole heart wherever it was possible. Mr. Durrant also did not come to the front as others did; but whenever any really thoughtful address was to be given to picked audiences of clergymen or educated women, he was the man applied to for it, being a reading man, and one who watched the currents of thought without prejudice, while never moved from the firm foundation of truth. Of Mr. Furness Smith another chapter speaks (p. 530). As for Bishop Ingham, the loss was as irreparable as any earthly loss can be. It was a real advantage to have a bishop in such a post. It gave him a status everywhere which nothing else could give. And then his genial presence; the exceeding tact with which his speeches took advantage of any local circumstance or historic date or recent event to illustrate and enforce his points; the peculiar freshness and charm of his Scripture expositions, and his happy choice of texts. We might find another man with some of these qualifications who was not a bishop; we might find a bishop without them; but where should we find a Bishop Ingham?

D. H. D. Wilkinson,

G. B. Durrant,

Bishop Ingham.

Further losses.

Three other grave losses came in 1914. Miss M. C. Gollock resigned after fifteen years' most valuable service, and a much esteemed honorary follow-worker, Miss Dugdale (since gone to her rest), left with her; and almost at the same time Mr. Theodore Lunt was persuaded to take the Secretaryship of the National Laymen's Movement. Concerning them something is said in Chaps. XLVIII. and XLIX.).

New Secretaries: Foreign

The two Foreign Secretaryships were filled up (1) by transferring Mr. Baylis from "Group 3," i.e. Africa and Palestine, which he had conducted more than twenty years, to "Group 1," i.e. the Far East and Far West (China, Japan, N.-W. Canada); (2) by promoting Mr. Manley from the charge of the Study Circles to Mr. Baylis's late post; (3) by inviting Canon Waller, the Secretary of the Missions in the United Provinces of Agra and Oudh, to succeed Mr. Durrant at "Group 2," i.e. India, Ceylon, Persia. It would be hard indeed to find an abler trio. Mr. Baylis's long experience has made him a perfect master of C.M.S. principles and methods, besides which, like Mr. Durrant, he is a reading man, keeping himself abreast of modern thought and science. Mr. Manley, as a Foreign Secretary, has his spurs to win; and he will assuredly win them. Friends in the C.M.S. circle he has not to win; the Study Circles have supplied hosts of them. As for Mr. Waller, Salisbury Square is justly punished for robbing India of him by his appointment to the bishopric of Tinnevelly. We had looked to him to be a real leader in the House; but India wants him, and Tinnevelly will be the gainer. Salisbury Square has retaliated by keeping in England another North India secretary, Canon Wigram. Lahore is to be commiserated on losing him; but those who knew his honoured father will rejoice to see another Wigram in the Secretariat. The new Editorial Secretary, appointed in July, 1915, is the Rev. C. Mollan Williams, Vicar and Rural Dean of Ilkeston. Mr. Duppuy's past title of Deputy Home Secretary has been exchanged for the more independent one of Home Superintendent; but he has since been definitely appointed Home Secretary.

Editorial and Home.

Other Changes.

Among the secondary posts there have been some further changes. Mr. G. C. Lunt retired before his brother, on his appointment to a Bristol church. The Rev. W. D. Stedman also worked in the Young People's Department; and the Rev. R. Bulstrode, in addition to the Candidates Department, followed Mr. Manley in the Study Circles; but these two brethren have since left for Government service as Army chaplains in the War; as also has the Rev. D. C. Woodhouse, who followed Mr. Bulstrode in the Candidates Department. Dr. Jays also went to Egypt for war service. The Rev. L. B. Butcher, of the Western India Mission, has taken for a time the Study Department (succeeding the Rev. W. H. M. Walton, now a missionary in Japan), and also the Gleaners' Union, Mr. Pegg having accepted a Margate parish; the Rev. J. A. F. Warren, of Central India, is taking the Public

Schools work, and the home side of the Educational Committee's work, temporarily; and Mr. T. H. Baxter, the Secretary of the Missionary Leaves Association, has taken the Laymen's Union *pro tem.* Mrs. Thornton and Miss V. H. Thorold are the new women Departmental Secretaries in the Foreign and Home Departments respectively. The Misses M. L. Boys, M. F. Daniel (hon.), and B. B. de Lasalle (hon.), are entered on the official list as Assistants in the Home Department; as also is Miss Baring-Gould as an Hon. Assistant in the Foreign Department.

It must be added that the Organizing Secretary for London, though in status one of the Organizing Secretaries, yet, because he has a room at the House, is in a sense one of the headquarters staff. When Mr. Glanvill went to Bristol, he was succeeded by the Rev. J. E. Padfield, and he, recently retiring after fifty years' connexion with the Society as missionary and home official, by the Rev. J. P. Haythornthwaite.

Summary.

After all the changes thus summarily indicated, the reader will perhaps be puzzled to remember who actually are the chief officials at the beginning of 1916. It may be well, therefore, to remind him who are the heads of the chief departments, without troubling him as to the technical status which each enjoys, and which is more exactly explained in the next chapter. The Foreign Secretaries are Mr. Baylis, Mr. Manley, and Mr. Wigram, having respectively under their charge the Far East, Africa, and India, with the smaller Missions divided between them. The Home Secretary is Mr. Duppuy; the Editorial Secretary is Mr. Mollan Williams; and the Lay Secretary is Dr. Lankester; each department having various assistants of different grades. Over all in a sense, as *primus inter pares*, is the Hon. Clerical Secretary, Mr. Bardsley. To him the country looks,—to him the Church looks, —to him the Missions look, not only officially but personally, as the Society's working chief. For they see in him a real spiritual leader, who is year by year more fully recognized as such by spiritually-minded men and women, by men and women of large vision, who, like the children of Issachar in David's day, "have understanding of the times, to know what Israel ought to do." And this not in the C.M.S. circles only, but far beyond them, both within and without the Church of England. His position in British Christendom is one of much greater influence and responsibility than those realize who only see him in committee. He has taught hundreds to pray more definitely and believingly; and he himself should be continually upheld in prayer, "with thanksgiving."

Mr. Bardsley.

CHAPTER XLIII.

SALISBURY SQUARE.

The House and its Enlargements—The New House, 1915—Administration: Committees and Secretaries—Women's Share—Question of Women on Committees—The Place of Prayer in C.M.S. Life: Meetings, Services, Cycle of Intercession, &c.

I. THE HOUSE.

The C.M. House.

IN the *History of C.M.S.* it is recorded that the early Committee of the Society, after meeting for some years in St. Anne's Rectory, Blackfriars, hired in 1813 a small house in Salisbury Square, No. 14, which served as an office, a residence for a Secretary, and a training home for missionaries. Although the extension of the work soon involved the house being wholly required for the office, it remained for half a century the Society's only habitat. At length the adjoining premises Nos. 15 and 16 were purchased, and a new building erected on the site, No. 14 being given up; and in 1862 the Committee moved their meetings into the new House. But the next twenty years witnessed such an enlargement of the work that further room became necessary; and eventually the Society purchased its former hired house, No. 14, and built in its place a new wing. This wing included the large committee-room familiar in later years, part of which was in fact the identical area where the first-floor committee-room of 1813–62 had formerly existed. This enlargement was completed in 1885, and the new committee-room was first used on March 4th in that year.*

New Premises.

But early in the new century it became evident that even this enlarged House, only sixteen years old, was inadequate. Long before that, indeed, a house at the back, in Whitefriars Street, had been hired for the warehouse and publishing department; and now three houses and a large yard almost adjoining the House were purchased, and some of the departments transferred thither. Let the phrase "almost adjoining" be noted; for between the House and the newly occupied *dépendence* was another small house which could not be procured, and which cut off the new addition from immediate communication. This was an important imperfection in the property, and would prevent a sale of the whole if ever a sale were thought desirable. But why should it ever be thought desirable? Because the whole neighbourhood was changed; the C.M.S. was almost buried in great newspaper printing offices; and Salisbury Square was no longer a natural centre for a religious Society as at one time it had been. Meanwhile the old houses recently occupied proved insanitary, and presently they had to be abandoned, and offices temporarily hired in Tudor Street, an arrangement expensive and extremely awkward. At last it became possible to buy the intervening house, which gave the Society the whole block formerly numbered 14 to 20. At once two possibilities opened: either the whole site could be re-arranged and partly rebuilt, or, as a convenient site complete in itself, it might be advantageously sold, and a move made to a more suitable part of London. Inquiries were made, and two sites presented themselves, one near Russell Square and the British Museum, and the other in Smith Square, Westminster. A large majority of the Committee now favoured a move, and a considerable number of business laymen gathered at Colonel Williams's luncheon on the Anniversary Day (1912) gave an almost unanimous approval to the idea. Smith Square was obviously the right place, and the negotiations entered into with a view to its acquirement gave every promise of a satisfactory arrangement.

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* For the hired house, No. 14, see *C.M.S. Hist.*, Vol. I., p. 111; for the House of 1862, Vol. II., p. 370; for the House of 1885, Vol. III., pp. 311, 316.

A possible Move.

But one question had to be solved. How was a valuable site, and a new House built on it, to be paid for? A sum of about £20,000 had been given to the Society a few years before by Sir George Livesey, definitely for some such purpose as this, and not to be used for the Society's regular work; and this would nearly suffice for a reconstruction in Salisbury Square, but would certainly not suffice for a move to Smith Square. All therefore depended upon what sum could be obtained by the sale of the existing property. Private inquiries were made, and an offer was actually received for the whole; but it was only half what the value was, on a moderate estimate, believed to be. Further inquiry failing to reveal any likelihood of better terms being secured, the Committee were compelled to reverse their decision and remain in Salisbury Square,—a reversal very welcome to some friends, and, as it turned out, winning the hearty approval of the Archbishop of Canterbury.

Final decision: Still Salisbury Square.

The new building was at once put in hand, and although delayed by a strike in the building trade, proceeded apace. The first stone—or at least the memorial stone, for the foundations had naturally preceded it—was laid on Sept. 5th, 1913. And by whom? By His Highness the Kabaka of Uganda! What would Speke and Grant and Stanley, Shergold Smith and Mackay and Hannington, have said to that? In their wildest dreams could they ever have imagined so astonishing an event, a manifestation so unique of the over-ruling providence of God? The stone itself is conspicuous outside, and the inscription on it is constantly read by all sorts of people passing by.

Kabaka lays first stone.

Archbishop opens enlarged House.

Then, on Feb. 1st, 1915, came the dedication of the enlarged House by the Archbishop of Canterbury; and his Grace's speech on the occasion justified those who had always wished to remain in Salisbury Square, and comforted those who had wished to move. He expressed thankfulness at the decision to remain—(he did not then know of the previous decision),—dwelling not only on the historical associations of Salisbury Square, but on the notable fact that every other great Church Society had changed its quarters. "The S.P.G., the S.P.C.K., the A.C.S., the C.E.T.S., the National Society, the Church Building Society, the Sunday School Institute, are now all housed in different quarters," he said, "from those which they occupied when I myself was first associated with them. Even that great and venerable body, Convocation, itself has changed its place of deliberation. The one Society which has gone quietly on and has held its way on the spot it chose a hundred years ago is the C.M.S." "But," he added, "the conservative and home-loving instincts of the Society, which have led to the retaining of the ancient habitation, have not meant its inability to adapt itself to modern needs and modern requirements. I wonder what the venerable leaders to whom we look back, Josiah Pratt, William Wilberforce, or even Henry Venn himself, would have thought if they could have listened to what has just been read of a women's department to supply this House with typists,* and of telephonic communication from room to room? I wish they could have been here to-day, but for greater reasons than that. I wish they could have been here to join in our thanksgivings to God for what the hundred years of life in Salisbury Square has meant in its effect upon the Church of God."

A Retrospect.

The Archbishop also referred to the fact that the C.M.S. entered on its first House "at the very height of the Napoleonic War, between 'Moscow' and 'Elba.'" In an article on the Opening in the *C.M.S. Gazette* Mr. Pegg happily enlarged this reminiscence, reminding us that the first purchase of a freehold site (for the 1862 House) was in 1857, when we were fighting desperately to save India for the Empire, "and may we not say, for Christ"; that in 1862, when that House was opened, we had conducted a war with China, "but one which we cannot look back upon with pride"; and that in 1885, when the new wing was occupied, "we were engaged in operations for the rescue of Egypt from Mahdism,"—in fact Gordon perished in that very year. "Of 1915, what, alas! need be said?" †

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* Of course the women's work consists of much more than "supplying the House with typists." A large band of efficient women clerks is indeed a new feature in the House; but the women in Salisbury Square are not all clerks. Some of them are University graduates; several occupy important administrative posts; and others are members of various committees. See pp. 453, 519.

† See the proceedings described, and the Archbishop's speech fully reported, in the Society's periodicals for March, 1915.

This is not the place to describe the reconstructed House.* But it may here be mentioned that there is every hope that the change will prove economical, not only as regards heating and other internal arrangements, but in regard to the staff. By bringing clerks together in large offices, instead of scattering them about in separate rooms for different departments, there ought to be not only greater regularity and efficiency, but actual saving.

Some memorable gatherings of the past.

The C.M. House has witnessed many gatherings of deep interest. The present writer can recall memorable occasions in the 'seventies, that is, in the committee-room of 1862–85; such as, in 1873, when Sir Bartle Frere stood before a map of East Africa, and with a pointer showed the importance of reviving the old East Africa Mission: or in 1874, when the African lad, Jacob Wainwright, told of Livingstone being found dead on his knees, and of the long journey to the coast with his body; or in 1876, when Mackay bade farewell to the Committee, warning them that at least one in that first expedition would certainly be dead within a few months—it might be himself—"yet let not the Committee lose heart, but fill the vacant place." Except, however, for committee-meetings, the House before 1885 was little more than a business office. From 1885 there was a great change. The large new room was crowded week after week, at Thursday prayer meetings, at the Union meetings of ladies, lay workers, and clergy; at Gleaners' Conferences and at lectures to H.P.U. members; at receptions for Sunday-school teachers, nurses, and children. The House became a familiar place of resort for large circles of friends; and three times, at successive Lambeth Conferences, it welcomed the Bishops, who came in large numbers. Not so familiar, as yet, is the greatly changed and much more spacious present House; but the strangeness will soon wear off, and many will echo the Archbishop's fervent "God speed to all that will take place in the years to come in this enlarged and more effective new building, so that the glory of the latter House may be greater than the glory of the former."

II. THE ADMINISTRATION.

C.M.S. Committees.

The chief authority in the administration of the Society is the General Committee. This is a very different body from that which some might suppose it to be. At the Annual Meeting the names are read out of twenty-four laymen, who are thereby elected to serve on the Committee for the year. But they are merely the nucleus of the real body. By the Society's Laws XI. and XXII. it includes also all clergymen who are Members of the Society, all laymen who are Governors, and certain Officers, including the Secretaries (it is needless here to give the conditions in each case); so the total number is probably 2000 or 3000, though the average attendance is perhaps sixty. At an actual ordinary Committee meeting there are as many clergymen as laymen, sometimes more; and the most prominent members are some of the Vice-Presidents (see p. 438). Then the Laws (as recently altered) provide for four standing subsidiary Committees, called (now, from Feb., 1916) the Foreign (formerly Correspondence), the Home (formerly the Funds and Home Organization), the Finance, and the Patronage. These are all appointed by the General Committee, but include Vice-Presidents, Secretaries, &c., *ex officio*. There are also many other Committees and sub-Committees which have no *ex officio* members, such as the Groups (see below), the Candidates, the Ecclesiastical, the Medical, the Educational, &c., &c.

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* This was done effectively in Dr. Lankester's statement at the opening; and more fully in Miss Barnes's bright booklet.

Foreign Administration.

The House is not occupied only by Home Work. Salisbury Square is not a centre of home influence only. It is also the headquarters of the actual administration of the Missions. This is not the case with some of the other Societies, or at least not to anything like the same extent. The S.P.G., for instance, expends the bulk of its funds in grants to the dioceses abroad, leaving to them in great measure the disposition of the money. It does, indeed, discuss questions of foreign policy, but its main work at home is to obtain the missionaries and the funds. The China Inland Mission, again, commits the administration of its work in China to the Director in that country, and the duties of the Home Council are to maintain and increase the zeal and interest of the constituency, to receive the contributions, and to accept and send out the missionaries. The great Nonconformist Societies, on the other hand, work on much the same lines as the C.M.S.

The Group System.

Although the General Committee is the final authority in the C.M.S., it commits, in accordance with the Society's Laws XII. and XV., the direction of the foreign work—subject always to its own control—to a Committee which from the first was called the Committee of Correspondence, but is now simply the Foreign Committee, which more exactly describes its functions. Until 1880 this Committee received all the correspondence from abroad and transacted all the business arising out of it. But then the Group system was introduced, the Missions being divided into three Groups, each having a "Group committee" to go into details and bring up recommendations to the [Foreign] Committee. Group I. comprised Ceylon,* China, Japan, N.-W. Canada; Group II., India, Mauritius, Persia; Group III., Africa, Palestine, New Zealand. Prior to that time there were no Secretaries specially appointed for foreign administration and correspondence, and the Missions were divided among them as they themselves arranged, the Hon. Secretary and the Lay Secretary, as well as any others, having their own shares. But in 1881, particular Secretaries were appointed to particular Groups, C. C. Fenn taking No. I., W. Gray No. II., and R. Lang No. III. The Hon. Secretary and Lay Secretary were relieved of the details of mission administration, though the former continued to conduct foreign correspondence of special importance, and the latter to write on financial and other purely secular matters. For the next twenty years the mass of business and correspondence was great. Each Group Committee sat a whole day once a month, and often had extra meetings; while the [Foreign] Committee, meeting twice a month, also ordinarily sat the whole day. It should be added that it also received and examined candidates, and interviewed missionaries on furlough.

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* Ceylon is now in Group II.

Devolution.

One of the reforms proposed at the time of the Centenary was Devolution; and this was effected in two ways. First, the Group Committees were authorized to take action in cases governed by the ordinary rules and involving little difference of opinion; and secondly, large parts of the details of administration were gradually thrown upon the local governing bodies in the field, Corresponding Committees and Missionary Conferences. The change at headquarters has been remarkable. Two or three hours generally suffice for both Group and [Foreign] Committee meetings, unless there be some specially important and difficult questions for discussion.

Foreign Secretaries' duties.

It may not unnaturally be asked whether in such altered circumstances three Foreign Secretaries have been found necessary. But at once another fact has to be faced. The missionaries have multiplied more than threefold; and this involves for the Secretaries a great increase of work in two directions. First, there has been the multiplication of candidates. There has now for some years been a strong Candidates Committee, which has relieved the [Foreign] Committee of the duty of examining in detail the offers of service; but the Secretaries are not relieved of the duty of preliminary private interviews, of which, naturally, the Foreign Secretaries take an important part. It is a common thing, when one wants to see a particular Secretary, to be told, "He's engaged with a candidate." Then, secondly, the largely increased number of missionaries has involved more time being required for personal intercourse with those about to sail, or on furlough, or at home for any other reason (as explained in Chap. XLV. p. 471). This personal touch has always been a highly-valued feature of C.M.S. work. Devolution, therefore, while it has shortened Committee-work, has not much affected the calls on individual secretaries.

Recent review of the Work.

In 1914 the General Committee appointed a special Sub-Committee to overhaul the whole work of the House and all its official posts, with a view to greater efficiency, and possibly to reducing the number of Secretaries, of whom there had been seven, eight, nine, and, for a short time, even ten. This Sub-Committee held many long sittings, and presented three Reports.* Among their principal recommendations was the reduction (gradually, and without affecting existing holders) of the chief Secretaryships to four

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* The Report on the Hon. Secretary's and Foreign Depts. was printed in the *C.M. Rev.*, Aug., 1914.

(or five): the four being the Hon. Clerical Secretary, the Chief Foreign Secretary, the Chief Home Secretary, and the Lay Secretary. Whether the Editorial Secretary should also be a Chief Secretary was a question on which there was a difference of opinion; and the General Committee eventually decided that he should be, which would make the number five. They also recommended a new title, that of Departmental Secretary, for a second grade of officers; that there should be in the Foreign Department two or three Departmental Secretaries, one being a woman; that the Candidates Department should be regarded as a branch of the Foreign Department, and should have two Departmental Secretaries, a clergyman and a woman; and that a woman as Departmental Secretary should also be provided for the Home Department.

The multifarious work of the Home Base proper, on Organization, Funds, Candidates, &c., &c., will be further enlarged upon in subsequent chapters.

III. WOMEN'S SHARE.

Women's Department.

The addition to the missionary staff in recent years of over 400 women has greatly enhanced the importance of the personal touch. And in this respect the value of the Women's Department has been abundantly manifested. The home constituency of the Society has seen and appreciated the work done by the Misses Gollock and their helpers in the task of speading knowledge and quickening zeal, of raising the funds and fostering prayer. This branch of the service is described in another chapter (p. 517). But the important functions performed in assisting the Foreign Secretaries has not been realized in an equal degree; particularly in that personal intercourse with the women missionaries which is in their case especially helpful. Nor is it only the 400 regular missionaries who have thus been benefited. There are also nearly 400 missionaries' wives, and not a few of these have been glad to find women friends at headquarters. And it is not only those women who happen to be in England that have learned to value the services of the Women's Department. Miss M. C. Gollock states that the larger part of her personal correspondence has been from women abroad. In fact she was originally invited to the House to assist her sister for this very work. Naturally such intercourse and correspondence, going on alongside the Secretary's official communications, need to be conducted with due discretion, or a certain awkwardness might result. But Mr. Baring-Gould, Mr. Durrant, and Mr. Baylis, who have been the Foreign Secretaries during the greater part of the period under review, know well how much has been done in this way to promote harmony and good feeling, to adjust the relations of men and women in the field, and thus to increase the efficiency of the work.

The Position of Women.

The position of women in definite posts in both the Home and Foreign Departments has now been regularized, as above indicated. But their new share in responsibility, not as officers but as members of Committees, has yet to be noticed.

In the field itself the advent of so many Christian women, not a few of them highly educated and of distinct ability, has naturally affected the administration on the spot. In most of the Missions, Women's Committees and Conferences have gradually been formed during our period, and have naturally gained no little influence; and this of itself has increased the importance of having as counsellors at headquarters women of Christian experience and sound judgment. It has also brought up the question of the co-operation of women in the foreign administration at headquarters; and steps have gradually been taken to secure this. In 1912, a Women's Foreign Committee was appointed to consider women's work abroad. Any communications they might wish to make to the Group Committees or Committee of Correspondence would be sent through the Foreign Secretary concerned. But presently a further step was taken by inviting three women to attend the meetings of each Group in an advisory capacity, so that they might know more fully what was going on, and better represent the views of the Women's Foreign Committee; but without votes. There the matter rested until lately.

Gradual admission of Women.

Women in other Public Bodies.

Meanwhile, in other movements and organizations there was an increasing desire to secure the co-operation of women. Even on such important and dignified bodies as Royal Commissions, University Senates, Boards of Education, &c., they were being appointed, on equal terms with men. Indeed, the original London School Board, so long ago as 1870, had four or five women members, freely elected by the votes of householders; and in that first election one woman, Mrs. Garrett Anderson, had a far larger number of votes than any other member; so, after nearly half a century, it can scarcely be said that a public and responsible share in administration is a new thing for women. The Church, however, was slow to follow these examples; but in the present century women's services have been eagerly, though not unanimously, sought for both consultation and administration. The Pan-Anglican Congress Committee and the Edinburgh Conference Commissions and Continuation Committee are cases in point; and lately the Boards of Missions have followed suit. Some of the Missionary Societies also have elected women as full members of their Committees. At the first meeting of the United Conference of British Missionary Societies, in 1911, a committee was appointed to consider and report upon this question, with Mr. Baylis as chairman. They gathered information from over thirty missionary associations, held ten sessions in six months, and produced a Report containing 68 pages of closely printed matter, for which it is understood that Mr. Baylis was largely responsible. Their conclusion was thus expressed:—"We are strongly persuaded of

Report of a Joint Committee.

the desirability in general of all possible co-operation, in the fullest sense of the word, between men and women in the administration of Missions at home and abroad"; and they defined "co-operation" as not the separate working of men and women even for the same object, but "fellow-working of men and women at the same task by means of the same organization." *

Divided opinion on Women as voting Members.

Although the C.M.S. has led the way in almost all the developments of the work and organization of Missionary Societies in the past thirty years, its conservative instincts have prevented it—or saved it, if that phrase is preferred—from leading the way in seeking the co-operation of women on an equal footing in its administrative committees. At length, however, a sub-committee was appointed to consider and report on the question. But this sub-committee failed to present an unanimous Report. Two Reports were sent up to the General Committee of March, 1914, one signed by eight members and the other by four. The eight accepted the definition of "co-operation" above-mentioned, and based upon it certain recommendations for the appointment of women on the leading committees. The principal clause may be quoted:—

> "The great development of women's work of all kinds in Christian lands, which is a conspicuous fact in the history of the past half-century, and the further fact that this development has been accompanied by a rapidly increasing co-operation of men and women in both consultative and administrative bodies, render it of great importance that the C.M.S. should not lose the opportunity of engaging in its sacred interests the energy and ability of the many Christian women of varied gifts who are already gaining wide experience in various branches of social and philanthropic enterprise."

The Minority Report expressed the opinion that "the general trend of Holy Scripture places the responsibility of government in the hands of men only," doubted whether there was a general desire on the part of women to serve on the Committees, questioned the need of doing so for the sake of the workers in the field, and feared that "any such change might raise difficult questions of Church government in various parts of the mission field." This Report did, however, seek a *modus vivendi* by suggesting the appointment of a certain number of women on the two chief Foreign and Home Committees "in an advisory capacity." The real actual difference between the two Reports was (in the main) whether the women members should vote or not.

In the face of these and other differences the General Committee naturally refrained from formulating a final decision. It is an old practice of the C.M.S. for a majority not to press a point, especially if it involve an important new departure, against a substantial

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* This Report can be obtained from any of the leading Societies. It was very ably summarized and expounded in an article by Miss M. C. Gollock in the *Int. Rev. Miss.*, Oct., 1912.

Final decisions.

minority. They did, however, agree to the appointment of women as voting members of the Home Committee, which conducts the home organization, because to that no one was seriously opposed. The Foreign Committee, which administers the work abroad, had to wait. But not for long. The question was revived by a leading member of the Committee in the course of a year; the majority was a larger one; the minority in a kindly spirit gave way; and in May, 1915, eight women were appointed full members of the Foreign Committee. Whether the further step of putting women on the General Committee will ever be taken lies in the womb of the future.

IV. A PLACE OF PRAYER.

Prayer Meetings.

It may be truly said that the Church Missionary House has always been a place of prayer. How could the work ever have been done without it? In very early days the Committee used to meet on Saturday evening for prayer. *That*, for many obvious reasons, would be impossible now. The daily morning prayers at 9.50, before the day's work begins, are of very long standing; and the Thursday (now Wednesday) public prayer meeting at 4 p.m., which was begun at General Haig's suggestion when the enlarged House of 1885 was opened, has ever since brought many friends together.

Noonday Prayer.

In recent years, when our sister Church in America suggested the now familiar noonday prayer, with its threefold reference to mid-day in Scripture (the Cross, the Lord's appearance to Saul, and St. Peter's vision), the Society adopted it at once; and the Committee always pause in their business to join in it. Latterly also, daily at twelve o'clock, a bell calls upon the whole House to stop current work for a minute or two for either silent or audible worship; and the little prayer issued when the War broke out is used far and wide along with the prayers for the Army and Navy suggested by Bishop Taylor Smith, and Lady Coote's exquisite lines, "For the passing souls we pray."

The enlarged House of 1915 has a Prayer Room definitely set apart for prayer, which is in daily use, though the larger gatherings are held in the more spacious new committee-room. The Society has not the same need for a regular chapel that is felt, and has been provided, elsewhere (as, for instance, at Islington College). For its parish church, St. Bride's, is quite close, with its beautiful spire (one of Wren's masterpieces) pointing heavenwards, the most conspicuous object from the windows of the House; and St. Bride's is used on other occasions besides the May Annual Sermon. The Committee and staff go there on the first Tuesday in January for Holy Communion before beginning the year's deliberations; the staff also have a service on Ash Wednesday; and there are services of Holy Communion on Ascension Day, on

Services at St. Bride's.

the Monday of the May week, at the time of the October valedictory gatherings, at the Gleaners' Union Anniversary, and occasionally also at other times.

Intercession and Revival.

It is one of the encouraging features of this war time that the Church generally is seeking, and affording, many more opportunities for Intercession; not only for our Forces in the War; not only for our King and our national leaders; but for a Revival of true Christian life in our nation. That, above everything else, above even recruits and munitions, is what is now needed. Now a Revival cannot be engineered by Church authority. The truest Revival within living memory was in and about 1860, which attracted no attention in the newspapers; and that began with quiet prayer meetings. But the Church can call to prayer; and if the prayer is the prayer of humble faith and readiness to do God's will, He will assuredly hear and answer it. Three books lately produced under Mr. Bardsley's superintendence (see p. 573) deal very impressively with the subject of Revival. They are (1) *The Way of Renewal*, (2) *When God came*, (3) *Studies in Revival.*

Cycle of Prayer.

The Cycle of Prayer for the Missions, fixing a topic for prayer for each day in the month, dates from 1886. Soon after, Mr. Percy Grubb produced a collection of short prayers in accordance with it. This was in due time superseded by another prepared by Prebendary Fox. Both were excellent, and much used and valued; but recently, owing to the expansion of some Missions and the smaller relative importance of others, it was decided to recast the whole scheme. A small committee produced the revised Cycle, which provides two topics and two prayers for each day, for the foreign field and for the home base. Many different friends, some at home and some in the mission field, contributed the prayers, instead of one writer doing the whole. There are advantages both ways. The same committee produced the important *Prayer Manual* recently published, which, both in book form and in eleven separate Parts, should do much to promote united as well as private prayer. Meanwhile, in order to add to these standing forms of petition topics and patterns suggested by current events, Mr. Bardsley now issues a monthly Intercession Paper, which does for the C.M.S. in particular what Canon Bullock-Webster's similar paper does for the Church as a whole. Both are widely used, and help much to swell the great volume of prayer going up to our prayer-hearing God.

Bardsley's Intercession Paper.

CHAPTER XLIV.

ANNIVERSARY AND OTHER SERVICES AND MEETINGS.

St. Bride's Services—Preachers—Archbishop Davidson's Sermon—The Halls for Meetings: Exeter, Queen's, Albert—Chairmen and Speakers—Three Speeches: Archbishop Lang, Bishop Winnington-Ingram, Archbishop Davidson.

PART III.
Chap. 44.

AMONG other features of the *History of the C.M.S.* were notices of the Anniversary and other Services and Meetings from the Society's earliest days, and in this chapter it is proposed to continue these notices. They will be interesting, at least, to those who in after years will have to resume the History.

The Annual Sermon at St. Bride's.

St. Bride's Church is still, as it were, the Society's parish church, and there have been preached nearly all the Annual Sermons. A few years ago, a memorial, most influentially signed by bishops, clergy, and laity, was presented to the Committee, suggesting that the Anniversary Service ought to be held in St. Paul's Cathedral. There would no doubt be great advantages in such an arrangement; and the Society has gratefully made use of the cathedral on occasions such as the Centenary, and for the Children's Services in May. But the St. Bride's Service is unique of its kind, as a survival of the best kind of old-fashioned Evangelical church worship; and the Committee were unwilling to abolish it. So long as it draws the great congregation that gathers yearly on the first Monday in May,* it is scarcely likely to be exchanged for what in some respects would be more attractive.

The Preachers.

There is an old tradition that in the appointment of a preacher for the Annual Sermon, a bishop and a presbyter should, as a rule, be chosen alternately. But although this is accepted as a rough guide in making a selection, it has been too often deviated from to be considered a rule. In the sixteen years since the Centenary, there have been seventeen Anniversary Sermons, and the preachers have been ten bishops and only seven presbyters. In 1899, 1900, and 1901 there were three bishops in succession, viz., Perowne of Worcester, James Johnson (the African Assistant Bishop in West Africa), and Edgar Jacob of Newcastle (now St. Albans). In 1903 Bishop Chavasse of Liverpool preached; in 1905, Bishop Chadwick, late of Derry and Raphoe; and in 1907 the Archbishop of

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* Not always the first Monday, but always the Monday before the first Wednesday. It now and then falls on April 29 or 30.

Canterbury, Dr. Davidson. In the alternate years, 1902, 1904, and 1906, the Rev. E. A. Stuart (now Canon of Canterbury), the Rev. Hubert Brooke, and the Rev. J. Denton Thompson (now Bishop of Sodor and Man), were invited in succession. Then in 1908, when another presbyter would normally have been chosen, Bishop Tucker of Uganda was the preacher, advantage being no doubt taken of his being in England at the time. For the last seven years the alternate plan has been observed. There have been four presbyters, viz., Dean Allan Smith of St. David's, Prebendary Fox, Prebendary Burroughs, and Canon Barnes-Lawrence; and three bishops, Bishop Knox of Manchester, Archbishop Crozier of Armagh, and Bishop Moule of Durham. Dr. Moule had preached once before, as a presbyter in 1898; he is only the second man to be invited twice, the former being Daniel Wilson, who preached in 1817 and 1846, before and while he was Bishop of Calcutta. The actual reason for making another exception was the desire for a sermon of special thankfulness and hopefulness after "Swanwick."

Bishop Moule's second Sermon.

It is not necessary to give here the texts and leading thoughts of all these sermons, as was done for a great many of the older ones in the *C.M.S. History* *; but two must be just noticed. The Bishop of Manchester's was unique, both in its text—"Oh that Ishmael might live before Thee"—and in dwelling entirely upon one definite portion of the field of Missions, the Mohammedan World. On that subject it is a masterpiece, and should be read again and again. Then the Archbishop's was a noble utterance, based on the text, "If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you" (St. Luke xi. 20). He first referred to the little parable, in the verses following, of the "unclean spirit" having "gone out of the man," and applied it to the civilizing effect of the British Empire in Heathendom to-day. Evil spirits had been cast out; yet "the last state was worse than the first," a "godless, careless, creedless, materialism." Then going to his text, he dwelt on the words "with the finger of God," and reminded us that it was "with the finger of God" that the "two tables of stone" were written on, indicating that the design of the moral law is to "cast out devils." Then he enlarged on the Old Testament idea of "the Kingdom." His application was a rousing appeal for more whole-hearted earnestness in the cause. "Do we fight," he asked, "realizing that victory is sure?" It seemed to him that "the onward tramp of our men," both at home and abroad, had "a different sound from that of the soldiers of the conqueror on his march." He remarked that neither of the two most popular of English Christian books, the *Pilgrim's Progress* and the *Christian Year*, presented a picture of a victorious Church; but the Church must preach a living Gospel if it is to conquer.

Bishop Knox on Islam.

Archbishop's great Sermon.

The Annual Meetings: Exeter Hall.

The official Annual Meeting continued to be held in Exeter Hall until 1907 inclusive. The Hall had been a familiar spot to the oldest of C.M.S. members for many years. No other Hall could ever be to them what Exeter Hall had been, a place of sacred and most inspiring memories. Particular seats belonged by tradition to particular *habitués*. The front rows, approached from under the great platform, were almost like a family party. On that May morning in 1907 regretful allusions to the fact that the last gathering within the old walls was taking place were made both by the President and by Dean Lefroy.* A few months later, Mr. Winston Churchill, on his return from a journey across Africa as Under-Secretary for the Colonies, spoke at a meeting of the Lay Workers' Union, to tell of what he had seen in Uganda. He referred to the "passing" of Exeter Hall, and—felicitously borrowing from the great American hymn—added, "But its soul is marching on."

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* There was also a series of articles on the Sermons from the beginning, entitled "Voices from Past Years," by the present writer, in the *C.M. Review* of 1912. The Sermons since the Centenary, down to 1907, were included.

Queen's Hall.

In the next year, 1908, the Queen's Hall was engaged for the official Annual Meeting, and has been so used ever since. But it had been used otherwise on the Anniversary Day before that. For some years Exeter Hall had been unable to take the crowds desiring to attend, and a Simultaneous Meeting had been held, on several occasions at the beautiful St. James's Hall in Piccadilly,† and when that was pulled down (even before its elder sister), at the Queen's Hall in 1904, and at the Church House in 1905; besides which, the Home Secretaries organized a Workers' Meeting for the afternoon, and held it in the Queen's Hall in 1907 and 1908. In 1906 no Simultaneous Meeting was needed; why not? The answer is significant. For many years the Evening Meeting had been held in Exeter Hall, and there was always an "overflow," generally in the Lower Hall *there*; but in 1905, for the first time, the Albert Hall was engaged for the Evening Meeting, and this instantly affected the morning attendance, many only wishing to attend once in the day, and preferring the new and attractive *locale*. And so, not only had no overflow in the morning to be provided for, but the "Annual Meeting" itself felt the difference; and when the move had to be made to the Queen's Hall in 1908, there proved to be no difficulty in seating everybody—nor has there been since. The spectacle of the old Exeter Hall platform, with 500 of the clergy in serried ranks behind the chair, is a thing of the past.

Albert Hall.

Other Meetings.

Meanwhile the afternoons of the Anniversary Day were not left idle. In the *real* "old days," when "the" Annual Meeting lasted from 10 a.m. to 4 p.m., there was of course no time for anything else; but *those* "old days" had long passed away. The Gleaners' Union was the first to utilize the afternoon in later times. From

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* The origin of Exeter Hall, and the first meetings there in 1831, are noticed in the *C.M.S. Hist.*, Vol. I., p. 277; also the purchase of the Hall in 1881 for the Y.M.C.A., in Vol. III., p. 27. The site is now occupied by the Strand Palace Hotel.

† Now replaced by the Piccadilly Hotel.

1889 it held a bright gathering in the C.M. House, with tea. Presently the Clergy Union and the Lay Workers' Union engaged other rooms for a like purpose; and by and by Miss Gollock began important Women's Meetings, the first being at the Queen's Hall in 1901, which seems to have been the second occasion of women speaking at large C.M.S. gatherings (but there had been smaller meetings before for women only).* They were all missionaries from Uganda, the Misses Furley, G. E. Bird, Pilgrim, and Thomsett. Bishop Ingham's gatherings before alluded to were an attempt to combine all these, and they were also held twice at *another* "St. James's Hall" in Great Portland Street. For a few years, therefore, four meetings were held simultaneously in the afternoon; and there are still three. The Gleaners gave theirs up, and distributed themselves among the others.

These details are of little interest now; but they are given here to assist future explorers into past history. Another Mr. Hole may arise, who will eagerly trace them out.

The Chairmen.

It is a matter for deep thankfulness that the President has been enabled to preside at every Annual Meeting but two since his election in 1887, although for the last two years he has not been strong enough to remain the whole time. In 1897 and 1903, Archbishops Temple and Davidson, each on the first occasion of attending after elevation to the Primacy, presided as Vice-Patron, in accordance with old custom. Sir John's short addresses have always been statesmanlike, and the last year or two they have been increasingly moving, filled with the true spirit of faith in an unchanging God and love for His holy cause. In the Exeter Hall days, when there were "overflows" in other halls, the Treasurer, Colonel Williams, usually presided at them; and now Sir Robert takes Sir John's place when the latter retires from the one meeting. But the chair at the Evening Meeting has been occupied by many others. In the Centenary year the Earl of Aberdeen presided; and subsequently Sir Douglas Fox, Bishop J. C. Hoare, the Bishop of Coventry (now Manchester), and others. At the first Albert Hall meeting the Bishop of St. Albans (Dr. Jacob) was in the chair, and following him have been the Bishop of Winchester (Dr. Ryle), Lord Kinnaird, Bishop Welldon, Sir Andrew Fraser, the Archbishop of Canterbury (Dr. Davidson), the Archbishop of York (Dr. Lang), the Bishop of Sodor and Man (Dr. Thompson), the Bishop of Ripon (Dr. Drury), the Bishop of Southwark (Dr. Burge), and the Bishop of Chelmsford (Dr. Watts Ditchfield).

The Speakers.

The principal speakers at the Annual Meetings during the period have included the Archbishops of Rupert's Land (Dr. Matheson) and Sydney (Dr. Wright), the Bishops of London (Ingram), Durham (Moule), Winchester (Ryle), Ely (Chase), Hereford (Perceval), Manchester (Knox), Ripon (Carpenter), Rochester (Harmar), St. Albans (Jacob), Croydon (Pereira), Kensington (Ridgeway),

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* The first was after the Boxer massacres in China, only three months earlier. See p. 271.

Richmond (Pulleine), Stepney (Paget), Ossory (Crozier, and D'Arcy), Calcutta (Lefroy), Madras (Whitehead), North China (Scott), Mombasa (Peel), Caledonia (Ridley), Brazil (Kinsolving), and two Bishops-designate, Durrant of Lahore and Waller of Tinnevelly; the Dean of Canterbury (Dr. Wace); the Headmaster of Rugby (Dr. David); Viscount Cross, Viscount Midleton, Sir A. Lawley, Sir F. P. Lely, Sir W. Lee-Warner, Admiral Winnington-Ingram, General Owen Hay, Colonel Kenyon, Professor Carless, Mr. C. R. Walsh of Sydney (in 1899 and 1914), and two Indian gentlemen, Dr. N. P. Datta and Mr. S. K. Sorabji.

Hon. Sec.'s Breakfast.

One of the most really important anniversary meetings is not a public one—the Hon. Secretary's Breakfast. There has usually been one chief speaker besides the host. During our period among the speakers have been the Bishop of St. Albans, Bishop Molony of Chekiang, Dean Allan Smith, Canons Denton Thompson (now Bishop of Sodor and Man) and Barnes-Lawrence, Prebendaries Burroughs and Grose Hodge, Mr. Hubert Brooke, and Mr. Harrington Lees. Dr. Torrey also spoke in the year of his London Mission. The last speaker, in 1914, was the Archbishop of Canterbury. In 1915 there was no address.

Children's Services.

Among other interesting features in recent years have been the Children's Services at St. Paul's and Southwark Cathedrals on the Saturday afternoons before and after the anniversary. These were begun in 1905, and the preachers on that first occasion were Bishop Cecil Boutflower (then of Dorking and now of Japan) and Canon Joynt.

Other Meetings.

The annual meeting of the Medical Mission Auxiliary, on the Friday evening, is the last engagement of the week and one of the most attractive. It is further noticed in the chapter on the M.M.A. (p. 525).

The gatherings of clergy, laity, and women in the same week are noticed also in other chapters.

There are two other periods in the year when the Society holds great public meetings. One is in the autumn, when the missionaries sailing for the field are taken leave of. Those gatherings, deeply impressive, are noticed in the chapter on Candidates (p. 474). Then again, on or about All Saints' Day, the Gleaners' Anniversary is held (see p. 502). This began at a time when the Valedictory Meetings were small and commanded little attention, and it was thought that a large meeting about November 1st would be a good break in the twelve months between May and May. And so it proved for a time, but since the Valedictory Meetings took the important position they have held of late years, the need has not been so keenly felt.

In the *C.M.S. History*, several of the great speeches at the Annual or other meetings were briefly described, or some special features in them mentioned. Of those in our period, there are three that should not be quite passed over; and it is only accidental that they happen to be speeches of the three most highly-

Archbishop Lang's Speech.

placed men in the English Church. First, the Archbishop of York's, from the chair at the Albert Hall, in May, 1911. In one of the most moving and animating addresses ever delivered at a C.M.S. meeting, Dr. Lang expressed warm approval of the action announced in the Report, viz., that while "Edinburgh" had cried "Forward," and the Society's financial position seemed to cry "Backward," the Committee had "bravely and rightly" cried "Upward!"—

> "I congratulate the Society that it has chosen to meet the crisis, not by the word 'organization,' of which we have too much, but by the word 'consecration,' of which we have too little. . . . Because our Lord wishes you to realize that it is a splendid, a tremendous, but a supernatural task that is put before the Church in this 20th century, for that reason He won't let you believe that mere organization and collection of money can meet it. He throws you upon supernatural resources. He bids you men and women of the C.M.S. see that nothing else, nothing less than His Spirit, sought by your prayer, claimed by your faith, can meet a crisis so momentous and a call so great."

Bishop Winnington-Ingram's Speech.

Secondly, the Bishop of London's, at the Valedictory Meeting in the Albert Hall in October, 1911. As he was going out to Egypt in a few weeks to consecrate Khartum Cathedral, he had been reading Mr. Gairdner's *Reproach of Islam* by way of preparation, and he spoke mainly on our obligation to proclaim Christ to the Mohammedans; but he first referred to the Society:—

> "I had to be here to-night for three reasons. First, to say what I think of the C.M.S. I think it is the grandest thing the last 100 years has thrown across the path of Satan. I love the C.M.S. spirit. Secondly, to say good-bye to the missionaries going out, because it is these men and women who not only are our hope out there, but are our hope at home. Where would the spirit of the Home Church be if we were not fired by the missionary spirit of the Church in the mission field? Thirdly, because on Trinity Sunday there was a sad lack at Fulham. I am accustomed on Trinity Sunday to having about fifteen of the cleanest, manliest-looking men, who come out of the C.M.S. College to be ordained, and look forward to that element among my sixty men. This year I missed them. [*They were kept back by the policy of retrenchment.*] What I have come here to say is that those men are called by the Holy Ghost, and it is the duty of the Church to see that there are funds to send them out. I shall hope next Trinity to see some thirty men, to make up for the shrinkage this year."

Archbishop Davidson's Speech.

Thirdly, the memorable address of the Archbishop of Canterbury at Mr. Bardsley's Breakfast at the Y.M.C.A. Hall in the Anniversary Week of 1914. It would only mar and spoil his words to condense them or extract a few lines from them. They should be read in full. Suffice it to say that the address was an earnest appeal to remember the essence of the message of the Church and of the missionary, which is, "Jesus Christ, and Him crucified." *

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* These three addresses were fully reported; the first in the *C.M.S. Gazette* of June, 1911; the second, in the *C.M. Review* of November, 1911; the third in the *C.M. Review* of August, 1914.

CHAPTER XLV.

MISSIONARIES AND CANDIDATES.

(1) Comparative Figures—(2) Interesting Recruits—(3) Training Arrangements: Islington College, &c., Training of Women—(4) Missionaries at Home: Deputation Work; the Children—(5) Valedictory Proceedings.

I. Some Comparative Figures.

Great increase of Missionaries before the Centenary.

THE twelve years before the Centenary had witnessed a remarkable and quite unprecedented increase in the number of missionaries. In 1887, the total of clergymen, laymen, and women on the roll was, in the way then reckoned, 309. It was in that year that the General Committee had instructed the Executive to refuse no candidate on financial grounds, and that women candidates began to be systematically received. In 1894, when the expediency of this instruction was challenged, it was found that in the seven years the number had risen to 619, or exactly double with one to spare. In the Centenary year the corresponding figure was 811. This increase of 502 in the twelve years consisted just half of men and half of women.

Of course these were net figures; that is to say, they represented the number of new recruits, *less* the number of deaths and retirements. Taking recruits only, the remarkable fact has been published before, that while in the Society's first half-century the yearly average of new missionaries sent out was 8½,—and from the Jubilee to 1887, 19,—from 1887 to 1899 it was 70½.

But all these figures omit the wives, according to the practice of those days. Their work in the Missions has always been gratefully recognized; but they are of course not separately accepted; their entry on the roll is automatic along with their husbands.

The record year, 1900.

The first year of the Society's new century, the year ending May, 1900, saw the largest accession ever known to the ranks of its accepted missionaries. The list in the Annual Report contains no less than 159 names, viz., 21 clergymen, 32 laymen, 32 wives, and 74 other women. But the number of women was abnormally increased by the Society taking over twenty-three missionaries of the old Female Education Society, which in that year came to an end on the death of its venerable Secretary, Miss Webb. Deducting these, and deducting also the 32 wives, as up to that time wives had not been included in calculations of the kind, there still remain 104 names, whereas never besides, either before or since, has the 100 been reached,—that is, if the wives are omitted.

The yearly figures.

The following table shows the numbers given in the successive Annual Reports, with the totals in both modes of reckoning:—

	Clergy.	Laymen.	Women.	Total.	Wives.	Grand total.
1899 . . .	406	124	281	811	323	1134
1900 . . .	412	146	331	889	349	1238
1901 . . .	417	149	340	906	354	1260
1902 . . .	412	143	364	919	357	1276
1903 . . .	418	152	377	947	383	1330
1904 . . .	410	154	396	960	384	1344
1905 . . .	410	155	410	975	381	1356
1906 . . .	421	160	435	1016	381	1397
1907 . . .	418	150	442	1010	375	1385
1908 . . .	413	147	425	985	376	1361
1909 . . .	405	154	439	998	386	1384
1910 . . .	403	141	435	979	381	1360
1911 . . .	415	125	430	970	390	1360
1912 . . .	403	125	431	959	385	1344
1913 . . .	400	122	420	942	376	1318
1914 . . .	407	119	436	962	378	1340
1915* . . .	414	118	444	976	378	1354

Misleading and true figures.

These figures show that for the first seven years of our period there was a steady rise year by year, until the maximum was reached in 1906, the maximum of clergymen, of laymen, and of both the totals, though not quite the maximum of the women. The increased number of women is a cause of thankfulness, remembering that without them one-half the population of most non-Christian countries is unreachable. But it is disappointing at first sight to see that the ordained missionaries of 1915 are only eight more than in 1899. In fact, however, the bare figures without explanation are misleading. In 1899 there were 56 clergymen on the C.M.S. roll in Canada, and 10 in New Zealand. There are now 31 in Canada and none in New Zealand. Not that the men at work are fewer; on the contrary, there are more; but they are not now under the Society. Again, several Canadian clergymen who were on the C.M.S. roll have been transferred to the new Missions of the Canadian Church in Japan and India. And once more, some missionaries who have become bishops have gone off the roll. These together make a difference of about 50 in the total, which completely alters our estimate of the position. In reality, the ordained missionaries in Africa have increased from 56 to 99, and in China from 42 to 80; but in India they have decreased from 170 to 148.

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* In the Report of 1915 the figures are a little higher, because a new system has been adopted of including accepted missionaries who have not yet sailed. Of these there are 24. The numbers above are given on the old basis, for correctness of comparison.

The numbers added to the roll year by year have, as we have seen, never again approached the figure of 1899–1900. In the successive years they were 77, 71, 68, 68, 74, 72, 62, 73, 61, 46, 63, 43, 50, 69, 66.* In 1902, when reporting that only 71 had been added that year, of whom 40 were women, the Committee used the word "deficit" in a new sense. They deplored "the Deficit of Men." † There was in fact disappointment that the high figure of the first year of the Society's new century had not been maintained. There was as yet no thought of limiting the number, or of departing from the policy of 1887. It was in 1907, after just twenty years of uninterrupted progress, that the first check was resolved upon. The Committee decided that certain of the year's recruits must be kept back unless special contributions for them were received; but these contributions did come in, and it was not till 1911 that some were actually detained. The financial causes for these steps are noticed in another chapter (p. 479). Here it should be observed that the moral effect of the retrenchment was to discourage offers of service, and the number of recruits fell off naturally; which accounts for the low figures above of 46 and 43.

"Deficit of Men."

Graduates on the Staff.

It is interesting to see the increasing number of University graduates on the staff. In 1887 there were 71, and in the Centenary year 227. The corresponding number in the Report of 1915 is 398, of whom 52 are women, and 49 African and Indian clergy. There are 118 men from Cambridge, and 30 from Oxford. Dublin sends 27 men, and Durham 50, but several of the latter company are Islington men who have gone to Durham during their first furlough, and taken the degree then. The men having the "L.Th." are not included; only those who are B.A. or M.A. London University supplies 31 men, the majority being doctors, as also are the 17 from Edinburgh, and the one from Glasgow. There are four men from Liverpool University, one from Manchester, one from Birmingham, and one from the Royal University of Ireland. There are six Australian graduates, seven Canadian, two from New Zealand, and one from Harvard, U.S.A.; making 297 in all. The women include 27 from London University, four from Dublin, three each from Durham, Edinburgh, and Glasgow, one each from Liverpool, Manchester, the University of Wales, and the Royal University of Ireland; four from Australian and three from Canadian Universities; and one from the University of Allahabad.

African and Indian Graduates.

The 31 African graduates are clergymen on the West Coast who gained their degrees from Durham, and there are many others not counted who have been awarded the L.Th. There are 18 Indian clergymen with degrees from the Indian Universities. Honorary degrees have not been counted, such as D.D.'s given to bishops.

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* This last figure is 90 in the Report, owing to the change of reckoning before referred to. The number for comparison is 66.

† See also an article on "The Real Deficit," in the *C.M. Intell.* of June, 1901.

II. SOME INTERESTING RECRUITS.

Recruits of 1899–1900.

It is interesting to note some of the names on that unique list of 1899–1900. We find two future bishops, Ll. H. Gwynne and R. MacInnes; and Egypt gained beside them W. H. T. Gairdner. Douglas Thornton had gone out in the previous year, but his wife's name is in this list, the Mrs. Thornton who is now Secretary for Women Candidates in Salisbury Square. There are also the brothers Holland, W. E. S. H. of Allahabad and Calcutta, and Dr. H. T. H. of Quetta; and there are five other doctors, J. H. Cook of Uganda, A. H. Griffith of Persia, S. N. Babington and G. Wilkinson of China, and Miss M. Gomery of Kashmir (a Canadian recruit). Also a father and son, John and Philip Ireland Jones, both of whom had retired after valuable service, but now volunteered a second time, for their old fields, Ceylon and India, respectively. Among the women's names (besides the two already mentioned) are those of Prebendary Fox's youngest daughter, going out to India as the wife of Dr. Arthur Lankester; Miss R. Hurditch, who afterwards in Uganda, became Mrs. Fisher, and is now well known for both her speeches and her writings; and Miss A. Beatrice Glass, who, also in Uganda, married Mr. A. G. Fraser. In that same year, 1900, though not within the twelve months we have been reviewing, went forth Fraser himself, to Uganda, though now so identified with Ceylon; another future bishop, J. J. Willis, also to Uganda; Hector McNeile, already past middle life, for a few years' fine work among the Parsis, whilst son and daughters also joined the missionary army; and G. T. Manley, for important though brief service in India, and destined for a home secretaryship by and by. Many other names now familiar for their works' sake are in those truly historic lists.

The F.E.S. Ladies.

The F.E.S. ladies who joined at that time included some of long experience: particularly Miss Bland of Agra and Miss Johnstone of Hong Kong, both then with a quarter of a century's service behind them; but both have died since, as also has Miss Eyre, also of Hong Kong. Ten of the twenty-three are still on the C.M.S. staff to-day: Misses Bushell (now 32 years' service), Lambert (26 years), Fletcher (23 years), of China; Miss Boulton (32 years) of Japan; Misses Wadsworth (30 years) and Forbes (28 years), of North India; Misses Newey (31 years), McConaghy (25 years), Rosenhayn (19 years), and Hicks (24 years), of Palestine. It is a noble record indeed.

Further interesting names.

The additions to the roll in 1901–5 also include some interesting names. Glancing down the lists we come upon three future archdeacons, two in Uganda, W. Chadwick and A. L. Kitching, and one in China, Barnett of Melbourne; two brothers Wigram, Marcus and Loftus (the latter now Principal of Livingstone College); the eldest son of Bishop Hannington; Dr. Maynard Pain, son of the Bishop of Gippsland, and whose death in Egypt has been so deeply lamented; a daughter of Bishop Poole of

Japan; the only one recruit sent to North-West Canada in our period, E. W. T. Greenshield; three C.E.Z.M.S. ladies in Tinnevelly transferred to C.M.S. for the Sarah Tucker College, Misses Askwith, Naish, Walford; and, lastly, L. C. Perfumi, the Carmelite monk brought out of Romanism by his experience in India, and admitted to Anglican Orders by Bishop Moule of Durham (see p. 225)

Then in the next few years we find two sons and a daughter of Robert and Louisa Stewart*; two daughters of Bishop Hill; another daughter and two sons of Prebendary Fox; two sons and a daughter of the Rev. C. Lea Wilson; a sister of Sir Robert Lighton, of the National Church League; the future heads of the Agra College and Collegiate School, A. W. Davies and Norman Tubbs; the son and two daughters of Mr. NcNeile, above mentioned; and many sons and daughters of older missionaries, as the names witness of Wolfe, Weitbrecht, Garrett, Padfield, Moule, Ensor, Schaffter, Redman, Wade, Parsons, Hutchinson, Baker, Clark, Cole, Davis, Grace, Neve, Pilter, Richards, Shann, Wolters, &c. An interesting recent recruit is the Rev. R. F. Lankester, son of the Lay Secretary.

III. THE TRAINING ARRANGEMENTS.

Islington College.

In the earlier years of our period Islington College fully maintained its high reputation, and year by year justified the opinion of Bishop Creighton, who said, "There is no institution that I know which is more admirably managed than the C.M.S. College. There is no one now engaged in preparing young men for clerical work more competent than the respected Principal, Mr. Drury." Ten times before the Centenary had an Islington man read the Gospel at the Bishop of London's ordination at St. Paul's; and there were two or three more cases subsequently: S. Heaslett in 1900; E. T. Pakenham in 1909. In the first year of our period, Mr. Drury was appointed Principal of Ridley Hall in succession to Dr. Moule; and almost at the same time the Vice-Principal at Islington, Dr. Dyson, retired after many years of valuable service. He had himself been trained at Islington under Childe fifty years before, and had been Principal of the Cathedral Mission College at Calcutta. He was not only a competent scholar, but was noted for his exceeding acuteness in the judgment of character.

Drury, Dyson, Lightfoot.

Islington College, though deeply feeling these losses, found itself as ably and devotedly conducted by the new Principal, the Rev. J. A. Lightfoot, and his tutors. The men they reared have done service in the field equal to that of any of their predecessors. It is Mr. Lightfoot's misfortune and not his fault that days of retrenchment ensued, the effect of which in the country was to reduce the numbers of offers of service from men needing training; and in these later years Islington students have been few. Moreover, the Preparatory Institution, which was at Clapham at the time of the Centenary, but was moved to Blackheath in 1902, was closed in 1912, the Committee believing that in the present day there are so many facilities for self-education that the Society ought not to be put to the preliminary expense of preparing men for the entrance examination at Islington. The Rev. C. E. Stocks, now Vicar of Herne Bay, had been in charge of this Institution in its last few years.

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* In fact, two daughters, but one went only as a companion to her brother, and not as an accepted missionary. And besides these, the youngest son, the baby of 1895, is now also in China. One of the sons was the Rev. J. R. Stewart, killed on Jan. 2nd, 1916, while acting as chaplain to the troops in France.

Changes at Islington.

It had long been the custom for some of the Islington men,—especially those working in India, where University degrees of any kind have a factitious value,*—to employ their first furloughs in spending a year at Durham and taking the B.A. there. To make this possible the College had been affiliated to Durham University. But in 1908 the University authorities made a new rule, that the degree was only to be given to men who had first taken the L.Th. diploma. It was therefore arranged that Islington men should aim at this before their Ordination and first going out; and the six of 1909 successfully achieved it. In 1912 the Committee, in the light of the important evidence collected for the Edinburgh Conference, decided that in future the training of accepted candidates should be a graduated course, comprising three years at Islington and one at Durham. All these plans, however, are now suspended, owing to the effects of the War, and Islington College is closed for a while, after ninety years of usefulness.

Meanwhile, there is great encouragement in the fact that the supply of University men and fully qualified doctors has not failed, so far at least. Indeed, until the War, it was distinctly increasing; and the Committee were fully hoping that in future the offers of service from men not needing further ordinary training—though they might need the special teaching under the Board of Study—might do more than in the past towards an adequate supply. Not that they did not still value candidates from the social classes chiefly represented at Islington; but many even of these can now get much preliminary education elsewhere before offering.

Medical Training.

The Islington students have always had the advantage of medical lectures, and of certain limited opportunities of gaining a little experience in practical work; and many missionaries have testified to the value to them in the field of having acquired even this modicum of medical knowledge. Pope's line is often misquoted. He does not say, "A little knowledge is a dangerous thing." He says, "a little *learning* is," which is quite another matter. His point is that "a little learning" pretends to be what it is not. "A little knowledge" makes no pretence, and may be very useful in a humble way. But a more important effort had been made in 1893 by Dr. Harford to supply something more than "a little knowledge" of medicine to missionaries having no thought of pretending to be doctors. He started Livingstone College. This College has proved a valuable agency, and gained a high reputation. Dr. Harford has thrown all his energy into making it a success, and now that he has retired from the active charge, Dr. Loftus Wigram has become Principal. The C.M.S. appears to have taken less advantage of it than some other Societies; but this was because Islington itself did much work of the same kind. A man there had one hundred medical lectures during his course, and opportunities of clinical training at one of the London hospitals. Those missionaries, however, who have been at Livingstone College testify warmly to the value to them of its teaching.

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* And so also now in China.

Livingstone College.

Medical care of Missionaries.

But medical work in connexion with candidates and missionaries is not concerned only with giving them medical instruction. They have to be medically examined themselves. And with the largely increased numbers the position of Physician to the Society is no sinecure. Dr. Lankester, Dr. Harford, and Dr. Hill in succession have had their own offices in the House. They report to the Medical Board, a small band of doctors meeting ordinarily once a week. Dr. Nestor Tirard also is Consulting Physician, and Professor Carless, Consulting Surgeon, in any important cases. All the arrangements have been improved and systematized since Dr. Lankester first came to Salisbury Square.

Other Studies.

The Edinburgh Conference also laid great stress on the importance of missionaries learning something of the history and religions and languages of the non-Christian peoples before going out; and one of the most practical results of that Conference has been the formation of the Board of Missionary Study noticed in Chap. LIII. (p. 562).

Archbishop's Exhibitions.

Another preparatory agency must be mentioned. In 1905 was started the Archbishop's Missionary Exhibitions Fund, for assisting intending missionaries at the Universities. In the case of men holding these exhibitions who propose to offer to the C.M.S., the Society does not pay in advance, but if they are eventually accepted it repays the Archbishop's Fund what the Fund has granted. Seven C.M.S. men have thus been assisted, six at Cambridge and one at Oxford, and another Oxford man from the New Zealand Association had some help.

Training of Women.

Training arrangements for men are a very old part of C.M.S. organization. Similar arrangements for women are quite modern, never having been required until later years. Not till 1887 did the Society begin to send out women freely; and those who came forward at first were educated women of unquestioned spiritual experience, who were thought to need little additional preparation before going out. Equally well qualified women, however, received since, have valued the additional training; and very soon the Committee not only began to use The Willows, one of the Mildmay Institutions which was already training C.E.Z. ladies and others,—expecting, however, the candidates they sent there to pay the fees themselves,—but also, in 1891, opened a smaller Training Home at Highbury for those whom they wished to accept, but who could not do this. In 1894 Mrs. Bannister opened a private Training Home of her own, The Olives, at Hampstead, which was also used, and which quickly gained a specially high reputation; though The Willows, under Miss Schröder, Miss Goodwyn, and Miss Wood successively, was in no way behind. In time it became the custom for the Society to bear the cost, if necessary, at any of these institutions. But Mrs. Bannister's health necessitated the closing of The Olives in 1911.*

Two temporary Training Places.

In 1901 two special plans were set on foot for assisting women missionaries to have some medical training. For candidates who were already engaged in taking a full medical course at their own charges, a hostel was opened in Guilford Street, and placed under the charge of the Misses Shann, daughters of a former influential doctor and C.M.S. friend at York; and for candidates not aiming at a medical qualification, a Training Home and small medical mission were opened at Bermondsey, where they could obtain the practical experience so necessary for all who seek to do good in non-Christian countries, under a fully-qualified woman doctor. Miss Selina Fox, M.B., B.S. (now deputy-governor of H.M. Prison at Aylesbury), occupied this post for some time. But both these institutions were closed when the period of retrenchment began in 1907.

Home Preparation Union.

Meanwhile, for many years, in fact since 1897, the Home Preparation Union has been doing excellent work in a quiet but effective way by giving young men and women facilities for self-preparation for missionary service if they should eventually offer for it. Hundreds have joined this Union, and shared in the studies, without any pledge either that they would offer, or that if they did the Society would accept them; and a vast amount of good has in this way been done. Mr. Wilkinson invented the scheme, and worked it as long as he was a Secretary with untiring devotion, helped by a not less devoted helper, Miss E. M. Bailey.

IV. MISSIONARIES AT HOME.

Missionary Furloughs.

No small part of the work in Salisbury Square is concerned with missionaries at home. About one-fourth of the whole number, or over 300, men, wives, and single women, on sick leave or furlough, or possibly retiring, command the attention of the House. In the Society's early days the majority never came home at all. They went the long voyages to India or New Zealand to live and die. In West Africa they mostly died before any furlough would be due. In later years the ordinary term of service before coming home for a while was ten years; but now that communication is so regular and easy, it is seven years for a man and five for a woman. But the African climate still requires special allowance, and no one is now expected to remain on the West Coast more than two years at a time. All these changes have added largely to the average number at home, and to the figure in the accounts against "Passages."

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* See an article on the Training of Women Missionaries, by Dr. Weitbrecht, in the *C.M. Rev.*, May, 1913.

Reception at the House,

The House has not a little to say to those arriving from abroad. The head of the Shipping Department, who knows all about the docks, will look after their baggage; the Lay Secretary's office will help those to temporary quarters who do not go at once to families or friends, and will arrange their pecuniary affairs; the Hon. Clerical Secretary, if in London, and free (which he may not be!) will give them a warm welcome; the Foreign Secretary in charge of the Mission they belong to is eager to hear their report of all that is going on there; if it is a woman, there will be a woman (perhaps Miss Baring-Gould) to show her every kindness; and the Society's Physician must make his inquiries and report upon their health. And then comes the Home Office with its demand for "deputation" service; and the Editorial Department with request for some contribution to one or other of the periodicals. Most missionaries are glad to get away and be quiet! *—and possibly some may find it convenient to go to the Home of Rest at Eastbourne given to the Society in 1907 by Miss Wigram.

and by the Committee.

But the day comes when the Committee will receive them. On the third Tuesday in each month (and sometimes on other days) a number of the missionaries at home are summoned to appear, and an hour or two is occupied in hearing them for ten minutes each. It is little enough, in their view! but it helps, at least, to make the Committee acquainted with their personality; and sometimes really important information is given, which may affect administrative decisions. One of the many "new departures" of recent years was inaugurated on Nov. 13th, 1900, when for the first time women missionaries were invited to give their testimony concerning the work and the goodness of God to them. Miss Vaughan and Miss Boileau of China, and Miss G. E. Bird of Uganda, were the first thus to address the Committee.

Deputation Work.

Many of the clerical missionaries for various reasons take temporary curacies while at home, but the Society has a first claim in most cases for deputation service. Many are keen to join in this work, however exacting, knowing the refreshment it will be, mentally and spiritually, to come in contact, as they often do, with the excellent of the earth; knowing that the maintenance of the cause depends to no small extent upon their efforts in this way; knowing also that they will make friends

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* But they can be quiet now even in Salisbury Square. The recent enlargement has allowed of a comfortable room being especially set apart for them.

who may by and by be useful when some little special fund for their Mission is required. Not that missionary deputations are expected by the Committee to make private collections; on the contrary, the practice is disapproved; but there are exceptional cases when it is recognized as legitimate. Bishop Horden of Moosonee, one of the most successful deputations the C.M.S. ever had, used at meetings to plead only for the Society's world-wide work, that is, practically, for the General Fund; but after the collection had been taken, he, or the chairman, who "knew the ropes," would perhaps just say that if any one were disposed *also*, as an extra, to put *one log* in the house or church or school which the Bishop wanted to build at this or that wild station in the snow and ice, he would gladly receive it. No one got larger collections for the Society than he, but the sympathy he always aroused extracted willing extra offerings.

What does not the whole missionary enterprise owe to the missionary deputations!—to Bishop Tucker and Bishop Ridley and Bishop Tugwell, and in old times to Bishop Sargent and Bishop Crowther? — to Archdeacon A. E. Moule, and Bateman, and Ensor, and Bruce, and Peck? It is often very hard, in the Home Department, to know how to distribute them, when, for the second Sunday in February or March or May or November, fifty different cities and towns and parishes are clamouring for them. If the Society had double or treble the number at its disposal, they could all be well used.

Home Conferences.

One of the profitable new arrangements of our period has been the gathering year by year of such men and women as happen to be at home, and are free to come, to a few days' Conference, for united prayer and mutual exchange of experiences. Every missionary knows how apt he is to become almost entirely wrapped up in the circumstances and needs of his own Mission or station; and it is good indeed for each one to find that "the same afflictions are accomplished of their brethren" elsewhere. Not a few have found a real spiritual uplift at these meetings. Moreover, they afford opportunities for the grave consideration of many difficult problems.

Keswick Convention.

The spiritual uplift is sought by many also at the Keswick Convention. Year by year arrangements are made for the accommodation in lodgings of some fifty of the missionaries. Of Mr. Albert Head's fund for this purpose the C.M.S. gratefully receives a share. Many have borne testimony to blessings received at the Convention. The very first time such an arrangement was made, in 1890, Mr. Handley Moule, then Principal of Ridley, and Mrs. Moule, were house-father and mother at a large house, and one of the men from abroad was J. C. Hoare of China, afterwards Bishop of Victoria, Hong Kong. No one who heard it will ever forget his testimony. He was the last man to be influenced by anything of a "gushing" nature; but he had gained a new sight of his Lord and Master, and it told on all his after life.

Children's Home.

One of the great ties between married missionaries and the Home Base is their children, whom they have probably had to send home to be reared in a better climate and for education. It is for these that the Children's Home was founded in 1850 by means of a part of the Jubilee Fund. After many years at Highbury, it was moved in 1887 to a large new building on the Surrey Hills at Limpsfield, partly provided by the generous kindness of Mr. and Mrs. Wigram. It has proved a blessing indeed to hundreds of boys and girls, not a few of whom have followed their parents' steps to the mission field. The Rev. A. F. Thornhill was the Director at the commencement of our period, and when he took a Liverpool parish in 1904, he was succeeded by the Rev. W. B. Tracy, who was there ten years, and then died. The Rev. H. Summerhayes was thereupon appointed; and all these three Directors have fully maintained the high character of the School. It now has a name of its own, St. Michael's. The successes of both boys and girls in the University Local Examinations have been many and gratifying; and boys have often gained exhibitions and scholarships. In 1914 one "old boy" gained an Ellerton Prize at Oxford, and another an "Abbotts Bell" scholarship at Cambridge. In December, 1915, Mr. Summerhayes' own daughter was first in all England in the Oxford Junior Examination. The annual prize-day is a very pleasant festival. In 1911 the chairman on the occasion was the Public Orator at Cambridge, Sir John Sandys, who himself was an "old boy" of the School, as the son of an old Calcutta veteran missionary, the Rev. T. Sandys, and having been an inmate in the days of the Crimean War.

Missionary Leaves Association.

This is perhaps the right place to pay a passing tribute of commendation to the Missionary Leaves Association, which for nearly half a century has done so much for the personal wants of C.M.S. missionaries. Its energetic Secretary, Mr. H. G. Malaher, died in 1905, and was succeeded by Mr. T. H. Baxter, who has displayed equal vigour and judgment in all the manifold spheres of kindly help for which the Association has been so much valued. The late Canon Ransford was its chairman for many years, and on his lamented death in 1914 he was succeeded by Mr. T. H. W. Inskip, K.C.

V. VALEDICTORY PROCEEDINGS.

Farewell Meetings.

Before this chapter closes, let a word be said about the Farewell Meetings and Services at which the outgoing recruits, and the missionaries returning to the field after furlough, are taken leave of. These have always been occasions of great interest, from the memorable day when Henry Martyn was present at the farewell to the first two C.M.S. missionaries (Germans both of them), on Jan. 31st, 1804, to the latest colossal Albert Hall gathering. Many of the meetings and services of former years which inaugurated missionary careers now of historic interest, are noticed in the

History of the C.M.S. It will be remembered that even in those vigorous years, the later 'eighties, the meetings were only held in small halls, and that Exeter Hall was never used for this purpose until the "dismissal" of the famous West and East Africa parties on Jan. 20th, 1890.* Yet within half a dozen years, and before the Centenary arrived, it had become necessary to divide the outgoing missionaries into two bands and engage Exeter Hall for two nights running. In 1902 the crowds attending were so great that the outer iron gates of the Hall had to be closed, which had only been necessary before on the occasion of Mr. Sankey's last visit to England.

When Exeter Hall was finally closed in 1907, the Church House was used for the next four years; and in 1911 the Albert Hall was taken for this purpose for the first time. It was the year of keeping some of the missionaries back for lack of funds; and those thus detained sat on the platform with their happier brethren and sisters. In 1914, at the earnest request of East End friends, the Valedictory Meeting was held in Mr. Charrington's Hall in the Mile End Road, when a vast assembly, many of whom would never travel to South Kensington, evinced the deepest interest in the proceedings.

But in addition to these great public functions, there are quieter and more solemn gatherings. There is a special Communion Service at St. Bride's, with a farewell address; and the missionaries also assemble in groups at the House, to receive the written instructions of the Committee and private exhortations from experienced brethren. All these gatherings have often been most profitable, and have deepened in the hearts and minds of the departing messengers of the Gospel the sense of what Mr. Durrant has so well called, and so impressively expounded, "the Authority and Grace of Vocation." †

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* See Vol. III., p. 364.

† See his article in the *C.M. Review*, Oct. and Nov., 1914.

CHAPTER XLVI.

THE FINANCES.

Position in 1899—The next Fourteen Years: Growing Expenditure, Frequent Deficits, the Debenture Scheme—The Swanwick Conference—The £100,000—Plans for Advance—The Check of the War—View of Financial Progress.

PART III.
Chap. 46.

IN the *History of the C.M.S.* three or four chapters are devoted to the examination of the Society's Income and Expenditure. Chap. 31 reviews the financial history from the beginning to the Jubilee, with some curious particulars of the early sources of income (Vol. I., p. 475). Chap. 51 notices the period of retrenchment, 1870-72 (II., p. 335). Chap. 71 reviews the period of H. Wright's secretaryship, 1873-80 (III., p. 50). Chap. 72 describes the sources of income during the years from the Jubilee to 1880 (III., p. 54). Chap. 83 is entitled "The Epoch of 1880-82," and describes the revival just before and after Wright's death (III., p. 254). Chaps. 86 and 100 tell of the origin and results of what was called the "policy of faith" (III., pp. 333, 677). Chap. 102 brings the financial history down to the date of the Centenary, and compares the past and (then) present sources of income (III., p. 708). In now continuing that examination we must first look at the position at the date of the Centenary.

I. THE POSITION IN THE CENTENARY YEAR.

Growth of work before the Centenary.

During the preceding twenty-five years the Society had enormously increased its actual work in the world. Since Henry Venn's death in 1873, the East Africa, Uganda, Persia, and Japan Missions had all been undertaken; and there was great extension in India, China, and North-West Canada. There had been in that quarter of a century one period of retrenchment, 1878-80; but during the whole of Wigram's Secretaryship there was continuous advance, and it was still going on under Prebendary Fox. Particularly was the progress marked since 1887, the year in which the General Committee instructed the Executive to refuse no candidate on financial grounds, and in which women missionaries began to be systematically accepted. The result was that, twelve years later, at the date of the Centenary, the number of missionaries (without counting wives) had risen from 309 to 811. This increase of 502 was just half men and half women. Let the striking figures be once more given here, that while in the Society's first half-century the yearly average of missionaries sent out was 8½, and from the Jubilee to 1887, 19, from 1887 to 1899 it was 70½.

Effect on the Finances.

What was the effect of this on the finances? The income did increase almost regularly year by year; but the expenditure increased more rapidly. In 1887 the expenditure reported was £208,000; in the Centenary year, £325,000, an increase of £117,000. The total outlay in the twelve years had been a little over £3,000,000. But it had all been covered except £30,000, which was the deficiency on the Centenary Day.

Centenary Fund.

The Committee's announcement of the Three Years' Enterprise which led up to the Centenary, and of the Centenary itself, asked for a Centenary Fund definitely to pay for the large increase of missionaries. The total contributed was £212,000, as before stated (p. 14); and although an old mortgage on the House was wiped off, an extension of the Children's Home paid for, and the Capital Fund increased by about £30,000, the bulk was used for the definite purpose which had been announced, namely, the support of the increased missionary staff, by clearing off, or averting, the actual or impending deficits of four successive years, 1897-1901.

II. THE FINANCES FROM 1899 TO 1913.

Expenditure and Deficits.

But the expenditure continued to rise. For the four years 1900-04 it averaged £370,000. Every year closed with a deficit, although every year a good deal of money was given specifically to avert it. In 1902-3, Dean Barlow raised a special fund of £25,000, but this did not prevent the deficit on March 31st, 1903, reaching £35,000; and in November of that year the Committee, foreseeing a possible adverse balance in the next March of £70,000, officially warned the constituency that drastic retrenchment was inevitable if the accounts were not straightened by that date.

A great recovery.

The response was immediate. The ordinary income rose by £29,000; the Million-Shilling Fund and other special gifts also came to the rescue; and the total available receipts for the year were £72,000 more than for the preceding year. When the balance was struck, it was found that the whole expenditure of the year had been met, and all the old deficit wiped off except £5700; and the Capital Fund had not been touched. There had naturally been some searchings of heart as to the possibility of continuing any longer the policy of 1887, commonly called the "policy of faith"; but, in the face of so great a deliverance in answer to prayer, the General Committee unanimously passed the following resolution, which was moved from the chair by Mr. Sydney Gedge on April 19th, 1904:—

A thankful Resolution.

"That in view of the present financial position of the Society the Committee cannot feel any hesitation in concluding (*a*) That God would have them continue their work upon the lines which have thus far been followed by so manifest tokens of His blessing. (*b*) That He expects them to lay to heart the lessons of the past regarding their continual dependence upon His guidance and bounty, and regarding their responsibility to administer with the utmost care, economy, and efficiency, the funds which He and His people entrust to them. (*c*) That He would have them continue tc urge upon the home Church the recognition of the fact that a great part of the Evangelization of the World still remains undone, and, for its accomplishment, calls for a growing measure of effort and self-sacrifice."

The Cloudy Pillar; Moving or Resting?

The Committee's short report for the Annual Meeting that year was headed by the passage in Numb. ix. 22, 23, describing God's method of guiding Israel in the wilderness by the cloudy pillar moving or resting. They said, "Can we clearly see whether the cloud is resting or advancing?" and proceeded as follows:—

"Twenty-four years ago the Committee believed that the cloud had halted; and bowing their heads to what seemed the will of God, kept back for a few months all the men of 1880. But quickly the out-look changed; the cloud seemed to move again; and from that day until recently it has never even seemed to stand still. The number of missionaries has risen from 277 to 974 (beside the wives). The income, then estimated at £185,000, is this year £394,000. What answer is to be given to the question, Are we to pause for a while?

"The answer from the constituents as a whole, has been clear. By word, in hundreds of affectionate and animating letters, they have said No. By act, in a year of trade depression, reduced incomes, and many claims, they have sent up contributions exceeding even those of the Centenary year."

Meanwhile, the increase in the missionary staff was still going on, until in 1906 the maximum was reached with 1016 as compared with the 309 of 1887 and the 811 of 1899; or 1397 including wives. Moreover, there had come a loud demand for better equipment for the Missions in addition to the increasing number of missionaries. Naturally the expenditure rose still further, and the next year closed with an accumulated deficit (including £16,000 on the Medical Auxiliary, which had previously been kept separate, but was now taken over) of almost £60,000. Thereupon the bankers suggested that their advances ought to be met by realizing part of the Capital Fund, and a sum of £50,000 was accordingly raised in that way. But still the expenditure grew, and in November, 1906, the Committee issued a "Plain Statement" explaining the position. They pointed out that while in twenty-five years the number of missionaries had increased almost fourfold, the expenditure had not quite doubled; the reason being that (1) there was now a larger proportion of unmarried men, (2) the now numerous women cost still less per head, (3) there were now eighty-seven at their own charges and twenty-nine

The Plain Statement of 1906.

partly so. They showed that the total amount expended had been seven millions sterling, and that 99 per cent. of it had been covered.* They asked for definite promises of increased and increasing funds, and closed with these words:—

A serious warning.

> "But failing the prospect of such supplies, the Committee will have to face seriously the question of withholding missionaries from the field, the refusal of candidates, the dismissal of native teachers, the closing of stations and schools and hospitals and dispensaries—the crippling, in fact, of a considerable part of the Society's work. This necessity, should it arise, will be obeyed without flinching, but not without pain and humiliation."

And yet a careful examination of the mission field showed that seventy-six men and fifty-five women were urgently needed.

Drastic Retrenchment.

There was a good response. The available income that year proved to be almost £370,000 (besides £15,000 to avert a deficit), which was £22,000 more than the average of the preceding five years, and £66,000 more than the average of the five years before that. Yet there was a deficit of £21,000, and this with a small Capital Fund worth (owing to depreciation) little over £30,000. Drastic retrenchments were at once arranged, and all new missionaries were to be kept back unless special contributions were given to cover outfit and passage and a year and a half's maintenance. Thus for the first time for twenty years the policy of 1887 was departed from—at least in intention. In actual fact the special contributions were at once forthcoming, £6000 being given for the purpose, and no one was kept back. But as shown in another chapter (p. 469), the number of candidates was lessening, obviously owing to the uncertainty of the Society's position; and the figure of 1906 was never again reached in our period.

Debenture Scheme.

Meanwhile, a remarkable plan was arranged for the Society's relief and encouragement. "Why," asked Mr. Baring-Gould, "need we borrow on commercial lines from the bankers? Why not from our own members and friends?" Mr. Gedge took up the idea and framed what came to be known as the Debenture Scheme. Under this scheme friends were invited to lend the Society money at three per cent. interest on the security of its freehold property. It is needless here to go into details as to conditions, repayment, &c. They were admirably explained in an article by Mr. Furness Smith in the *C.M. Review* of November, 1907. But it is important to observe that a Sinking Fund was provided for, to which the Society should pay certain sums yearly until the whole should be paid off. Special trustees were appointed to guard the interests of the debenture holders and receive the interest and the payments to the Sinking Fund.

The response to this scheme was highly satisfactory. Money came in gradually up to £100,000, and the total now is £108,000. Equally satisfactory is it that the Sinking Fund now amounts to £80,100; in other words, the Society has paid off (i.e. paid to the trustees representing the debenture holders) three-quarters of the amount. These loans effected their great object by obviating the necessity of borrowing from the bankers during the earlier period of the year, when the payments largely exceed the receipts.

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* Some allowance, however, should be made for the fact that the expenditure under heads other than missionaries' allowances was less than it should rightly have been if the equipment were to be adequate.

Further Deficits.

The Debenture Scheme did not affect the actual income and expenditure, except that the interest and the payments to the Sinking Fund involved additional outlay; and deficits still continued year by year, although they were in part met by extra funds. Thus in 1908–9, legacies were abnormally high, over £70,000, and considerable sums were received through the Pan-Anglican Thankoffering; and in 1910–11 an "Exeter Challenge Fund" was raised by Devonshire friends, which with other similar efforts added £24,000 to the ordinary contributions. In 1911–12 there were no special efforts, but the general income was the largest ever received, £384,000; and although there was, even then, a deficit of £8500 on the year, this was paid off within a fortnight, before the Anniversary. But the previous accumulated deficit remained; and the expenditure threatened to increase more than ever, particularly as the Committee had been obliged (two years before) to make arrangements which by that time added £9000 a year to the foreign estimates. This was because (*a*) the Indian Government insisted on a considerable additional outlay on the C.M.S. schools as a condition of their grants-in-aid being continued, and (*b*) the increased cost of living in many of the Missions made it necessary that the missionaries' personal allowances (which are strictly "maintenance allowances") should be raised.

The Country consulted.

The Committee again and again made drastic retrenchments; in 1910–11, for instance, several missionaries were kept back. Moreover, the leading friends in the country were repeatedly consulted, and the reply of the great majority was always, "Go forward: no retrenchments." Particularly in May, 1910, 178 members of Provincial Associations, representing twenty-seven dioceses, met the Committee for two days' conference on the position; and one resolution on this occasion was in favour of a policy of Concentration instead of Extension. Although this might "involve the relinquishing of some stations and the handing over work to other agencies," the practical effect, it was thought, would be "an advance of missionary enterprise on such strong and permanent lines as would secure it against failure." *

Crisis of 1913.

At last, in 1912–13, came a real crisis. There was already a deficiency on the three or four preceding years totalling £46,000, and this year added £28,000 to it, partly owing to a great fall in legacies. A deficit of £74,000 * with a Capital Fund of £30,000 (besides the Debentures) was a grave position. Moreover, there appeared to be a different tone in the communications from country friends, who were getting tired of continual deficits; and the Committee felt that the time had come for another and fuller consultation with them as to the course to be taken. Hence, Swanwick.

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* See the full account in an article entitled, "Friends in Council," *C.M. Rev.*, July, 1910.

III. THE SWANWICK CONFERENCE.

The Swanwick Conference.

What, then, was "Swanwick"? The place itself, and how it came to be a centre for conferences arranged by various Societies, will be explained by and by (p. 517). But the Conference of 1913—what was that? It was a gathering, for the most part, of independent men, definitely appointed by the various local Associations as their representatives, to meet the London Committee and officers. The object was to secure a real representation of the constituency, and a true idea of its opinion of the financial position and of the policy now to be adopted. Not a few of the leading members of the Committee really believed that the country would insist on such drastic retrenchments as might be reasonably expected to avert future deficits. In that case there would be no further question as to the course to be taken.

Three hundred members, clergymen, laymen, and women, met accordingly, from May 26th to 31st, 1913. In order to emphasize the genuine wish of the Committee that the deliberations should be absolutely free, the President yielded the chair to an independent member, the Rev. E. N. Coulthard, Vicar of St. Paul's, Winchmore Hill, and he himself and other leading members of Committee sat among the delegates. No resolutions were submitted from headquarters. The question was not, What can we persuade the country to do? but, What counsel will the country give to us? A Business Committee of twenty-five men and four women was appointed by the Conference itself at its first meeting to arrange the proceedings, only five of whom were members of the C.M.S. staff.

The Conference faces the needs,

The Conference began with the presentation of statements from the Foreign and Home Committees in Salisbury Square as to the actual position and outlook. It was obvious that these made a profound impression. The great majority of the delegates had evidently never before realized the urgency of the calls from the front. They now heard, not gushing appeals, but plain statements concerning China, Japan, India, the Moslem East, Africa; also concerning the activities of the Society at home in spreading information and arousing sympathy and zeal. Alternating with these business meetings were the devotional hours, services of Holy Communion, addresses by Archdeacon Gresford Jones, Canon Willink, Mr. Hubert Brooke, and others; and a sense of solemn

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* It was really £79,000, but this was not perceived at the time. It is needless to explain the matter here.

PART III. Chap. 46.

responsibility spread over the assembly, as the open discussions plainly revealed. As the Vicar of Bradford, Mr. F. T. Woods, afterwards wrote:—

> "We are always looking at our parishes, but for once we got alongside John Wesley and looked at *the* parish. What a sight it was! It came to us from cold print, reports placed in our hands, and then from living voices. Half a million new teachers wanted for new primary schools in India, and many of them *may* be Christian teachers *if*—! China sick of its old medical men and wanting new ones trained in Western science, and many of these *may* be Christians *if*—! Thirty millions of depressed classes in India moving towards the Gospel, and that move may become a rush *if*—! The forces of the Crescent out for the conquest of Africa, but the invasion may be stopped and the whole tide turned *if*—! If what? If the Church is really militant here in earth!"

and forbids the closing of Missions.

In the course of the discussions various suggestions were made, only to be put aside. For instance, Could we not save by retiring from Palestine and Turkish Arabia? The Conference scouted the idea. Could we not throw more on the native Churches? The Conference was satisfied, after explanations, that all that could be done in this direction was already being done. But at the close of the second day, definite resolutions were submitted by a section of the Conference. They were moved by the Vicar of Great Yarmouth, Mr. Lisle Carr, seconded by the Rector of Birmingham, Canon Willink, and supported by the Vicar of Bolton, Canon Chapman, and others. They embodied a strong call to the Committee to go forward, and an earnest appeal to the constituency for more personal self sacrifice. They were in fact inspired by the spiritual addresses given, especially by those of the Archdeacon of Sheffield, Mr. Gresford Jones, on Christian stewardship and the sacredness of money. But the grave Committee-men from Salisbury Square were not satisfied. As the Vicar of Blundell-Sands, Liverpool, Canon Linton Smith, wrote afterwards, "Freedom of speech revealed a widespread cleavage of opinion between two sections, those responsible for raising the funds, who were anxious for advance, and those responsible for the expenditure, who deprecated the incurring of fresh liabilities." It was no case of a too ardent Committee appealing to a reluctant country, but of a deeply-moved country (at least, by its own representatives) urging forward a hesitating Committee. The chairman of the Finance Committee, in particular, uttered an earnest warning against any encouragement to the policy of advance. At length Mr. Hubert Brooke made a practical suggestion. "Let the representatives," he said in effect, "go back to their several Associations, call their constituents together at once, lay the whole case before them, and then go up to London themselves to the regular General Committee of July 8th, and report the result." This was agreed to by the party of advance, provided that their resolutions were first adopted provisionally, so that they might be laid before the Associations. Eventually this was accepted, and the resolutions,

Country friends move for advance.

Hesitation of Committee.

Hubert Brooke's plan.

somewhat modified, and added to, were passed unanimously. "It seemed," wrote Mr. Lisle Carr afterwards, "too much to expect that a common policy could be devised; but the unexpected happened without compromise or regret, and the conviction was universal that the decision was absolutely right and expressed a revelation to us of the Will of God."

A business man's proposal.

But it must be explained that between Mr. Brooke's suggestion and the unanimous decision a night and a day passed, and that in the interval another suggestion was made. A business layman from the Midlands approached the Business Committee privately late in the evening, and said, "We are not bold enough. Business men like a big thing. They will support a big proposal when they will not touch a small one. Let us, as a Conference, appeal at once for a thousand gifts of £100 each, which would clear the deficit and give us a fresh start." The Business Committee laid this before the Conference next day: it was enthusiastically welcomed; and there and then, within a few hours, £12,000, the equivalent of 120 gifts of £100 each, was promised. No wonder the devotions of the last evening opened with the chanting of the Te Deum. "We began," wrote Mr. F. T. Woods in reviewing the proceedings afterwards, "with a great misgiving. We continued and ended with a great giving. God gave us first a vision of His plan for the crisis, and a chance of helping to turn it into fact. Then we humbly tried to do our giving."

Final resolutions.

The resolutions passed may be thus summarized. The Conference (1) expressed its conviction that God was calling the Society to "a strong move forward, especially along the lines indicated by the open doors in China, the mass movements in India, and the Moslem activities in Africa"; (2) urged "the need for a more Christ-like simplicity of life, and for such deliberate limitation of personal expenditure as may release more of the resources with which God has put [us] individually in trust"; (3) urged that Estimates be not cut down, nor missionaries kept back; (4) approved the call for a thousand £100 gifts; (5) earnestly requested the Associations to send up members to the General Committee of July 8th.

Looking back at this memorable gathering, those who were present ascribe all the blessing that attended it to the gracious Providence of God. But it pleases God to use instruments; and as the names of several independent leaders have been mentioned, it would be ungrateful not to add Mr. Bardsley's name. He kept himself in the background as far as possible, and the movements for advance were really independent ones. Of the £100,000 suggestion, for instance, he knew nothing till it was brought before the Business Committee. But it may be truly said that the spirit of prayer and of entire dependence upon God inspired the assembly, and certainly it was largely due to his influence that this spirit prevailed as it did. The foregoing brief recital would be unhistorical without this passing reference.

So far for the Swanwick Conference itself. But what followed? We must next inquire touching the sequel, and find fresh cause for unfeigned gratitude to God.

IV. AFTER SWANWICK.

The Committee meeting of July 8th, 1913.

When the General Committee met on July 8th, men were present from all parts of the country, and reported widespread enthusiasm. The Lay Secretary announced that £56,000 had been already promised. Before the Committee rose, the figure was £74,000. Resolutions expressive of thankfulness and praise were unanimously adopted; but it is not possible to give an idea now of the intense relief and deep sense of the goodness of God for such a deliverance.

One of the resolutions must be specially mentioned. It sent "a message of warm fellowship" to all societies labouring for the extension of Christ's Kingdom, and of "special sympathy with those that had been dealing with the difficulties of a stationary income." A suggestion was made in the *Record* that some who had made £100 gifts to C.M.S. might well go a little farther and send some contributions to other societies; and this was actually done by some of the donors. Apart from this, there is no doubt that the effects of "Swanwick" were felt far beyond the C.M.S. There was a general sense of encouragement and hope. Bishop Montgomery expressed it in the S.P.G. *Home Workers' Gazette* thus:—

> "It is truly delightful, nay, it is a subject for the profoundest thankfulness, that we have heard how our great sister Society has risen to the occasion. A thrill of joy will have passed not only through Missions abroad, but through the Church at home. It gives us all a sense of thankfulness."

Success of the Swanwick Appeal.

The "Swanwick Fund" of £100 gifts came to £101,200. This cleared off the accumulated deficit, and the large balance was placed to a new Mission Buildings Fund, to assist the General Fund in providing houses, schools, chapels, &c., in the field. But a great many smaller gifts were also received, which were called the "Swanwick Thankoffering"; and these, amounting to £13,685, were taken into the year's income, and thus averted a fresh deficit when the financial year closed. In fact the twelve months did close, for the first time since the Centenary period, with a small surplus of £2000. The details of the Swanwick Fund and Thankoffering need not be enlarged upon here; but one item may be mentioned. The Women's Department raised a special Women's Gift of £6866, and the Girls' Movement contributed £979.*

Effect in the Country.

There is no doubt that the £100,000 Fund was the chief cause of the remarkable effect produced throughout the country, of enthusiasm, thankfulness, and hope. But the Conference had not been called with any secret anticipation of such a deliverance. It was utterly unexpected, and was in fact outside the design of the meeting. That design was to get definite guidance for future policy; and this the resolutions did give. But they pointed to resolute advance, and indicated that the cost of such advance should be met by a reduced scale of personal expenditure. Therefore, while there was deep thankfulness for the Fund, it was felt that much more than that was needed. If the behests of the Conference were to be obeyed, there must be a permanent advance in the regular income. It was concerning this that the delegates had consulted their constituents. It was of the prospects of such an advance that they reported at the Committee meeting of July 8th. Now their reports indicated that honest efforts would be made by the Associations to secure an increase of 25 per cent. in their contributions; and this, in the opinion of not a few, was a misleading standard to set up. Subscribers were apt to suppose that if they gave, say, £1 5*s*. instead of £1, the hoped for result was achieved; whereas what was really needed was 25 per cent. increase on the Society's whole income, and this could only be gained by those who wished to take their share doubling or quadrupling their own contributions. For (*a*) vast numbers both of regular subscribers and of occasional donors would in fact not give the extra threepence in the shilling; (*b*) church collections were more likely to rise if the Sunday was fine and the sermons exceptionally impressive, and might rather fall if the conditions were different; (*c*) what of sales of work? (*d*) what of legacies? However, some sort of increase might be looked for from a cry of "25 per cent. more"; and certainly there might be great result if Canon J. G. Hoare's hints were followed:—"25% more prayer, 25% more study of God's Word, 25% more regularity at the Lord's Table," &c., &c., and "25% more to my pleasant words, bright smiles, cheerful bearing," while "knocking off, not 25% but 100% of frowns and grumbles, despondency and pessimism." *

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* The details of the Fund were stated and commented on in the *C.M.S. Gazette* of Dec., 1914, p. 361.

Suggestion of 25 per cent. increased income.

So the Committee prepared important and attractive "Plans for Advance," and sent them round the country to stimulate the new efforts of the Associations. Excellent papers and booklets were also distributed. One of these was of permanent value, and might well be used at any time. This was called, "The Message of Swanwick," and contained three papers, by the Rev. F. T. Woods, Archdeacon Gresford Jones, and Miss M. C. Gollock. The Society has never published anything more impressive.

Plans for Advance.

What the result would have been in normal circumstances of all this prayer and effort we shall never know. That financial year, as we have seen, closed on March 31st, 1914, with a small surplus and a restored Capital Fund. On May 4th and 5th the Society kept its Anniversary with thankfulness and bright anticipations.

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* See *C.M.S. Gazette*, Nov., 1913.

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War and Deficit.

But the next three months, so far from indicating any approach to a 25 per cent. advance, showed a downward tendency, no doubt a reaction from the previous special efforts. Then came the War; and at the anniversary of 1915 the Society had to report a fresh deficit of £23,666.

On July 13th, 1915, the General Committee took the position into consideration. Provincial friends had been asked to attend, and to report upon the feelings of their respective Associations as to their prospects; and a large number came together. Their reports were fairly favourable; but a good deal of difference of opinion appeared. The resolutions eventually adopted by a majority recognized the "certainty of financial straitness" even if God should grant early victory and speedy peace, and the duty of exercising "the utmost economy." The expenditure for the year was to be strictly limited to £362,000—an amendment to reduce it still further being lost,—and "recruits urgently needed" were to be allowed to sail. To meet this expenditure and clear off the deficit would require an income of £386,000. But, as Mr. Bardsley said in a circular intimating the result of the meeting, "God will not fail us if we do not fail Him."

Retrospect and Prospect.

Meanwhile, it is interesting to observe that the total amount received from all sources, in cash, including Special Funds, but not including investments, during the sixteen years ending March 31st, 1915, that is, since the Centenary, was £6,287,097; whereas the corresponding total in the sixteen years before the Centenary was £4,322,087. This means that the average per year for sixteen years before the Centenary was £270,130; and that the average for the sixteen years since the Centenary was £390,193. These figures are from the table printed in every Annual Report, and can be checked by any one. Apart from all technical distinctions, to say that the contributions since the Centenary have averaged from £100,000 to £120,000 a year more than in the corresponding period before the Centenary is to be well within the mark. On the other hand, it cannot be said that the last five or six years (except the Swanwick year) have shown any tendency to substantial advance. It remains to be seen whether the immense sums raised for the relief in various ways of the suffering caused by the War are any token of a more general and lasting spirit of self-sacrifice. One thing is certain, that if, in answer to many prayers, God should graciously give us the supreme blessing of a real revival of personal religion, there will be a fresh sense of responsibility to proclaim His Messages of Love throughout the world.

CHAPTER XLVII.

HOME ORGANIZATION.

The Home Department—(1) Organizing Secretaries—(2) Local Associations: Membership, the new Diocesan, &c., Committees—Some instances of Progress—Comparison of Dioceses—Churches raising £300 a year—"O.O.M.'s"—Apportionment Proposal—(3) Hibernian Society—(4) The Unions: Lay Workers', Clergy, Ladies', Gleaners'—(5) "Through Eye-Gate": Loan Department, Exhibitions, "Africa and the East"—(6) Summer Schools—The London "School" of 1909 and its Programme—(7) Study Circles.

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Home Agencies in former years.

THE period under review has been marked by very considerable development in the various departments of Home Organization. Some, indeed, of the most important of the more modern efforts date from several years before the Centenary. Missionary Exhibitions began in 1882, and Missionary Missions in 1883; the Lay Workers' Union for London was founded in 1882, the London Ladies' Union and the Clergy Union in 1885, the Gleaners' Union in 1886, the Sowers' Band in 1890; the Loan Department, with its provision for lantern lectures, &c., had greatly developed from about 1882; the first Missionary Depôt was opened at Clifton in 1894; the Women's Department was commissioned in 1895; the Medical Auxiliary was organized in 1894. All these were modern, as the dates show, and all have been largely developed within our period; but what was there in the old time before them?

Prior to 1881, the Society was almost entirely dependent upon the County or Town or Parochial Associations, worked by their locally appointed committees and officers. All that was done from Salisbury Square, besides the supply of magazines and missionary boxes, was to provide "Association Secretaries," agents from headquarters who were stationed at convenient centres for organizing and deputation work. The "Home Department" in the House consisted of one Secretary and one elderly clerk, who together occupied one room; the periodicals being published outside by Seeley's.

Very different is the position now. In the list of "Secretaries and Other Officials" in the Annual Report, there are no less than fourteen names in the Home Organization Department. We find there Assistant Secretaries or other officials for Women's Work,

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Gleaners' Union, Medical Mission Auxiliary, Missionary Study, Young People's Union, Laymen's Work, Public Schools, Loan Department (i.e. Exhibitions, &c.), &c., including two honorary helpers. All these look to the Home Secretary, the Rev. C. R. Duppuy, as their chief, who, with his general assistant, Mr. Pain, takes cognizance of all the work. And the general work includes also the appointment and direction of the Organizing Secretaries and Deputations, the fostering of the various Provincial Associations, organizing Summer Schools, Local Conferences, &c.; arrangements in connexion with general Church movements, such as the Church Congress and the Day of Intercession; the editing of the *C.M.S. Gazette* and other "Home" papers; and a multitude of other things which elude enumeration. The Secretaries and chief Assistants in this great Department form together the Home Organization Council, which meets monthly and co-ordinates all the work; while all is under the direction of the large Home Committee, once a small body rarely meeting, but now a body as large as the great Foreign Committee, and with responsibilities scarcely less onerous and important.

I. THE ORGANIZING SECRETARIES, &C.

Organizing Secretaries.

The name of the Society's representatives stationed about the country was changed ten years ago to "Organizing Secretary," because the old term "Association Secretary" was felt to be ambiguous. It might mean the Secretary of an Association, that is an officer appointed, not by the Parent Committee, but by the Local Association. The distinction between the two classes of workers is now clearer.

The Organizing Secretaries, generally from twenty to twenty-five in number, are a body which in the past has comprised some men of mark. Among those who have passed away were Archbishop Peacocke of Dublin, R. C. Billing, Bishop of Bedford; W. Pakenham Walsh, Bishop of Ossory; G. Smith, first Bishop of Victoria, Hong Kong; Archdeacons Long and Martin; Canons Christopher, Gibbon, Money, Powell, Tristram; while among living men the office has been held by Bishop Walsh of Dover, Bishop Stileman of Persia, Bishop Robins of Athabasca, Bishop Ingham, and Canon H. Sutton of Birmingham. Several retired missionaries have also served the cause in this way, as is testified by such names as Darling, Hubbard, Glanvill, Padfield, Parry, Thorne, Fuller, Blackett, McClelland, Corfield, Hall, Warren, Star, Hewitt, &c. One of these should be separately mentioned—the Rev. Walter Clayton, who was an Indian missionary for fourteen years, 1869–83, and an "Association" or Organizing Secretary for thirty years in one district, Hants, Dorset, and Wilts, only retiring in 1913 on his appointment to a parish near Sherborne, and retiring with the universal respect and affection of the C.M.S. constituency in his district.

Honorary District Secretaries.

The Organizing Secretaries, however, have not been the only direct representatives of headquarters in the Provinces. There have also been some six hundred "Honorary District Secretaries," clerical or lay, appointed by the London Committee, whose duty was to exercise their local influence in the Society's behalf. Some of them might be also Local Secretaries of Associations, but the two functions were quite distinct. It used to be said that the "H.D.S." faced the country as the representative of Salisbury Square, while the Local Secretary, locally appointed, faced Salisbury Square as the representative of his Association. A man who held both offices would face both ways at different times and for different purposes. But the new system of Diocesan and Archidiaconal Associations (see p. 491), which appoint their own Secretaries, and have their regular representatives on the London Committee, has superseded the old office of Honorary District Secretary by that of Deanery Secretary.

Supply of Deputations.

The Organizing Secretaries are primarily organizers; but they are also "deputations," to preach sermons and address meetings in the Society's cause; and this they are doing most of their time nearly all the year round. For instance, in November, 1914, they had to provide deputations from headquarters for 133 local anniversaries, some of them involving several sermons and meetings, and also 80 other functions; besides very many other sermons and meetings for which they make arrangements locally. For deputation purposes the Society also employs missionaries on furlough, as before mentioned; and of these there are generally about 20 on the regular list, besides others giving occasional help. The maintenance and travelling expenses of the organizing and deputation staff are the largest items in the Home Expenditure. It has sometimes been suggested that this expenditure ought to be saved. Certainly if the Church recognized, and performed, its fundamental duty to work for the evangelization of the world without such a continual stirring up,—and if the clergy preached their own missionary sermons,—it might be done. After all, the Command to preach the Gospel to all nations is as clear a command as that other "last" one, "Do this in remembrance of Me," and the clergy should be equally ready to preach on either; but it is to be feared that a large proportion of our congregations would seldom if ever hear about Missions at all if missionary deputations were abolished.* It is, however, reasonable that missionaries from abroad should, while at home, tell of God's work in which they have been permitted to share; and certainly it is true that, now for a whole century, the "missionary deputation" has been, despite all individual shortcomings, a real messenger from God to thousands of parishes.

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* From the Report of the Lambeth Conference Committee on Foreign Missions, 1908:—"It is as the Church rises to a high spiritual level and insists on doing its own work that the drawbacks will be removed. The whole deputation system in England will give way to a sounder system, in which the clergy will not wait for deputations to visit their parishes, but will regard their mission work as on precisely the same footing as the care of the sick and the young, glad enough to obtain from time to time the services of those who can testify of the work from personal experience, but not dependent on such visits for the efforts which they make; studying themselves the increasing literature that illustrates the work of Foreign Missions, and

Missionary Missions.

Besides the regular Organizing Secretaries, the Society has from time to time had "home clergymen on the deputation staff," and others specially commissioned to conduct Missionary Missions. The Rev. H. S. Mercer was for some years an excellent conductor of these "missions," and did much deputation work besides. He was succeeded in 1910 by Mr. Hubert Brooke, who of all living clergymen is perhaps the most entirely qualified to set forth Missions as pre-eminently the work of the Lord, to expound their Scriptural basis and principles, and to put the whole case in the clearest and most cogent language. Mr. Brooke's health compelled him to retire from the constant strain of so important a parish as St. Margaret's, Brighton, and it is his delight now to render this less exacting though not less responsible service to the cause of Christ. The parishes that have been privileged to receive Mr. Brooke as their "missionary missioner" have received a most solemn and at the same time a most animating message from on high,—and one that will assuredly bear fruit.

Significant Lessons of the Past.

The annual private Conferences of the Organizing Secretaries and "deputations" have often been very interesting occasions; and, to those who can recollect them in the past, things then said convey significant lessons now. For instance, Henry Venn's private journal records that in the middle of last century the assembled "Association Secretaries" were unanimous in assuring him that the C.M.S. income then reached (under £100,000) would never be exceeded!—and the present writer can testify that he has often heard similar statements in later years. Again, he remembers that on the first occasion when he was present at the annual Conference, in January, 1874, the majority begged the Society not again to observe the Day of Intercession appointed by the Bishops, but to appoint a separate day of its own; and that this serious step was averted by the protests of three of the most definitely Protestant among them, Canon Gibbon, Canon Tristram, and Mr. Lombe.

II. The Local Associations.

When we speak of Home Organization, we mean something much larger than the work in Salisbury Square. We have already seen the Organizing Secretaries stationed at various provincial centres. Now we will look at the Provincial Associations.

Who are "the Society"?

For the Church Missionary Society is not a number of men meeting in Salisbury Square. It comprises the whole body of

informing their people as to the progress of the Church of Christ, as a regular part of their pastoral work."

members, young and old, rich and poor, all over the United Kingdom; indeed we might say, over the world, but we must take the Colonial Associations and other branches or companies of members abroad separately. It is much to be wished that *membership* were more distinctly recognized. Members are, by the Society's Laws, (1) Annual Subscribers of £1 1*s.* and upward, or if clergymen, 10*s.* 6*d.* and upward; (2) Collectors of £1 1*s.* and upwards per annum. The collection necessary to qualify for membership used to be £2 12*s.*, because that represented 1*s.* a week in pennies or otherwise; but the figure was reduced to a guinea by a Special General Meeting in 1907. There has been a great desire at headquarters to make membership a more real thing; and when the change just mentioned was effected, a proposal was made to enrol all members by name and to give them cards of membership. But the general and not unnatural dislike to organization and system, so common among Englishmen, defeated the effort. A subscriber would say, "I give my guinea now, and have done so for years: what more do I need?" The system of the sister Society, the S.P.G., of admitting all incorporated members by direct election, and giving them votes for diocesan representatives on the Standing Committee, is much better; and although this does not include the great majority of the rank and file, a new membership, not "incorporated," with a subscription of 5*s.*, is being pushed.

Could not Membership be more real?

There has been more distinct success in putting the Association system on a more regular basis during the last few years. This was a reform of Dr. Lankester's. The old Associations were all purely voluntary as regards the areas they covered. They were planned just as the friends in a given area wished. They might be for a whole county, as Norfolk; or for part of a county, as East Kent and East Herts; or for a diocese, as Liverpool; or for a town and district, as Bristol; or for a rural deanery, as Islington and Paddington; or for an individual parish. This left the great majority of the rural parishes isolated, and necessitated individual correspondence with them as to contributions or anything else. Dr. Lankester proposed that the whole country should be asked to organize itself by dioceses or archdeaconries, or (if need be, here and there) rural deaneries. Thirty years ago such a suggestion would have been scouted at once, as likely to give bishops, archdeacons, and rural deans too much ecclesiastical influence. As it happened, one bishop did, even in those days, determine to conserve and exercise his episcopal influence; and that was Bishop J. C. Ryle, of Liverpool. He insisted that the Liverpool Association should be for the diocese; and this in fact led to the Contribution List in the Report being arranged by dioceses, instead of by counties, as it was prior to 1895. Clergy and laity alike are accustomed now to diocesan organization, and Dr. Lankester's plan found immediate acceptance in large parts of the country, though naturally some town or county associations did

The new Diocesan Associations.

not like losing their old identity. Yorkshire, with its usual sturdy independence, preferred to go its own way for a time; and in London, any united action always seems hopeless. The new system was never pressed; only recommended; and gradually it has nearly covered the country.

Country Delegates on London Committee.

One important result of this change has been an arrangement by which representatives of the regular Associations thus formed are entitled to attend the Home Committee in London, which therefore now comprises, not only the members annually appointed directly by the General Committee, but also the delegates locally chosen by their own Associations. Not a few now attend regularly from distant towns and districts, and the result is that a much larger number of men, clerical and lay, are becoming familiar with the Society's methods and work, and have their rightful voice in determining its policy.

In the *History of the C.M.S.* a good deal was said about the old County and Town Associations and their work; * and as much of it applies to the new Associations, there is no need for repetition. But at a "Home Base Conference" held at York in November 1912, a Report was presented and considered which was printed in the *C.M.S. Gazette* of February, 1913, and which very significantly suggests the development of operations in recent years, and their much greater variety than of old. There are paragraphs headed "Young People's Union and Work among Children," "Missionary Study," "Gleaners' Union," "Women's Work," "Medical Auxiliary," "Literature," "Quiet Days," "Summer Schools," "Missionary Exhibitions," "Educational Appeal," &c. It is safe to say that thirty years ago scarcely one of these would have been mentioned in a similar report. It is a familiar fact that at town or parochial missionary meetings the "report" has been generally presented by the local treasurer, who has summarized the contributions, and either regretted a slight falling off or congratulated the meeting on a slight advance. But it is now becoming better understood that a C.M.S. Association has other things to do besides collecting money, important as that is. It has, by such efforts and plans as it thinks expedient, to influence all classes of people for the missionary enterprise; to promote reading, and study, and prayer; to engage as many as possible in practical service, however small; to be on the look out for missionary candidates; in a word, *to push the cause,* just as any political or social cause is pushed,—provided that all is done in a Christian way.

The true Work of an Association.

Instances of Progress.

Some interesting notices appear from time to time in the *C.M.S. Gazette* of Associations either steadily going forward year by year, or suddenly waking up to fresh life. Among striking instances of progress in recent years, St. Paul's, York, mainly a working-class parish, under the Rev. J. Topham, is conspicuous. Twelve years ago it sent up £67. In 1913–14 it sent over £500, besides a similar amount for the Swanwick Fund. Also St. James-the-Less, Bethnal Green, under Mr. Watts-Ditchfield, now Bishop of Chelmsford. When he went there in 1897 its contribution was £9. In his last year it was just £200. Looking through the *Gazette* of 1914, we may come casually on the following two illustrations of fresh zeal:—

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* **Particularly in Chap. LXXII., Vol. II., p. 54.**

What Darlington did.

(1) About Darlington, the Rev. R. F. Drury wrote that "Old Darlingtonians with no lack of love and loyalty to the town have declared again and again that . . . it is most difficult to kindle zeal there for any cause whatever"; that "for a long succession of years" the C.M.S. annual meeting illustrated this; but that a small committee, led by "three vigorous and keen laymen," "met, prayed, conferred, resolved, worked," "and God granted that which they requested." "The largest available hall was packed out"; an overflow meeting crowded out another hall; and a third had to be held in the Friends' Meeting House; "185 new *Gleaner* readers secured, 48 new box-holders, and 60 new annual subscribers"; "Ignorance, Indolence, Indifference were to be dealt with by Study Circles and special Sunday-school effort," and "none of the prophets of Baal were to escape!"

What South Wales did.

(2) It seems that at the Ilfracombe Summer School, in 1913, some members of it from South Wales met together and made "plans for advance" for that district. "Concerted action and widespread organization are not easily obtainable in a district where distances are great and means of locomotion few, and hills steep and many roads unlit, and the annual rainfall 48 inches"; a district in which two languages are spoken, and services and sermons must be duplicated; where also the "shift system" largely prevails, so that "at any given hour of day or night one-third of the congregation are at work in metal works or mine, one-third are asleep, and one-third only available for Christian work or worship." In the following April a correspondent wrote: "If any one had suggested at Ilfracombe in June that in South Wales, and especially in the diocese of Llandaff, a C.M.S. Campaign and two 'Africa and the East Exhibitions,' at Swansea, Cardiff, and Newport respectively, should be planned and carried out by February, 1915, that proposal would have been looked upon as wild and impossible." Another wrote, "Results? New friendships formed, lives enriched with fresh vision, parishes coming into a fuller co-operation and share in the work, new organizations formed and old ones inspired afresh, and a Continuation Committee of three clergymen and two laymen appointed to carry on the Campaign just begun."

The right spirit.

The right spirit sometimes manifested may be illustrated from an older report, in 1902:—

> A parish in the north of England, poor and squalid, in a large town, sends C.M.S. £200 a year. Average monthly sale of periodicals, 176. Vicar writes, Always sees his teachers and people know of missionary obligation. Only true motive for *continuance* in self-sacrifice is love for Christ. We rarely beg. I tell missionaries visiting the parish, no need to

beg. People would be astonished if urged. Little paper bags given out about six weeks before annual offertory. Told them to give what they could. Astonished at £40. Last year £30 from "a friend," a mechanic in large works. Would not hear of thanks, but said, "Just rejoice with me that I have been counted worthy to do this for Him Who died for me."

Notes on the Contribution Lists.

A minute examination of the C.M.S. Contribution List year by year and diocese by diocese was made by Mr. Snell eight years ago, and the results were summarized in a very illuminating article in the *C.M. Review* of December, 1907. Two or three points may be just noticed. It was clearly shown that the North of England had latterly bettered its relative position in the lists. The South still held a great lead, but the contrast was not so marked as it had been in former years. Then the importance of missionary boxes and sales of work became very apparent. In 1906–7, over £83,000 was received from these two sources. The boxes had increased in ten years by 30 per cent., and the sales by 43 per cent. Once more, the January Thankoffering Week, a new effort started in 1906, produced in 1907 £8000, contributed by 736 parishes.

Reference may also be made to an article by the present writer in the *Gazette* of January, 1915, which compared the returns and relative degrees of progress of the English dioceses from the Centenary to 1914. It included all Appropriated, Auxiliary, and Deficit Funds, but not the Centenary Funds, nor the Swanwick Funds. But it was confined to the receipts through Associations. It did not touch the contributions sent direct to Salisbury Square. It revealed one fact well worth remembering, that *prior to the Centenary the Associations Income never once reached* £200,000; while *in the present century it has not once fallen below that sum.* But other facts set forth are interesting. The average income from Associations for the twelve years ending March, 1913, was £224,666. In the first of these years it was £206,022; in the last of them £226,655. But in 1913–14 it was £253,000 without the Swanwick Funds. It can now be added that in 1914–15, the first year of the War, it was £236,747. On an examination of all the years of the new century, the Dioceses of Bristol, Chichester, Exeter, Oxford, Salisbury, Chester, and Ripon showed especially good advance. But taking absolute amounts, London, Southwark, and Winchester kept the first three places most of the time. Their totals in 1913–14 were £23,340, £16,420, and £12,228. In that year Chichester came next, with £11,791; then Manchester, with £10,662; Rochester, £10,311; Liverpool, £9513; Exeter, £9381. No other diocese exceeded £7000; but between that sum and £5000 came, in order, Bristol, Bath and Wells, Ripon, Southwell, York, St. Albans, Norwich, Canterbury, Oxford, Chester. Between £5000 and £2000 were Peterborough, Worcester, Salisbury, Durham, Sheffield, St. Edmundsbury, Chelmsford, Birmingham, Lichfield, Gloucester, Carlisle, Newcastle, Ely, Wakefield; and below £2000, Lincoln, Llandaff, Hereford, St. David's, Truro, St. Asaph,

Comparison of Dioceses.

Bangor, Sodor and Man. In many of these cases no comparison can be made with a few years ago, because dioceses have been divided. Canterbury, Norwich, St. Albans, and York have particularly suffered in this way.

Churches raising £300 or over.

In the *Gazette*, in the last three years, there have been lists of the churches contributing over £300 in the year. In 1912–13 there were 79 such churches; 95 in 1913–14; 85 in 1914–15. In each list the first four places were held by Trinity, Tunbridge Wells; Christ Church, Gipsy Hill; St. Matthew, Bayswater; St. Paul, Onslow Square. One other case, a very touching one, must be just mentioned. In all three lists appears "Eaton Chapel"; but Eaton Chapel no longer exists. When the Incumbent, the Rev. C. A. Fox, the much-beloved "Keswick" teacher, died in 1900, it was pulled down by the Duke of Westminster, being only a licensed building, and the congregation were scattered. But the Misses Nugent, who had long worked a successful association there with much earnestness and brightness, have ever since continued to collect from the scattered people; and in the three lists, the old "chapel" stands for £390, £351, £557. Is there any collection anywhere more acceptable to the Lord than this?

The O.O.M. Scheme.

One fruitful source of help to the Society has been the "Own Missionary" scheme. Something like it was suggested as far back as 1878 by Mr. Vincent Stanton, Rector of Halesworth, who gave £250 a year to start a "Substitute for Service Fund." But the actual plan came from Robert Stewart, after his journey to Australia in 1892. He laid stress upon asking from donors only £100 a year *towards* the maintenance of an "own missionary," the General Fund providing whatever more was needed; and undoubtedly the modesty of the demand greatly helped to float the scheme. But it was checked for a time by the reluctance of the Finance Committee to accept any "appropriated contributions." At length Mr. Marshall Lang, who became Lay Secretary in 1895, drafted a scheme for such contributions, which was approved; and immediately the idea of "Our Own Missionaries" was taken up. Before twelve months had passed, 135 of the existing missionaries were adopted. In July, 1896, the *C.M. Intelligencer* intimated that 80 new recruits were sailing in the autumn, and asked whether they could not all be taken up. On Sept. 29th, at the Valedictory Meeting, Mr. Fox announced that every one of the 80 was now an "own missionary." This is old history, but it is well to recall the past for our encouragement in the present. And the plan has been largely developed since the Centenary. There are now 482 "O.O.M.'s"; of whom 117 are supported by individual friends, 48 by the Gleaners' Union and its Branches; and 317 by various Local Associations, including some in Ireland. In several cases the donors are not satisfied with contributing the original £100, but provide the full amount required for the maintenance, and in some cases even the equipment, of their "Own Missionary."

Apportionment Scheme not accepted.

It has already been mentioned (p. 441) that one important proposal touching Association contributions was not successful. This was the Apportionment Scheme. In the United States, and in Canada, the official Missionary Society of the Church issues yearly a statement of the total sum it requires, and of the share of that sum which each diocese ought to contribute; the diocese in its turn indicating the amount to be expected from each parish, which of course varies with the estimated capacity of this and that parish. This plan has been found successful, for while some dioceses and parishes fail to provide the amounts indicated, others give more than was demanded of them. An adaptation of it was proposed by Dr. Lankester for the Diocesan and Archidiaconal Associations, and some of them welcomed it; but on the other hand there were many objections, and many difficulties even where there was goodwill. It is needless to enter into the details here; but it is obvious that a whole Church might by its official representatives make a kind of "levy" (as some called it), when a voluntary Society could not, especially as its support does not come from a majority of the parishes. And, rightly or wrongly, many C.M.S. friends would agree with Dr. Hoyles of Toronto, who has personal experience of the plan, and who told the Pan-Anglican Congress that it is considered by some in Canada to "take away from mission-giving that spontaneity and enthusiasm which ought to characterize it, and to give it the character of a response to an official claim, mechanical and a matter of duty, rather than that of a joyous freewill offering which it ought to bear." It would, of course, not be difficult to answer this objection; but this History has only to record facts.

Three other special plans, not primarily for collection of money, but for influence in other ways, must be briefly noticed.

Depôts.

1. Some of the larger Associations have opened local C.M.S. depôts, comprising a shop for the sale of publications, a store for pictures, curios, &c., and a meeting-place for friends which can be used on occasion for small gatherings. Bristol and Clifton led the way in 1894–96. Newcastle, Birmingham, Derby, Liverpool, Manchester, Nottingham, and a few other places, have followed suit.

Vans.

2. Missionary Vans were employed for a time in the Dioceses of Newcastle, Durham, Carlisle, Manchester, and Exeter. They moved about among the villages, gathering the villagers for short talks, and thus diffusing simple information in an attractive way. In more than one case the Bishop of the diocese held a little service of dedication for the Van. But this agency has not been persevered with.

A living Offering.

3. A particularly interesting, and unique, offer of support for an "O.O.M." was made by the parish of St. Helen's, Lancashire, when Mr. Bardsley was Vicar, in 1909. The parish had five curates. It was proposed to dispense with one, and to devote the fund for his stipend to the maintenance of an additional

missionary. This fine example deserves more imitation than it has received.

III. THE HIBERNIAN SOCIETY.

The Church of Ireland. The Church of Ireland is an independent Church, a member of the great Federation called the Anglican Communion, but in no way responsible to the Church of England and its authorities. It shares this combined independence and full communion with the Scottish Episcopal Church and the Protestant Episcopal Church in the United States. Not one of the great Colonial Churches is independent in quite the same degree.

The Irish Church might well claim to have its own Missions in the foreign field. Were it to propose to do so, as the Church in Canada has done, no one could rightly say it nay. But its auxiliary branches of both C.M.S. and S.P.G. were in existence long before the Disestablishment Act of 1869; and Irish Churchmen have preferred to retain their close connexion with the old Societies.

Hibernian C.M.S. The Hibernian Church Missionary Society—not in this case "Association," but "Society," to mark its exceptional position—was founded a century ago, and has only lately celebrated its Centenary. Most nobly, in spite of all the difficulties arising from the disendowment of the Church, has it progressed year by year, not only in the contribution of money, but in every form of zeal and devotion to the cause of Christ. Its Funds. In 1868, the year before Disestablishment, the amount raised for C.M.S. Missions was £5400. In 1915 it was £21,000. Moreover, Ireland has given the C.M.S. some of its noblest missionaries: Its Missionaries. it will suffice to mention Bishop Russell of China; Bishop Stuart, of India and New Zealand and Persia; Bishop Bowen, of Sierra Leone; Archdeacon Maunsell, chief translator of the Old Testament into the Maori language; J. H. Gray and W. Gray, of Madras; Welland, of Calcutta; Fitzpatrick, one of the first two missionaries in the Punjab; J. Ireland Jones, of Ceylon; Alexander, of the Telugu Mission; Bruce, of Persia; Archdeacon Phair, of Manitoba; Wolfe, R. W. Stewart, and Dr. Taylor, of Fukien; Pilkington, of Uganda; Good, Newton, Collison, and a host of others.*

Its Meetings. No missionary meetings are more enthusiastic than those in Ireland. The Hibernian Anniversaries in Dublin are great occasions; so are the Valedictory Meetings, for Ireland sends missionaries year by year, and has its own Farewell for them independently of that in London. Even in remote parts of the country, where the Protestant population is very small, there is no lack of interest and zeal and self-denial. Bishop Ingham was invited by Bishop D'Arcy, then of Ossory, in February, 1911, to an United Conference held at Kilkenny. "The Castle," wrote Bishop Ingham, "opened its glorious doors to receive the Conference, and the Earl and Countess of Ormonde—whose family had been in possession since the property was bought from Strongbow in the twelfth century—gave us a most warm reception. There were four distinct gatherings of the Conference, but more impressive was the great meeting in the theatre; also the intercession service in the cathedral, when the three chief speakers went up into the pulpit one after the other. Lord William and Lady Florence Cecil came to tell their story of Far Eastern travel and experience. Bishop Ingham represented the C.M.S., Canon Allnutt the Cambridge Delhi Mission (S.P.G.), and the Rev. L. Crosby the Jews' Society."

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* An interesting sketch of the history of the Hibernian C.M.S. was given at the Portrush Summer School in 1907 by Mr. A. T. Barber, and was printed in the *C.M.S. Gazette* of Oct. and Nov. in that year.

Dublin University Missions.

Dublin University has two Missions of its own, affiliated respectively to the S.P.G. and the C.M.S., the former in Chota Nagpur in India, the latter in the Fukien Province of China. Both are manned by T.C.D. men. Ireland has been specially interested in Fukien ever since R. W. and Mrs. Stewart secured so many Irish ladies to join them there.* Dr. Van Someren Taylor, who was so long at the city of Funing, and there trained many Chinese doctors, is an Irishman, and that city and district were chosen as the field for the Dublin University Fukien Mission. The supporters of the Mission hold their meetings in Trinity College, and great interest is taken in it. It is, of course, an integral part of the C.M.S. Mission, and the missionaries are on the Society's roll.

The Hibernian Centenary.

The celebration of the Hibernian Centenary took place in June, 1914. It was immediately preceded by the Summer School at Greystones, the most notable feature of which was a series of addresses on "The Irish Church and Foreign Missions," delivered on successive days by five bishops, the Primate (Archbishop Crozier of Armagh), the Bishops of Clogher (Dr. Day), Cork (Dr. Dowse), Killaloe (Dr. Berry), and Ossory (Dr. Bernard, now Archbishop of Dublin). The Centenary celebration included various services in the two cathedrals and many churches in Dublin, particularly the Thanksgiving Service, at which a Thank-offering of £8300 was solemnly presented, and a sermon preached by the Bishop of Durham, who went over on purpose; a garden meeting given by Lord and Lady Iveagh; a great meeting, and clerical and lay breakfasts. Bishop Moule, Mr. Bardsley, and Mr. Victor Buxton represented the Parent Society; and the Primate, and Sir Algernon Coote, the President of the Hibernian Society, were also leading speakers. It was stated that Ireland had given the C.M.S. 292 missionaries, and that 134, viz., 69 men and 65 women, were now at work.

Ireland and China.

One interesting circumstance must be added. When the President of the Chinese Republic, Yuan Shih-Kai, made his memorable request for the prayers of Chinese Christians, the

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* See p. 306; also *C.M. Hist.*, Vol. III., p. 566.

Primate of the Irish Church cabled to him, on Friday, April 27th, 1913, "Whole Church of Ireland praying for China next Sunday." Next day came this reply:—

> "Primate, Armagh, Ireland. Thanks for kindly act. I pray prosperity for your religion, and that all of you enjoy good health.—President Yuan Shih-Kai."

Missionary Prayer in Irish Prayer Book.

The Church of Ireland has one advantage at least over the Church of England. It has an appointed Prayer for Christian Missions, put into its Prayer Book on the revision which followed Disestablishment. This Prayer is one of those prefixed to the *C.M. Hymn Book*, the third, "For the Church of Christ," on page 8 (words only edition),—(but with one very slight emendation).

IV. THE UNIONS.

The C.M.S. Unions.

The C.M.S. Unions are not, like the Associations, locally organized, but belong more definitely to headquarters. But they are not all administered by the Salisbury Square staff. The three original Unions, the London Lay Workers, the London Ladies, and the Younger Clergy, had from the first their own committees and (honorary) officers, appointed by themselves. But their ordinary meetings are held in the House, and this links them closely with the Home Organization Department.

London Lay Workers' Union.

(1) Taking these three first, in the order of their seniority, the LAY WORKERS' UNION led the way, in 1882; and it has never flagged in its useful and practical work. The Earl of Aberdeen accepted the Presidency thirty years ago when he himself was an active lay worker in London, and on several occasions he attended the early meetings. Mr. H. R. Arbuthnot has been chairman nearly the whole time, making this, in fact, his special contribution to C.M.S. service. As the busy head of an important mercantile firm he has never been able to attend the regular C.M.S. committees, which meet in the daytime; but he has scarcely ever missed taking the chair at the evening meetings of the Union, and by so doing he has done much to secure the continuity of its spirit and influence. Colonel Seton Churchill, Mr. J. Tennant, and Mr. G. A. King have been successive secretaries, and Mr. King's services, in particular, were for twenty years invaluable; but their colleague, Mr. T. G. Hughes, wielded the labouring oar for nearly a quarter of a century, and his untiring zeal and resourcefulness were, under God, the main secret of the Union's success. In 1910 he handed over the detailed work to successors who had caught the infection of his energy, Mr. Higginbottom and Mr. T. G. Smith, and was justly elected a Vice-President of the Union, and an Hon. Life Governor of the Society. It is pleasant to add that his son, Mr. Thomas Hughes, has lately been elected a third secretary.

The London Lay Workers' Union has been the parent of similar Unions in several of our large towns; it has inspired the larger efforts to reach laymen generally which are noticed on another page (p. 511); it has sent a number of its members into the mission field. An interesting off-shoot from it are the "Bands" of men named after some of the fields or peoples in or among which the Missions are at work, the Sikhs, Hausas, Yezds, Kavirondos, &c., some fifty of them.* The first of them, the Mpwapwas of St. James's, Holloway, founded in 1885, has its original secretary, Mr. E. J. Pritchard, still in office. No less than twenty-two of its members have offered for missionary service, and sixteen of these went into the field. The Bands have for many years assembled half-yearly for their united Conferences in different parts of London and its wide-spreading suburbs, gatherings of much interest and imbued with the right spirit. At one of them, in February, 1914, 400 men were present; on which occasion the words of Nehemiah, "We His servants will arise and build" were adopted as a motto; the word "Build" was taken as the subject for the day, in the form of an acrostic, B = Bands, U = Upholders, I = Intercessors, L = Leaders, D = Disciples: upon which addresses were given by Messrs. G. A. King, C. E. Cæsar, T. G. Hughes, Dr. Jays, and others; and Bishop Taylor Smith preached on St. Paul's words (1 Cor. iii. 9), "Ye are God's building." The 50th half-yearly meeting was held on July 3rd, 1915.

Men's Bands.

Addresses in Sunday Schools.

One of the activities of the Lay Workers' Union has been the Simultaneous Sunday-school Addresses, over 1000 in number, in London schools each half-year. In the year 1914–15, no less than 2091 addresses were given in 419 schools.

The larger Laymen's Union is noticed under Work among Men, Chap. XLVIII. (p. 511).

Clergy Union.

(2) The YOUNGER CLERGY UNION became the "Clergy Union" in 1901, as many of the members, on reaching the limit of age previously laid down, wished to avoid being dropped out. The sister Union,—or more strictly, in view of its origin, the daughter Union,—connected with the S.P.G., and known far and wide as the J.C.M.A., has not altered its title, but equally refrains from excluding members it has valued; and it is much the larger in numbers. But the C.M.S. Union has continued all through our period to do excellent work. Several of its members have joined the missionary ranks, and one of its honorary secretaries, Rennie MacInnes, is now Anglican Bishop for Jerusalem and the East. Mr. Manley was for some years one of the Secretaries, and did important service in that capacity. Notes of the meetings of its branches in different dioceses have supplied interesting pages to the *C.M.S. Gazette*, and its half-yearly Conferences have been often very profitable. The Bishop of London entertained the London members at Fulham in 1907. One of the functions of the Union is to arrange for the Clerical Breakfast on the C.M.S. Anniversary

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* Not all are at work now; and several have been suspended owing to the War.

Day, and also for the Breakfast usually held in the Church Congress week in the town where the Congress meets. Another and more important one has been undertaken since 1911, viz., to deal with clerical candidates who are still at the Universities or otherwise preparing for service, and to assist them in their training with grants of money from a fund allotted by the Society for the purpose.

A joint Conference.

Some of the Branches have from time to time held combined Conferences with their brethren of the J.C.M.A.; and in June, 1915, the two Unions had a four days' "Swanwick" all to themselves, at which the spiritual tone was reported to have been of a very high order. The Bishop of Lichfield (Dr. Kempthorne) presided throughout; and among the speakers were the Bishops of Oxford (Dr. Gore) and Singapore (Dr. Ferguson-Davie), Archdeacon Gresford Jones, Dr. A. W. Robinson, Canons D. Johnson, Tupper Carey, Joynt, Lillingston, Linton Smith, and Willink, Mr. Hubert Brooke and Mr. Harrington Lees,—a rare galaxy of Christian thought and experience.

London Ladies' Union.

(3) Like the Lay Workers' Union, the LADIES' UNION was originally for London, but was quickly imitated in the provinces. Indeed it had been anticipated in one case, by the Norfolk Ladies' Union. A Federation of Ladies' Unions had been formed two years before the Centenary, and its second annual meeting was held in the Centenary year. These gatherings were held year after year in different dioceses, and in some cases the members were entertained at the episcopal residences. A still larger Women's Movement was meanwhile progressing rapidly under the inspiring leadership of Miss G. A. Gollock, who had become Secretary of the Women's Department in the House in 1895; and this gradually took over the work in the provinces. But the Ladies' Union for London has continued to prosper, and to exercise a wide and happy influence. Mrs. Temple, widow of the Archbishop, became President when she came to London on her son's appointment to St. James's, Piccadilly; and on her lamented death Lady (Victor) Buxton accepted the post. Mrs. H. E. Fox and Miss de Lasalle are Secretaries. The Union has its own interesting gatherings, and has been particularly helpful in initiating some five-and-twenty Women's Prayer Meetings in different parts of London. It has its "own missionary," who was Miss Tapson of Japan until her recent retirement from the C.M.S. list (though not from Japan). It is now Miss Row of Nigeria. The Union also supports a Persian evangelist at Ispahan.

Gleaners' Union.

(4) The GLEANERS' UNION, when the Centenary was celebrated, was in its 13th year. Members had joined at the average rate of 9000 a year, and 112,522 had been enrolled by name in the books at Salisbury Square, besides some 11,000 more in the Colonies. There were in the United Kingdom 858 branches; and while naturally a great majority of the branch secretaries were

women, 79 of them were clergymen, and 146 laymen. The Union had been formed in the Editorial Department, without any committee or secretary; but there was now a G.U. Auxiliary Committee of both men and women—the first C.M.S. committee to include both. Mr. Anderson was devoting much time zealously to the work of General Secretary, and his frequent visits to branch meetings in the country were much appreciated; but to extend the influence, both spiritual and practical, of such visitation, the Rev. G. H. Parsons, a Calcutta missionary, was, in the Centenary year, set apart specially for it.

Its Library

The large G.U. Lending Library of 2000 volumes, which had been started by Mrs. Percy Brown, was being built up and carried on by Mr. and Mrs. Flint at their house at Hampstead; but in 1900, owing to Mrs. Flint's ill-health, they handed it over bodily to the Society, the Committee gratefully accepting it; and it was the nucleus of the circulating Library which under Mr. Manley and others has been so extensively used in later years.

Its growth and influence.

The Union has continued to grow all through our period. There are now 1400 branches in the United Kingdom, and over 200,000 members have been enrolled. So large a number, of course, involves a good deal of leakage in nearly thirty years; but the annual renewal forms and 2*d.* fees show that some 80,000 are actual members to-day. It is acknowledged that in very many parishes the Gleaners are the backbone of the C.M.S. constituency. It was at length felt that the Union required, and deserved, a Secretary to give his whole time to the work. The Rev. J. C. Duncan was Secretary for a year or two in 1907–09, and was succeeded by the Rev. H. Pegg, whose six years of service have done much to consolidate and deepen the work. The Anniversaries, on or about All Saints' Day, have been highly attractive and profitable. For a time it was proposed that they should be peripatetic like the Church Congress, and they were actually held in Manchester, Sheffield, Bristol, Nottingham; but latterly, as at first, all have been in London. The 25th anniversary, in 1911, was made the occasion of a thankoffering from the Gleaners amounting to £1400. The sums sent up every year spontaneously, along with the 2*d.* fees, not only pay all the G.U. expenses, but support twelve G.U. "Own Missionaries," and make also a substantial contribution to the Society's General Fund. A good deal of interest has always been taken in the Scripture motto for the year; and a succession of excellent booklets have been written year by year upon these mottoes. The one for 1914–15 was, "*For My sake and the Gospel's*"; for 1915–16 it is, "*In Him was Life.*" "*I came that they may have life, and that they may have it more abundantly.*" *

Two other Unions are noticed elsewhere, the Young People's Union and Sowers' Band, under the head of Work among the

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* An interesting article by the Rev. H. Pegg, sketching the history and influence of the Gleaners' Union, appeared in the *C.M. Review*, April, 1912.

Young, and the Home Preparation Union under that of Missionaries and Candidates (pp. 522, 471).

V. Through Eye-Gate.

The Loan Department.

Bunyan's happy expression may rightly be used as a heading under which to group the activities of what in Salisbury Square is known as the Loan Department. In Mr. Wigram's time, Mr. Mantle, who had been his confidential clerk (and Mr. Wright's before him), began to get lantern slides prepared for illustrated lectures to village or juvenile audiences. This, after he left, gradually grew into a large and important department, which the present superintendent, Mr. E. J. Staples, has worked up to a position of wide usefulness. Not only lantern slides, but also maps, pictures, curios, costumes, are constantly being sent all over the country; and there are typed lectures on the different subjects to help the local exhibitor and lecturer. The catalogue is a pamphlet of 64 pages. In 1914 this Department provided slides for 2648 gatherings, 2709 costumes were used for "missionary scenes and cantatas," curios for 671 various occasions, sets of linen pictures 1148 times, and maps 566 times. The total of "loans" was 8560, which looks large enough, but it was 2200 less than the year before, owing to War pre-occupations, halls and schools being occupied by troops, railway delays, darkened streets, &c.

The Kinematograph.

An entirely new branch of this Department was begun within our period, when the kinematograph came into use. Dr. Lankester at once perceived how attractive and instructive the "living pictures" might be, and a friend provided him with the money for sending an operator out to the actual fields of work and producing the pictures from his films. The first exhibition of the first set was given in Exeter Hall on Jan. 24th, 1905, to an audience of 3000 people, and the sudden sight of Dr. Arthur Lankester walking down the Khyber Pass among the camels will not soon be forgotten by those who were present that night. Since then, of course, the whole kinematograph system has been much developed, and everything is quite familiar; yet even now the new pictures added year by year never fail to give thousands of people fresh and vivid glimpses of the actualities of missionary work. These exhibitions, it may be added, not only make an effective entry into Eye-gate, but yield a considerable financial profit. In eight tours they netted over £4000.

Missionary Exhibitions.

But the word Exhibition belongs to a much larger section of the activities of this Department. In 1882, Mr. Barton of Cambridge organized the first Missionary Loan Exhibition as an adjunct to his sale of work. Norwich and Blackheath quickly followed suit; and with the able and untiring co-operation of Mr. Malaher, Secretary of the Missionary Leaves Association, a continuous series of Exhibitions, large and small, attracted crowds of visitors in all parts of the country. These continued until the War began, and there seemed no flagging of the interest they excited. On Mr. Malaher's lamented death in 1905, Mr. T. H. Baxter became Secretary of the Missionary Leaves Association, and worked the Exhibitions with equal energy and success. They were for the most part not planned or organized from Salisbury Square. They were undertaken by local friends in the different towns, who were responsible for the methods adopted; but in almost every case they secured Mr. Malaher or Mr. Baxter as the actual general in command, while the C.M.S. Loan Department supplied a good portion of the exhibits. The M.L.A. has usually received a substantial share of the profits; and other Societies, particularly the Bible Society, have provided objects of interest, and received in return a grant from the surplus realized. Other Societies have naturally followed the C.M.S. example, and Exhibitions have become common without at all losing their attractiveness; and in recent years the Diocesan Boards of Missions have initiated some, combining the attractions, and the workers, of different Church Societies. The "earthly museum with a heavenly moral" (as it has been called) has not ceased to point its moral with great success. Interest has been awakened, sympathy aroused, zeal stimulated; and very large financial returns have accrued. Moreover, many offers of missionary service have been inspired by the Exhibitions.

"Africa and the East" Exhibition.

But in 1909 the Society itself held an Exhibition on a colossal scale in London. The London Jews' Society had held a Palestine Exhibition in the Agricultural Hall two years before, which achieved an extraordinary success, dense crowds flocking to it daily for several weeks, and no less than £12,000 being cleared. In the next year the London Missionary Society held the first Missionary Exhibition on a similar scale, in the same huge hall; and then the C.M.S. followed, giving to its Exhibition the name of "Africa and the East." It involved vast preparations for months beforehand, and an army of voluntary workers rendered prolonged and cheerful service. Over 8000 "stewards," men and women, were enrolled to take charge of the courts and stalls and explain the curios and pictures to the visitors; and to prepare them for these duties Mr. Manley, who was then at the head of the Study Department, conducted many classes for many weeks. A dozen different committees superintended different departments; and the Women's Committee (led by Mrs. Procter of Islington and Miss Baring-Gould) organized the Refreshment Department (which itself absorbed 150 voluntary helpers daily), hospitality arrangements, costumes, &c., and the "Foreign Market," for which seventy Provincial Associations provided £20 and six helpers each. The larger exhibits included a Japanese village, a Shinto temple, a Chinese street and guest-house and opium den, an Indian bazaar, an African village (with Yoruba Christians in it), Eskimo huts, a raised map of Uganda covering 2000 square feet, a model of the Bannu hospital with a Röntgen

Ray room, and the Prince of Wales's (our present King's) own model of the Golden Temple at Amritsar. The time-table for each day included 147 separate lectures and special exhibitions. Nearly 250,000 people attended, the railways running many special trains from all parts of England.

There was a formal opening every day. The Archbishop of Canterbury performed this function on the first day, and among other openers were the Bishops of London (Winnington-Ingram), Durham (Moule), Winchester (Ryle), Southwark (Talbot), Ely (Chase), St. Albans (Jacob), Down and Connor (Crozier), Bishop Montgomery, the Dean of Norwich (Lefroy), the Lord Mayor, Sir Robert Hart, Sir James Bourdillon, Sir F. P. Lely, and Dr. Mott.

One remarkable feature of "Africa and the East" was the "Summer School" held in one of the annexes. At least it was called a "Summer School," and took the place of the usual one. It certainly did not appeal to the public "through Eye-gate"; so it is further noticed under the head of Summer Schools.

"Africa and the East" did not drop out of existence when the Agricultural Hall closed its doors. There was an immediate demand for a repetition of it elsewhere, and Liverpool, Birmingham, Lynn, Bedford, Exeter, and Ipswich reproduced it in succession in the next year or two, with more or less completeness. In this way many thousands more received "through Eye-gate" their most vivid conceptions of the great missionary enterprise.

VI. SUMMER SCHOOLS.

Summer Schools.

Two very fruitful developments of Home Base work in our period were suggested to the Society by similar plans in the United States, Summer Schools and Study Circles. The first two Summer Schools were held in 1904 and 1905, at Keswick, the former following the Convention and the latter preceding it, and each lasting about a week.* Both were held in a large tent (but not so large as the Convention Tent). The programme for morning and evening was both educational and devotional. The "scholars," comprising five or six hundred of the keenest C.M.S. workers in England, came avowedly *to learn;* to gain more systematic knowledge of the fields, the methods, the problems of foreign mission work. It was a School, emphatically. But schools have play-time; and the afternoons were devoted to excursions, picnics, &c. In 1906, the School went to Bournemouth, and met in a large Drill Hall; but the tent has been used on almost all subsequent occasions. In 1907 there were two Schools, one at Cromer, and the other at Portrush on the coast of Ulster; for Irish friends asked that they might have a turn, and this they have had almost every year since. In 1908

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* Interesting Notes on these first two Summer Schools appeared in the *C.M. Intell.*, Sept., 1904 and 1905.

Keswick was again chosen, but in September, quite independent of the Convention. In 1909, as before mentioned, the School was an adjunct to the "Africa and the East" Exhibition, and was held in an annexe to the Agricultural Hall in London; but a second, of the more familiar type, was held at Bray in Ireland. After this, the English School was held successively at Scarborough, Eastbourne, Llandudno, Ilfracombe, Lowestoft. For 1915 Ilkley was chosen, but an invasion of that bracing Yorkshire resort by recruits for the New Army made its occupation impossible, and a fourth visit to Keswick was hastily substituted.

Some of the Speakers.

These Summer Schools have been singularly privileged in engaging some of the best of our spiritual teachers and missionary experts; and the Bishops of the dioceses visited have repeatedly attended to open the proceedings. At Scarborough the Archbishop of York gave a powerful address of forty-five minutes; at Llandudno, besides the Diocesan (the Bishop of St. Asaph), the Bishop of Liverpool spoke on John the Baptist; and at Lowestoft the Bishop of Norwich gave an admirable lecture on St. Luke. The Scarborough meeting was also favoured by the presence and inspiring words of three American leaders, Dr. Sailer, Professor Harlan Beech, and Mr. Sherwood Eddy; and also of the Tamil clergyman, the Rev. V. S. Azariah, since consecrated Bishop of Dornakal; also of the Rev. A. R. Ebbs, Secretary of the Victoria C.M. Association, and the Rev. Lord W. Gascoygne Cecil. The Bible readings in successive years have been given by Mr. Hubert Brooke, Canon Girdlestone, Mr. Harrington Lees, the late Mr. Walker of Tinnevelly, Mr. Manley, Mr. Wilkinson, and Prebendary Burroughs.

Touching the Summer Schools generally, it should be added that they not only pay all their expenses, but elicit considerable free gifts. The "scholars" have three "Summer School Own Missionaries," one of them being supported by the Irish "scholars." No less than £1825 has already been contributed in this way. Moreover, the influence of these gatherings has been great upon the Society's plans generally. The Study Circles, and the Young People's Union, were practically fruits of them; and particular "Schools" have from time to time helped particular branches of work at home and abroad. One other fact could only be omitted at the risk of offending all the "scholars," viz., Mr. Pain's great services as treasurer and general factotum.

Remarkable "School" at the Agricultural Hall.

The London "Summer School" differed entirely from all the others in being a kind of side-show of the overshadowing Exhibition, having no early services, Bible readings, and social features of its own; and the meetings proved to be comparatively small. But, as before mentioned, its programme was unique. It was the work mainly of Mr. Lunt; and it elicited many expressions of admiration from distinguished visitors, as a systematic and exhaustive presentation of the subject of Missions. A very curious thing, however, happened. No account of it ever appeared in the C.M.S. periodicals and reports; a pure oversight, no doubt, due to the mass of matter connected with the Exhibition. But for this reason, in order that there may be a permanent record somewhere of a thing so exceptional, it is important to give some particulars here. The programme is too long and full to be inserted entirely, but some idea of it must be given.

The Speakers.

Five days in each of three weeks were mapped out. On three Mondays the subject was Prayer and Missions; on three Tuesdays, Modern Thought and Missions; on three Wednesdays, the Literature of Missions; on three Thursdays, the Church and Missions; on three Fridays, the Demand of Missions. The appointed speakers included the Bishops of Southwark (Talbot), St. Albans (Jacob), Ely (Chase), Stepney (Paget); Bishops Welldon, Montgomery, Morley, Taylor Smith, Ingham; Mr. Watts Ditchfield, now Bishop of Chelmsford; Canon Walpole, now Bishop of Edinburgh; Canon Denton Thompson, now Bishop of Sodor and Man; Archdeacon J. C. Wright, now Archbishop of Sydney; the Dean of Westminster (J. A. Robinson), Dean of Waterford (Hackett); Dr. Sanday, Dr. Arthur Robinson, Canon Bernard, Canon B. K. Cunningham; Rev. H. Gresford Jones, now Archdeacon of Sheffield; Revs. H. J. R. Marston, Prebendary Webb-Peploe, Hubert Brooke, Harrington Lees, Hume Campbell, Grose Hodge, A. B. Lillingston, A. J. Easter, T. Tatlow; Sir W. Lee-Warner, Sir Matthew Dodsworth, Professor Carless, Mr. J. H. Oldham, Sir J. Bourdillon, Mr. Inskip, K.C.; Mrs. Creighton, Mrs. Ashley Carus-Wilson, Miss Ruth Rouse; also several missionaries, including Dr. Tisdall, C. H. Stileman (afterwards Bishop in Persia), R. F. McNeile, Canon Cole, Norman Tubbs, H. G. Grey, Dr. Walter Miller, Dr. Duncan Main, T. E. Alvarez, H. E. Maddox, Dr. Emmeline Stuart, Miss M. Brownlow; also all the Secretaries and other officials in Salisbury Square.

Never before or since, save only at the Centenary, has the C.M.S. been able to issue such a list of names, and the interest of the addresses was very great.

Two of the daily Programmes.

Two of the day programmes are subjoined, as illustrations:—

MODERN THOUGHT AND MISSIONS.

Christ the Son of Man	Rev. Dr. A. W. Robinson.
The Universal Gospel	Bishop of Southwark.
The Essence of the Gospel	Rev. Dr. Sanday.
Hinduism Buddhism Islam } In Relation to Christianity . .	Rev. H. G. Grey.
The Problem of the Governing Race in India	Sir W. Lee-Warner.
The Contribution of English Womanhood to India's Life	Mrs. Creighton.

PART III. Chap. 47.

The Opportunity of the Educational Missionary	Rev. H. B. Durrant (now Bp. of Lahore).
The Moral Condition of Moslem Lands	Dr. W. R. S. Miller.
The Social Condition of Women in Moslem Lands	Dr. Emmeline Stuart.
The Appeal of Missions—	
To the Cultured Classes	Miss Rachel Williams. Miss Una Saunders. Miss De Sélincourt.
To Professional Men	Professor Carless.
To Business Men	Dr. T. Jays.
To the Universities	Rev. E. A. Burroughs.
To School Girls	Miss Parmiter.
To the Public School Boy	Mr. T. R. W. Lunt.

Evening Addresses—

The Opportunity among Students in India	Rev. Norman Tubbs.
The Opportunity of China's Awakening	Dr. Duncan Main.
The Opportunity for Workers in the Foreign Field	Two Missionaries.
The Call to Thought	Rev. H. Gresford Jones. Dean of Waterford.

THE CHURCH AND MISSIONS.

What the West can give to the East	Rev. H. J. R. Marston.
Lessons which the East will teach us	Canon B. K. Cunningham.
The Church Universal—A Forecast	Bishop Montgomery.
Native Churches—	
Their Genesis	Preb. H. E. Fox.
Their Constitution	Rev. F. Baylis.
Their Future	Dr. E. Stock.
Supply and Training of Native Clergy	Bishop Morley.
The Prayer Book in the Mission Field	Mrs. A. Carus-Wilson.
Home Life in Primitive Christian Communities	Rev. H. E. Maddox.
Parental Responsibility of the Mother Church	Bishop Ingham.
Moral Responsibility of the Anglican Church	Dean of Westminster.
Geographical Responsibility of the C.M.S.	Preb. H. E. Fox.
The Sunday School and Missionary Education	Rev. W. Hume Campbell.
Confirmation Candidates and Missionary Decision	Canon Denton Thompson.
Parochial Organization and Missionary Work	Rev. E. Grose Hodge.
The Man's Burden	Mr. T. H. W. Inskip.
The Woman's Share	Miss R. E. Dugdale.
The Child's Help	Miss E. Baring-Gould.
The Parochial Unit—	
A Fashionable Parish	Rev. E. R. P. Devereux.
A Country Parish	Rev. J. Hind.
A City Parish	Rev. A. B. G. Lillingston.
The Place of Societies	Col. R. Williams. Bishop Ingham.

Addresses published.

It remains to add that the addresses of Bishop Talbot, Dr. Sanday, Dr. A. W. Robinson, Bishop Chase, Bishop Montgomery, Dean Armitage Robinson, and others, were published in a small volume entitled *Thought and Discipleship*, which is still to be had from the C.M.S. See p. 535.

VII. STUDY CIRCLES.

Missionary Study.

There is of course nothing new in Missionary Study. Readers of the old *C.M. Intelligencer* in Mr. Ridgeway's time had information and instruction for which there was then no parallel. The *C.M. Atlas* also, of later days, was by no means a mere gazetteer, but contained a mass of matter on the countries in which and the peoples among whom the missionaries laboured, and on their racial, linguistic, and religious divisions and distinctions. Again, when Mr. Long, the veteran Calcutta missionary, died in 1887, he left £2000 as an endowment for lectures on non-Christian religions, and "James Long Lectures" have been delivered ever since at various colleges, &c., by missionaries who were real experts in their various subjects, for instance, Canon Sell, Dr. Weitbrecht, Dr. Tisdall, Dr. Hackett, Mr. Padfield, Mr. Elwin, Mr. Ireland Jones. But it is only within the period under review that Missionary Study has been systematized and popularized.

James Long Lectures.

Study Circles.

The scheme now so widely used, of small Study Circles studying books specially written year by year for the purpose, is, like the Summer Schools, American in origin. The two came over together, and the Study plan was introduced to C.M.S. folk at the first Summer School in 1904; and at the second School, Mr. Earl Taylor himself, Secretary of the American Young People's Missionary Movement, was present to expound and illustrate the plan. In 1906 Mr. Manley was appointed by the C.M.S. Committee to work it out, and for six years he laboured most energetically and successfully. In 1910 there were 484 Circles enrolled, with 4521 members; and as the ideal of a Study Circle is eight to ten members, the proportion had been well maintained. There are now more than 800 Circles registered, besides many others carried on privately.

Study text-books.

Year by year two subjects have been set for the Circles to take up, one showing the teaching of Scripture on Missions, and one describing the mission field or some part of it. The result has been the production of a series of admirable books. For the first two or three years the C.M.S. provided its own text-books, which were quite small and unpretending, on Africa, India, &c. But in 1907 the United Council for Missionary Education was formed for the purpose, representing several Societies, which has done splendid service. This facilitated the issue of really valuable books at a low price, owing to the number required. There is one disadvantage in the plan, that the books do not tell the history of C.M.S. Missions. They are necessarily general in character. But they have proved most useful in expanding and furnishing the minds of large numbers of men and women. Every missionary who goes round the country "on deputation" finds the knowledge of at least the inner circle of friends much greater than formerly. The series has included Dr. A. H. Smith's *Uplift of China*, Mr. S. K. Datta's *Desire of India*, Mr. Gairdner's *Reproach of Islam*, Mr. Donald Fraser's *Future of Africa*, Mr. Andrews's *Renaissance in India*, Dr. Hodgkin's *Way of the Good Physician*, Mr. G. H. Moule's *Spirit of Japan*. This last, on Japan, is especially excellent. Among the books of a Biblical character have been Mrs. Ashley Carus-Wilson's *Redemptor Mundi*, Mr. Manley's *Gospel in the Psalms*, Principal Guy Warman's *Missions in the Minor Prophets*, Mr. Harrington Lees' *St. Paul and his Converts*, and the late Mr. T. Walker's *Missionary Ideals*.

Some fruits of Study.

The Study Circles are of great educational value; but not of that only. Take the following from recent local reports in the *C.M.S. Gazette* (Jan., 1915):—

> "A circle composed of three business men, two gardeners, one mechanic, and a painter has joined with another circle in supporting a native teacher."
>
> "A circle of working-men, clerks, and factory hands, is now so keen that its members are supporting a cot in a Chinese hospital and collecting for work amongst the outcastes."
>
> "Another men's circle was composed of a bank manager, a stores' manager, a school-master, a clerk, a postman, a grammar-school boy, and a churchwarden. At the end of the session these men approached the Vicar of the parish and asked that more Intercession Services be held in church."

Circulating Library.

The Study Department in the C.M. House has also taken charge of the Circulating Library which was formerly worked by Mr. and Mrs. Flint for the Gleaners' Union, but was handed over to the Society in 1900. It now comprises no less than 8000 volumes, of course reckoning two or three copies of certain books in great demand. Boxes of books are continually being sent out or received back. This is another important educational agency.

The Study Secretaries.

After Mr. Manley's appointment to the Secretaryship of Group III. (see p. 445), the Study Department was well carried on by the ladies who had been his assistants. For twelve months the Rev. W. H. Murray Walton (now of Japan) was in charge. The Rev. L. B. Butcher, of the Western India Mission, is now definitely appointed Assistant Secretary for Missionary Study, until he shall be called to go back to India.

A large section of Home Organization consists of work among particular classes of the community, business men, University students and Public School boys, women and girls, and young people. To these a separate chapter is devoted.

CHAPTER XLVIII.

WORK AMONG PARTICULAR CLASSES.

(1) Among Men: Laymen's Union, Laymen's Movement, the Army, &c. —(2) Universities and Public Schools: Oxford and Cambridge, Campaigns, Student Movement, &c.—(3) Among Women: Retrospect of former Agencies; How could the Younger Women be reached?—The Women's Department and its Activities—(4) Among the Young: Sowers' Band, Y.P.U., &c.

A LARGE section of C.M.S. Home Organization work now consists of efforts to interest and inspire particular sections of the community. In this chapter we shall take a brief glance at what is done to reach (1) business men, (2) University men and Public School boys, (3) women, (4) the young. In doing so we shall have to look in passing at some movements independent of C.M.S., like the Student Movement and the National Laymen's Movement; which is an additional reason for giving a separate chapter to the subject.

Some of the efforts now to be noticed sprang out of the C.M.S. Unions already referred to, the Lay Workers' and Ladies' Unions, &c. This chapter is therefore partly a continuation of the fourth section of the preceding chapter.

I. AMONG MEN.

Laymen's Union.

The Lay Workers' Unions have been already briefly noticed. But it was felt that something of a wider and more general character was needed; and in 1905 the Laymen's Union was formed, which was designed on the one hand to feed the existing Unions and Bands, and on the other to enlist men living where there were no such organizations, or who were not likely to join them. Thousands of laymen were subscribers to C.M.S. funds who would not care to call themselves "lay workers" or "Gleaners"; and yet they needed to have their knowledge of Missions enlarged, their zeal quickened, and their prayers on their behalf stimulated. The Gleaners' Union was not really available, because of the large majority of its members being women. Men are more easily approached through an agency for men only.

Mr. Hughes threw his organizing skill and energy into the new scheme, and Mr. A. E. W. Gwyn and Dr. Jays travelled over the country to push it; but it must be confessed that although several branches were started in large towns, the new Laymen's Union failed to "catch on" to the extent hoped for.

London Laymen's Meetings,

Meanwhile, the London Lay Workers' Union, not content with its regular meetings, &c., for its own members, continued to make various successful efforts to influence men generally. More than once, a whole day's Convention was arranged. In 1902, for instance, on the Society's birthday, April 12th, three meetings were held in Exeter Hall, Archbishop Temple presiding in the evening; and in the following year three more, at which the subjects were "The Gospel: a Trust, a Power, a Witness," and the new Bishop of London (Dr. Winnington-Ingram) took the chair.* In 1905 opportunity was taken from the general interest in the Sudan to hold a Men's Meeting on Lord Cromer's invitation to the C.M.S. (see p. 108); and in 1908 Mr. Winston Churchill, on his return from his great journey across Africa, was invited to tell a crowded meeting at the Church House of his visit to Uganda, as before mentioned. It was on that occasion that, referring to the "passing" of Exeter Hall, he exclaimed, "But its soul is marching on!"—a most true statement couched in a familiar and picturesque form.

and Services.

Among other efforts to reach business men in the city of London were the Advent and Lent Sermons by laymen arranged by Mr. Padfield, as Organizing Secretary for London, and preached in St. Michael's, Cornhill. In 1902 the preachers were Sir W. Mackworth Young, Major J. Aubrey Gibbon, Sir Andrew Wingate, Sir W. Lee-Warner, and Colonel Seton Churchill; and in 1905 a course on, "Don't support Foreign Missions! Why not?" was given by the Author of this History. He also gave lectures on Missions in Manchester Cathedral, at the request of the Dean, Bishop Welldon.

Laymen's Movement in America,

A remarkable new movement arose among laymen in the United States and Canada in 1905, and in the summer of 1906 a band of influential Americans and Canadians, prominent business and professional men, arrived in England with the express purpose of arousing our laymen to greater interest and zeal in the missionary cause. Among them were Dr. Schieffelin, President of a Missionary Society in connexion with the Episcopal Church; Mr. Silas McBee, then editor of the leading Church newspaper; Mr. A. E. Marling, Vice-President of the Y.M.C.A. International Committee; Mr. Campbell White, Secretary of the Movement; and Dr. Hoyles, K.C., Principal of the Law School, Toronto University, and President of the Canadian C.M.S. They told of the way in which they had invaded the Christian laity of the two countries by means of large dinners in the chief cities, and of the great response their addresses had met with, in a more general belief in the cause of the evangelization of the world, and a more distinct acknowledgement of personal responsibility to aid it.* The result in England, and also in Scotland, was the formation of a similar Laymen's Movement, with a committee representing different societies. Here again, however, the effort flagged, and for some time nothing came of it. But the desire to carry out the scheme was revived by the Edinburgh Conference, and gradually, though not very quickly, the Movement gained some ground. Colonel Williams as chairman, Mr. Flint as treasurer, and (for a year or two) Captain Watson of the C.E.M.S. as secretary, did their best; and in 1913 a remarkable conference of laymen was organized and held at Buxton, where a large number of business and professional and leisured men came together. They were welcomed by the Duke of Devonshire, and addressed by Lord Lamington, Sir W. Mackworth Young, Sir Matthew Dodsworth, Professor Raju, &c.

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* Accounts of these Conventions appeared in the *C.M. Intelligencer* of May, 1902, and June, 1903.

and in Great Britain.

Buxton Conference.

But on the retirement of Captain Watson in 1914, Mr. Theodore Lunt was invited to take the vacant secretaryship, and his singular capacity for influencing men could not be more usefully employed.† Among the efforts already made have been a Conference of men in London which was addressed by Viscount Bryce and Dr. Mott; a larger one for three days at Oxford in June, 1915, when 200 laymen of position gathered from all parts of the country; ‡ and an important letter calling on laymen even in this War time to rally round the Missionary Societies. "To strengthen the things that are most spiritual and unselfish, and therefore most vital in the life of our people," said this letter, "is an act of the truest patriotism." It was signed by Lord Balfour of Burleigh, Lord Bryce, Lord Lamington, Sir E. Satow, Sir A. Fraser, Sir R. Laidlaw, and other prominent men.

Oxford Conference.

This National Laymen's Missionary Movement comprises men of different Christian Churches and denominations. But meanwhile a similar Movement has arisen within the Church of England, being a branch of the Central Board of Missions. Of this movement Sir W. Mackworth Young has been the inspiring spirit, and the secretary was Colonel Fergusson until the War

Anglican Laymen's Movement.

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* See an account of this visit, with extracts from the speeches, *C.M. Rev.*, July, 1907. A very interesting article on the whole subject, by another influential American, Mr. S. B. Capen, Chairman of the Executive Committee of the Lay Movement and President of the A.B.C.F.M., appeared in the *C.M. Review*, Sept., 1910. Reference may also be made to Mr. Capen's address at Bombay when on a visit to India in 1913, on, "What Christianity is doing for the World," which is printed in the *C.M. Review* of January, 1914. Mr. Lunt's paper on, "Why Laymen are not interested," in the *C.M. Review* of June, 1911, should also be mentioned, and one on "How to Reach Late Diners," by the Rev. A. J. P. Shepherd, in Sept., 1912.

† Mr. Lunt has since joined the Army.

‡ A most interesting account of the Oxford Conference was given by Mr. K. J. Saunders (who was for a time with Mr. Fraser at Kandy) in the *Laymen's Bulletin*, Aug., 1915. In the same number were printed two of the addresses, one on Leadership by Mr. E. A. Burroughs, and the other on the Church's Task by Professor Cairns. Both are utterances of rare power.

called for his services. Efforts are being made to arouse diocesan and ruri-decanal interest and effort. It is in quite friendly relations with the National organization, and several of the leaders belong to both.

Far and Near Club.

Another particularly interesting movement to interest laymen has been the work of Sir Victor Buxton and his personal friends, with the aid of Mr. Lunt as secretary. After the C.M.S. Anniversary of 1911 there was a private gathering at Sir Fowell Buxton's house, Warlies, in Essex, the issue of which was the formation of a laymen's dining club called the Far and Near Club, the members of which should dine together periodically and hear addresses from first-rate authorities on Missions and mission fields,—inviting as their guests other men whom it might be desirable to influence. The result has been a series of most interesting gatherings, among the speakers having been the Bishops of Madras and Khartum, Archdeacon Barnett of Hong Kong, Professor J. B. Raju, Lord Lamington, and some of the ablest of the younger missionaries. On two occasions the members have had a week-end together for conference and prayer, at Bournemouth and at Folkestone. But the dinners have been dropped during the War.

Army Missionary Association.

One more effort, to reach a particular class of men, must be mentioned. This is the Army Missionary Association, which was founded so long ago as 1883, but was re-organized in 1910, with the Chaplain-General, Bishop Taylor Smith, as President, and the Rev. B. G. O'Rorke, the Army chaplain at Bordon Camp, as secretary. Mr. O'Rorke also acted as Hon. Organizing Secretary in the Army for both C.M.S. and S.P.G.* The contributions to both Societies have risen year by year. Those for the C.M.S. in the past seven years have amounted to £42, £90, £127, £190, £241, £252, £306. That is an example for imitation. Many Army officers, moreover, contribute to the Society direct, and not through the Association. And this is not the only way in which the Army has been reached. For instance, in 1911, Bishop Ingham preached three times on one Sunday at services at the Guards' Depôt at Caterham, where the Rev. H. M. Webb-Peploe is chaplain. But the work done is not only the collection of money. In 1913, twenty-four officers met at a London hotel and formed a Study Circle, with *The Renaissance of India* as a text-book.† Here, too, we should notice the striking Letter written for private circulation among officers a year or two ago by three Field Marshals, Lords Roberts, Grenfell, and Methuen, in which they exhorted officers abroad to act themselves as true representatives of Christianity, and commended to their sympathy and support the missionaries and their work.‡

Letter of three Field Marshals.

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* He was unfortunately taken prisoner in the early days of the War, and interned in Germany, but was afterwards released and wrote an interesting book on his experiences. Meanwhile, the Rev. M. W. Churchward was appointed to the C.M.S. post.

† See pp. 140, 510.

‡ See *C.M.S. Gazette*, Feb., 1915, p. 42.

The C.M.S. Laymen's Union has been committed temporarily to Mr. T. H. Baxter, Secretary of the Missionary Leaves Association; and the cause will, by God's blessing, prosper in his hands.

II. AT THE UNIVERSITIES AND PUBLIC SCHOOLS.

Men and Boys.

The attempt to infuse a missionary spirit into University students (not excluding dons) and the boys at Public Schools may be regarded as a branch of Work among Men; but it is a very distinct enterprise with a distinct purpose. The main objective in efforts to instruct and inspire business men is to obtain their financial support. The main objective in efforts to instruct and inspire Eton boys and Oxford men is to obtain prospective candidates for service. The C.M.S. has had University Missionary Associations at both Oxford and Cambridge for a great many years, and very interesting it is to look over very old contribution lists, and to see among undergraduate subscribers such names as John Henry and Francis Newman, J. T. Delane, A. H. Clough, A. P. Stanley, R. W. Church, C. Voysey. And it is a good thing for both young men and boys to begin from an early age—if they have not already begun with a child's missionary box—definitely to support Foreign Missions. There are Public Schools which have for many years kept up a connexion with some missionary college or school by maintaining one of the teachers. At the Noble College at Masulipatam there is a "Rugby-Fox Master" supported entirely by past and present Rugbeians in memory of H. W. Fox, the first C.M.S. missionary from Rugby School; and an annual sermon for the fund has been preached at the school ever since 1848, by such men as Archbishops Benson and Temple, Dean Goulburn, &c. The Fund is over £300 a year. Haileybury also supports a master at St. John's College, Agra.

Interesting former Oxford Subscribers.

Public School Funds.

Men rather than money, however, are the chief objective. Naturally it would at best be but a small minority of the men and boys influenced who would actually go into the mission field. But it is of scarcely less importance to indoctrinate them with the great principle of the Church's responsibility for making its Lord and His Redemption known to all nations, to arouse their interest in Missions before the too common prejudices and objections lay hold of them, and to prepare them to meet these antagonistic influences. Thus they would be ready for enlistment hereafter for service at the Home Base if not at the Front. The efforts of the past at Oxford and Cambridge are described in the *History of the C.M.S.*,* in which abundant evidence is given of the important recruits gained through their influence. At both Universities, and also at Durham and Dublin, similar efforts are made to this day; and recently there have been attempts to reach the men of the new Universities at Manchester, Leeds, Birmingham, &c.

The Universities.

The Cambridge University C.M. Association has held its meetings term after term ever since 1858, when it was founded by John Barton, then an undergraduate at Christ's. The similar one at Oxford has not always been kept going with equal regularity, but it was re-organized in 1905 with Mr. E. A. Burroughs as secretary. But Oxford has been unique in having year by year Canon Christopher's famous Breakfast, which has brought men of all grades of University position and of all ecclesiastical views to hear of the trials and triumphs of the Gospel. No one who has ever been present at one of these inspiring functions is likely ever to forget it. Happily the venerable Canon's death did not bring the annual observance to a close.

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* See Vol. II., pp. 53, 359; Vol. III., pp. 32, 44, 283, 315, 353.

Canon Christopher's Breakfast.

University and Missionary Campaigns.

But University men have been active as well as passive. They have not only listened to addresses; they have given them. Nothing in recent years has been more striking than the "Missionary Campaigns" conducted at many cities and towns by Oxford and Cambridge men. They have been welcomed by bishops, vicars, and congregations at Birmingham, Bradford, Bristol, Huddersfield, Hull, Leicester, Liverpool, Norwich, Nottingham, &c.* Nor ought we to forget the Children's Special Service Mission, which has enlisted so many University men in the work of the Seaside Services, at which the missionary cause generally has a turn.

Student Movement.

As in the case of the general body of laymen, so here. A large part of the influence gained over the minds of students has been the work, not of the C.M.S., nor of any of her sister Societies, but of an entirely independent organization. The Student Movement, through the blessing of the Lord Whose cause and claims it has so powerfully and untiringly set forth, has achieved a real conquest in His Name of the minds and hearts and lives of thousands of students in all parts of the world. And it has not reached men only; women students have been among the most responsive members and most ardent workers. Many of the most fervent and energetic of the younger missionaries of the C.M.S. have belonged to it. Byrde, Butcher, Holland, Gairdner, Davies, Tubbs, Garfield Williams, Dr. Emmeline Stuart, and Mrs. Fraser (when she was Miss Glass), were among its leaders before they went out. The Student Movement, however, has not been an exclusively missionary movement. The Student Volunteer Missionary Union was the original form of it, but it expanded to aim first at the personal religious life of students, teaching them to study the Bible and, by means of the "Morning Watch," to be regular in prayer; and now it is but a section of the whole enterprise. The Theological Department aims at fitting the future ministers of the Gospel for their work at home or abroad; and the Social Section sets forth the claims of the great home field to the personal service of educated Christian men and women. This is all to the good, showing that God's work in the world is one work, and inciting workers in every department to care for the workers in other departments.

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* See interesting accounts of campaigns at Greenwich, Hull, and Birmingham in the *C.M. Review*, Nov., 1908; and at Huddersfield, Hull, Reading, Leicester, &c., *C.M. Review*, Jan., 1910. At Nottingham, among the missioners were Mr. S. N. Athawale, son of a Brahman convert in India, and Mr. Kwan Lam-Chow, himself a convert in the C.M.S. College at Hong Kong.

Student Conferences.

The Student Conferences at Coniston, Baslow, and Swanwick each summer have been of the deepest interest. "Swanwick," indeed—now a familiar name,—owes its position to the Student Movement, some senior members of which purchased the "Hayes" estate close to Swanwick village, and formed a company to own and work it, letting it out to the different bodies which now make use of it for their various gatherings. Still more notable have been the great Conferences held every four years in the first week of the year, the first at Liverpool in 1896, then in London and Edinburgh, and since then twice again at Liverpool.* One remarkable feature has been the broad basis of the meetings ecclesiastically and theologically. Like the members of the Student Movement, the speakers must be loyal to Christ as Son of God and Saviour of men; but beyond that there is no shibboleth, and Anglicans of all schools have found themselves at home there, as well as Christians of all other Churches and denominations. This has been a ground of complaint from more than one quarter, but unquestionably it is a main cause of the extraordinary influence the Movement has exercised.

Public Schools.

As regards the Public Schools, the opportunities of getting in touch with the boys have much increased in our period. Mr. Snell organized the work in the earlier years with great success. Missionaries like Tyndale-Biscoe and A. G. Fraser have been warmly welcomed everywhere, and both have been actually "Own Missionaries" of the schools; and Mr. Hadow and Mr. Theodore Lunt and Mr. Warren have had no less cordial a welcome from both headmasters and boys. Eton, Harrow, Rugby, Shrewsbury, Marlborough, Repton, Rossall, Haileybury, Uppingham, Sedbergh, Sherborne, Malvern, and many others, have been open to this influence. It happens to be mentioned in the Report of 1904 that in the preceding year visits had been paid to forty Public Schools and 200 grammar, preparatory, and private schools.

III. AMONG WOMEN.

Women's Work in Old Days.

Work among Women is not the same thing as Women's Work. From very early days in C.M.S. history the work done by women in the home field was of the greatest importance to the Society. There were penny-a-week collections to be made as well as guinea subscriptions to be called for, before there were many church collections; and this was almost entirely done by ladies. (The noble word "woman" was not then used for all classes, as happily it is now. "Females" was more common. If an English schoolmistress was sent to Africa, she was called an "European Female.") "Ladies' Associations" were accordingly very common in those early years. But these were gradually absorbed in the Parochial Associations which began to spread over the country; and though women continued to do nearly all the actual work of collecting, they were not separately organized. In most places it depended almost entirely on the clergy whether any work was done at all. There was no "work among women," no effort to influence or instruct women as such touching the missionary enterprise.

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* The London Conference was fully described in the *C.M. Intell.*, Feb., 1900. A particularly interesting Conference was held at Toronto in 1902, which was attended by Preb. Fox. He described it in the *C.M. Intell.*, May, 1902.

Fresh work of Women,

Moreover, when in the 'sixties and 'seventies evangelistic and philanthropic zeal spread rapidly over the country, the newly-awakened energies of women were thrown into mission work among the home population. Although in many parishes the vicar's wife or sister or daughter, or some faithful individual churchwoman, was the life and soul of the parochial organization, working the missionary boxes, the missionary sale, and the juvenile association, a much larger number looked to Miss Marsh and Mrs. Ranyard as their examples, and the younger women threw themselves with splendid devotion into every kind of home mission work. Foreign Missions, they thought, only meant the collection of subscriptions; Home Missions meant soul-winning. No doubt the C.M.S. was the great Evangelical Society; the elderly gentlemen on the Committee were men to be highly respected; and the annual meetings about "the poor blacks" were interesting; but the thousands of earnest women who thronged Mildmay Conferences and similar gatherings felt that their call for personal service came from the mission hall, the ragged school, the band of hope, the Y.W.C.A., the Children's Special Service Mission. We may well thank God for the noble work done in this way for their Lord and Master; yet all the while the supreme cause of the evangelization of the world was quite inadequately understood.

but not for Foreign Missions.

When the C.M.S. Ladies' Union for London was started, it was hoped to tap some of the zeal and ability that was being so lavishly poured out for other causes; and the Union did exercise a good influence. But it was noticed, in the crowded gatherings that ensued in Salisbury Square, how conspicuous were the grey or greying hairs. "Shall we ever," it was asked, "get hold of the young women?" The Gleaners' Union did much to put that question out of date. The sending forth of women missionaries by the Society, from 1887 onwards, did more. The Zenana Societies had done excellent service in interesting a comparatively limited circle; and their chief leaders, such as Lady Kinnaird (the mother of the present peer) and Lady Muir, Mrs. Sandys and Mrs. Weitbrecht, set a bright example of devotion. But their work was almost wholly confined to India, while Africa and Palestine and China and Japan were calling out for women; and

How reach younger Women?

at that very time (the later 'eighties) the career and death of Bishop Hannington and the holy influence of Hudson Taylor were drawing forth the keenest sympathy of multitudes towards Africa and China. To these four fields the C.M.S. now began to send women freely; and it cannot be doubted that this combined with other circumstances to effect the extraordinary development of the C.M.S. at home which culminated in the Centenary. When it became necessary, instead of holding Valedictory Meetings in small halls, to engage Exeter Hall two nights running, and when the crowded audiences included a large proportion of younger women, it was evident that a real revolution had been achieved.

Work among Women.

Yet so far there was little "work among women." It is to Mr. Percy Grubb that we owe the first tentative plan for a Women's Department, and to Mr. Baring-Gould the working of it out. Happily the woman to undertake it was at hand. Miss G. A. Gollock had come to Salisbury Square to help in the Editorial Department, but in 1895 she was commissioned to organize "work among women," and very quickly the results were visible. The principle adopted was in a sense a new one, though in fact it was an old C.M.S. principle. The Zenana Societies had, quite naturally, concentrated the interest and sympathies of the women they influenced upon the zenana work, girls' schools, and other female branches of the missionary enterprise, upon which, in fact, their funds were expended. The S.P.G. and some of the Nonconformist Societies had Women's Departments before the C.M.S., but in their case also the attention of women at home was concentrated on the work among women abroad, and their contributions allotted to its support; and so it was also with the much larger and more active Women's Auxiliaries of the American Societies. But Miss Gollock put forward as the objective of women's thought and care and effort nothing less than the evangelization of the world; that is to say, they were to care for, to pray for, to contribute to, the whole work abroad and not part of it. In point of fact they were to be to the C.M.S., in their measure, just what the members of the old Ladies' Associations in their smaller measure had been, helpers of the Society's Missions as a whole. This did not hinder them from being specially interested in some particular Mission or missionary or mission agency. They could specially take home to their hearts any one section or any one individual, and offer "Appropriated Contributions" accordingly, just as men could and did. But they were not, as a body of women, to support women's work as such, and leave the general maintenance of the enterprise to the men.

Miss Gollock's aim and work.

On this principle, and in this spirit, Women's Conferences, Quiet Days, and other gatherings of all kinds were organized all over the country; and Miss Gollock and her helpers, particularly Miss Etches and Miss Storr, were continually taking long journeys for the purpose. The work developed so rapidly that after five years, in the first year of our period, Miss Gollock's sister, Miss

Miss M. C. Gollock comes,

Minna C. Gollock, was invited to come to her help. Another five years of devoted service passed away, and then Miss G. A. Gollock was compelled by serious ill health, the result of her ceaseless activities, to retire, to the deep regret of the whole Society. Happily, after a while, her health was mercifully restored, and she has latterly been as busy as ever in another way, as will appear in a subsequent chapter (p. 562).

and other Ladies.

Miss M. C. Gollock thus became head of the Women's Department, and continued developing all the work for another nine years, to its great advantage; and she has been ably assisted by several other ladies, particularly Misses Baring-Gould, Bewley, Daniel, Dugdale, all of whom have been honorary workers (though no less laborious for that), and to all of whom the Society owes much. Among the multifarious activities of the Department four may be specially mentioned:—

Women's Conferences.

(1) Very attractive and profitable Conferences of women who might be regarded as actual or potential leaders have been held from time to time, lasting for three or four days; sometimes at the C.M. House, many of the ladies lodging at the adjoining Salisbury Hotel, and sometimes at one of the large West End hotels. The influence of these gatherings has been great, both spiritually and socially. Devotional meetings, and the Holy Communion at a neighbouring church, are prominent in the arrangements; and valuable addresses have been given by men and women of recognized authority, such as Dean Ryle, Dr. Arthur Robinson, Canons Macnutt, Pearce, Weitbrecht, and Woodward; Mrs. Ashley Carus-Wilson, Miss C. Firth, D.Litt., Miss McDougall, M.A., Miss Ruth Rouse, &c.*

Other efforts.

(2) Quarterly Conferences for the study of Missions have been held of late years; there is in London a "Missionary Salon" for the discussion of problems, &c., conducted by Lady Baker-Wilbraham; "Mutual Training Courses" have been held in different parts of the country; Lent lectures have been given to young ladies, several bishops and other high authorities taking part; and in one Report we find a Conference of Mothers mentioned. Last, but not least, St. Matthew's Day, Sept. 21st, has been widely adopted as a day of prayer in connexion with women's work.

Women Correspondents.

(3) Women Correspondents, carefully chosen for their devotion to the cause of Christ, their diligence in practical work, and their local influence, have been appointed, to the number of 210, in all parts of the country, most of them definitely attached to the new Diocesan and Archidiaconal Associations; maps of the different districts have been drawn for them by hand by voluntary helpers; and many meetings of from 100 to 200 local leaders and workers have been held in the different areas.

Work among Girls.

(4) Admirable efforts have been made to reach educated girls just entering on womanhood. On several occasions large numbers were gathered in the great building of Holloway College, near

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* See one of these Conferences described, *C.M. Rev.*, April, 1907.

Egham, for a few days, much to their profit spiritually, mentally, and physically.* Miss Rickard, who was for a few years a valued fellow-worker, did much in this connexion. In 1902 a regular "Girls' Movement" was started. It adopted Miss A. C. Bosanquet of Japan as its "Own Missionary," and subsequently Egypt as its "Own Mission," contributing to it over £200 a year, besides handiwork for hospital and school. In 1910, Miss Rickard was succeeded by Miss Bewley, and the first number of *Girls' Movement Notes* was issued. Training schools have been held at Crowborough, and at Westfield College. Thirty-four "groups" have been formed in different parts of the country, which have had their own lantern lectures, garden meetings, study circles, working parties, &c. For the Day of Intercession at St. Andrew's-tide there have been special services at different centres, including the Chapel of the Ascension. Some 2000 girls give fixed half-hours on Good Friday to prayer for Missions and missionaries.

Recognition of sacredness of Money.

The ramifications of all this work are endless, as may be judged by the fact that in 1906 no less than 630 meetings of women and girls were held; and very likely this number has been much exceeded since. In three months in the autumn of 1907, at the suggestion of the Hon. Clerical Secretary of the Society, the Women's Department arranged and attended sixty special conferences in principal towns to explain the Society's financial difficulties. It is one marked feature of the Department that it has never shrunk from speaking of money. To its leaders there has been nothing unspiritual in money. They have persistently preached its sacredness as God's gift to be used for His work. Nothing more striking has ever been written on the subject than Miss M. C. Gollock's "Redemption of Money," in the *C.M. Review* of February, 1908.†

The word "Department" has been used here of the work carried on by the Misses Gollock, because it was for several years actually used. But they rightly contended that it was no "Department" in the same sense as the Finance Department or the Editorial Department. It merely represented women's share in the whole work of the Society. This is now more definitely recognized and arranged, as described elsewhere (p. 453).‡

Changes and New Arrangements.

It remains to add that, to the great regret, both of the Committee and of members of the Society all over the country, Miss M. C. Gollock retired in 1914, after one of the most fruitful official careers Salisbury Square has known. On receiving her resignation, the Committee passed a resolution thanking God "for her administrative ability, for all she has been enabled to do through the consecration of her great and varied gifts, and for the influence and inspiration of her example."

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* See an account of one of these gatherings, *C.M. Intell.*, May, 1900.

† See also an address by her at the Ilfracombe Summer School, printed in the *C.M.S. Gazette*, Aug., 1913.

‡ In the *C.M. Review*, Dec., 1912, the whole range of Women's Work in the home field of C.M.S. was surveyed and described by Miss G. A. Gollock. On the general policy of Women's Co-operation, see Mrs. Luke Paget's article, *C.M. Review*, July, 1914.

After an interval of a year, during which Miss Boys, Miss Daniel, and Miss de Lasalle courageously "held the fort," Miss V. H. Thorold was definitely appointed "Departmental Secretary for Women's Work" in the Home Department.

IV. AMONG THE YOUNG.

The old Juvenile Associations.

While the Society, for the first eighty years of its existence, made little or no distinct effort to reach laymen as such or women as such, otherwise than by the ordinary parochial machinery, it certainly did not neglect the children. Juvenile Associations, Juvenile Meetings, and a *Juvenile Instructor* (the old "Little Green Book") were very widely used; and there are active workers of advanced age to-day who can testify that their love for the missionary cause was originally awakened by these agencies. Moreover Sunday schools were in many places vigorously worked with the help of the *Quarterly Token.* But as the first century drew to a close, there was a general feeling that the agencies for interesting the young sorely needed development. The word "juvenile" was objected to as almost as old-fashioned as was "female" to indicate a woman. "Junior Associations" began to be substituted; the Sowers' Band was founded in 1890 at Miss Gollock's suggestion, as a kind of youthful first step towards the Gleaners' Union; and the magazine for the young became *The Children's World*, and eventually *The Round World.* The Sowers' Band had a large-hearted and lovable secretary in Miss L. Gage Brown; and she was succeeded by one like-minded, Miss Whately.

Sowers' Band.

But the most important step was taken just a year before the Centenary, when the Rev. C. D. Snell was appointed Secretary to an Auxiliary Committee, to visit the Junior Associations and Sowers' Bands, and to extend the work generally. He did fruitful service for a few years; and among other efforts made then or afterwards were conferences of Board or Council-school teachers, and of Sunday-school teachers, with a view to their co-operation in interesting the boys and girls under their charge. Mr. Snell was succeeded by the Rev. F. B. Hadow, who presently joined the Sudan Mission, and he by the Rev. W. G. Hardie, whose health checked a very promising career. He, and Mr. Theodore Lunt, who succeeded him, started a Young People's Union, to absorb all the Juvenile and Junior Associations; still, however, keeping the Sowers' Band for those who liked the name. There were at that time 650 Bands. The new "Y.P.U.," inspired by Mr. Lunt's resourceful spirit,* quickly developed and extended, and

Young People's Union.

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* Valuable suggestions were made by Mr. S. Earl Taylor, Secretary of the Young People's Movement in the United States, who was in England in 1905, and attended the Second Summer School.

in that first year had 144 branches. Large numbers were not looked for. "It is one of our principles," said Mr. Lunt, "to prize quality rather than quantity, and to set a higher value on a small plot well cultivated than on a large area half-tilled." At the end of the second year there were 20,000 members of the Y.P.U. and Sowers' Band together; there were a Schoolboys' Union and a Telegraph Messengers' Union; 1136 local meetings were being held monthly; and systematic missionary study was going on, many branches regularly studying *Talks on Africa* and *Talks on China.* Mr. Lunt's reports year by year, partly printed in the *C.M.S. Gazette*, are interesting to read even now. One of them (for 1909) is closed with a quotation from Dante; and the next year's is headed by lines from Browning! In 1909, the Rev. A. L. Leeper joined the Headquarters staff of the Union, but he returned to parochial work two years later. In 1910 the Y.P.U. contributed direct to the Society £3870.

In 1908 a remarkable Young People's Campaign was organized at Birmingham, when in eight days 400 meetings and services were held, mostly worked by young University men and some women. Though mainly for young people, it was not confined to them; for instance, Mr. Manley went from parish to parish to start adult Study Circles. At one meeting for Sunday-school teachers the Bishop of Birmingham (Dr. Gore) presided, and spoke warmly of the effort.

When Mr. Theodore Lunt became Educational Secretary he was succeeded (1910) by his brother, the Rev. G. C. Lunt, who worked in the same spirit and with equal ability. Subsequently, the Rev. W. D. Stedman took charge, Miss Padwick and Miss Wood rendering important assistance; and when Mr. Stedman became a chaplain in the Army, he was succeeded by the Rev. A. P. Shepherd, with whom is associated, in an honorary capacity, the Rev. D. Trimmer.

Quite independent of all this, there is another branch of "work among the young" in the Boys' Brigade Branch of the Medical Auxiliary; but this will be mentioned under the head of that Auxiliary. The work among Public School boys, and among girls of a similar age, has been already noticed.

CHAPTER XLIX.

THE AUXILIARIES: MEDICAL, EDUCATIONAL, INDUSTRIAL.

Medical Work: The Medical Mission Auxiliary—Educational: Value of Educational Missions; the Auxiliary — Industrial: Objects of Industrial Missions.

I. THE MEDICAL MISSION AUXILIARY.

PART III.
Chap. 49.

The Medical Mission Auxiliary.

The Medical Committee.

MEDICAL Missions touch both the Home and the Foreign sides of C.M.S. administration. Indeed the Medical Department, or Departments, have a larger range of energy than is presented by the Missions, for there is the health of the missionaries and the missionary candidates to be inquired into and dealt with. This has already been noticed in the chapters on Missionaries and Candidates, and only needs a passing reference here because for a few years Dr. Lankester was both the Physician for those purposes and the Secretary of the Medical Mission Auxiliary. He became Hon. Secretary of it in 1891, and indeed was its first organizer. Then in 1894, giving up his excellent practice in South Kensington, he entered the Society's service regularly, and practically combined in his own person offices which now occupy the time and energies of three men. In the list of officers at the beginning of the Annual Report of 1915 we find the "Secretary to the Medical Committee" (Dr. Harford), the "Assistant Secretary, M.M.A." (Mr. Harding), and the "Physician" (Dr. Hill). From 1894 to 1903 Dr. Lankester was all three, with Dr. Elliott as Assistant Secretary. The Medical Committee is not the same body as the Medical Board. The latter consists of doctors only, whose functions have been noticed before. The Medical Committee, of which Mr. Eliot Howard is chairman, belongs to the Foreign Department, and administers the Medical Missions under the large Foreign Committee. But the Auxiliary, which spreads information about the Missions, and raises the funds, is now quite distinct, and a part of the Home Organization.

Changes in personnel.

When Dr. Lankester became Home Secretary in 1903, he was succeeded by the Rev. Dr. R. Elliott, formerly a medical missionary, first in the Santal Mission in India and afterwards at Gaza in Palestine, who had been helping in the department for four years.

His death in 1911 was widely mourned. Dr. Harford thereupon took the Secretaryship of the Medical Committee, involving the oversight of the Missions. The Rev. E. J. Goldsmith, the Rev. E. W. Cox, and the Rev. H. G. Harding, had already successively taken charge of the Auxiliary at home. Mr. Harding, like Dr. Elliott, had been a missionary in Palestine.

Expansion of Medical Work and Funds.

The C.M.S. Medical Missions have expanded much during our period. At the date of the Centenary there were 55 qualified doctors, of whom six were women. There are now 86, of whom 21 are women. There were then 24 trained nurses; now 65. In the various hospitals there were then 1325 beds; now 4021. The in-patients in the year had been 10,747, and the visits of out-patients 612,000; now, 42,850 and 1,270,360. At that time the Medical Auxiliary Fund, which had no real existence ten years earlier,* raised £8000 a year, which was only a partial help towards the maintenance of the Medical Missions. It now raises nearly £40,000 a year, sufficient for the support of all the doctors and nurses and the upkeep of all the hospitals and dispensaries. Its "Wants Department" is an important branch of the work, to which all sorts of medical and surgical requisities are sent by friends in town and country. Several ladies have given valued voluntary service in carrying on this department. Miss McCormick, sister of the Vicar of St. Michael's, Chester Square, was in charge for some time.

Medical Mission Meetings.

In many parts of the United Kingdom there are flourishing associations or branches of the Auxiliary. Birmingham especially is prominent in its sympathy and interest. It uses the great Town Hall every year for its M.M.A. anniversary. No meetings are more attractive than those in aid of the medical missions; and no one of the C.M.S. periodicals is more highly appreciated than *Mercy and Truth*, which Dr. Lankester started in 1897, and which is now the work of one of the honorary lady helpers, Miss Poynder. It has for some years been the practice of many churches to collect for medical missions, whether C.M.S. or S.P.G., on St. Luke's Day, October 18th. The influence of the "beloved physician" is thus still happily perpetuated. The Annual Meetings of the Auxiliary, on the Friday evening of the May week, have for several years been one of the most attractive features of the Society's Anniversary. The speakers are mostly medical missionaries, and the chairmen in the last few years have included Professor Carless, Sir A. Pearce Gould, K.C.V.O., Sir F. Champneys, M.D., and Dr. Cantlie.

Boys' Brigade Branch.

An interesting branch of the M.M.A. is one belonging to the Boys' Brigade, which has given substantial help to the funds. Founded in 1902, it raised £577 in its first ten years, and £2232 in its second ten years; and for the last few years it has raised about £400 a year. Salisbury Square has witnessed crowded gatherings of the boys. Mr. S. W. W. Witty, who is now chief clerk at the C.M. House, was Hon. Secretary for the Branch for most of the time.

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* An M.M.A. Fund was nominally started in 1886, but in five years it only produced a total of £55.

Jubilee of C.M.S. Medical Missions.

The year 1915 has been the Jubilee year of C.M.S. Medical Missions. Although prior to fifty years ago the Society had sent out a few doctors, chiefly to Africa, it was rather for attendance on the missionary party than for regular medical mission work; and it was in 1865 that Dr. Elmslie went to Kashmir definitely for that purpose. Many older members of Committee doubted the expediency of medical missions at all, and it was not until the early 'eighties that they were taken up systematically.*

A striking comparison.

A comparison between the great London hospitals and the C.M.S. hospitals in Asia and Africa is significant. The former deal with about twice the number of cases that the latter deal with, 2½ million against 1¼ million. But the cost of the former is annually about a million sterling, while the cost of the latter, most of them furnished with all modern appliances like the former, is roughly £40,000. Does not the C.M.S. deserve a Hospital Sunday all to itself?

Statistics of Medical Missions.

The magazine of Dr. James Maxwell's Medical Missionary Association (Jan., 1916) states that the number of medical missionaries with British qualifications is now 436, a slight reduction from the preceding two years, owing to the War. It adds 36 further names with qualifications other than British. The C.M.S. is credited with 79 + 5; the U.F. Church of Scotland, with 70; the L.M.S., with 37 + 3; the W.M.S., with 31 + 2; the B.M.S., with 28 + 2; the S.P.G., with 24 + 3; the Church of Scotland, with 23; the English Presbyterian Church, with 20; the Irish Presbyterian Church, with 18; the C.I.M., with 17 + 7; the C.E.Z.M.S., with 15 + 1. All others, under 10.

II. THE EDUCATIONAL AUXILIARY.

Mission Schools objected to.

Education has from the beginning been an important department of missionary work; and a considerable portion of the time and attention of our committees at home and abroad has always been occupied by educational methods and problems. Thirty years ago there arose a strong feeling in wide and influential Christian circles against mission schools; and "education" was for a time a "wicked word." Why not preach the simple Gospel?—it was asked; education would not save souls, and indeed might harden the mind against the plain Christian Message. It was quite forgotten that the simplest Missions to the simplest people have been educational of necessity. The Red Indians and Eskimo, for instance, who would be wandering far from the mission station for months together hunting and fishing, and then come there for a week to sell their skins and furs: all depended upon teaching them to read during those few days, which, with the syllabic character, was constantly done; and then they went off with the Gospels in their hands, and simple Bible stories, which they could read to one another. So in Uganda: what laid the foundation of all the work there? Simply Mackay teaching those boys to read, boys who are now great Christian chiefs—the Katikiro included—or pastors of large districts. Of course, education means a great deal more than that; but this is sufficient to expose the thoughtlessness of those who used to declaim against mission schools.

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* See Dr. Harford's interesting article on the Pioneers of C.M.S. Medical Missions, in the *C.M. Rev.*, May and July, 1915; and Prof. Carless's address on Fifty Years of Medical Missions in the June number. There were some good Pan-Anglican Papers on Medical Missions, in vol. v. of the Reports, viz., by Dr. White of Persia, p. 43, and Dr. E. F. Neve of Kashmir, p. 45; also by Dr. A. C. Lankester, marked S.D. 2 (n), and Dr. Emmeline Stuart, marked S.D. 2 (e), in the appended Preliminary Papers.

Their real Value.

But not until the Centenary was any definite plan formed for interesting the home constituency specially in C.M.S. school and college work, and for obtaining special contributions for its support. The success of the Medical Auxiliary under Dr. Lankester, however, led to the question being raised whether a similar Auxiliary might not be formed for Educational Missions. At last, in 1900, a scheme for the purpose was proposed and adopted. But new plans often depend for their success on there being men to take them up with personal earnestness. "Not the machinery, but the man," is a true maxim. And in fact the C.M.S. proposal hung fire for some years. In February, 1909, it was revived, and a resolution passed to appoint a new official on the Home staff, "(*a*) to seek to enlist increased sympathy and support for C.M.S. Educational Missions, especially in the Universities and various Colleges in Great Britain and Ireland; (*b*) to study by correspondence and otherwise the educational problems in the field; (*c*) to assist by expert advice or otherwise the Group Committees in dealing with educational questions, in addition to acting as secretary of the Educational Committee." Mr. Grey, the Principal of Wycliffe Hall, was invited to accept the post, and consented; but his college work at Oxford, courageously persevered in despite weakened health, prevented his doing much, and he soon retired.

C.M.S. Educational Auxiliary.

Then, in 1910, the C.M.S. Committee, strongly advised by friends of the Society at the Universities, transferred Mr. Theodore Lunt from the Young People's department to the new secretaryship; and this quickly gave a fresh impetus to the work. He was already known to several leading headmasters, and intimately associated with the Student Movement; and his influence was at once felt in the enlargement of the Committee by the adhesion to it of both men and women who were in different ways educational experts, including the Dean of Westminster (Bishop H. E. Ryle), the headmasters of Eton (Dr. Lyttelton) and Rugby (Dr. David), &c. Not that men of this stamp could be expected to attend a committee regularly; but their names carried weight, and

New Educational Committee.

they were gladly ready to come whenever any special problems called for full discussion. The Archbishop of Canterbury took a particular interest in Mr. Lunt's schemes, and a crowded evening reception at Lambeth Palace on Dec. 14th, 1911, practically inaugurated the new régime. Moreover, Mr. Lunt was invited to a dinner at the House of Commons to lay the claims of Educational Missions before a number of the members; and the gatherings of the "Far and Near" laymen at Folkestone and Boscombe (see p. 514) were devoted to the same subject.

The foreign side.

But it is important to observe that the Educational Committee and Secretary were only in a partial degree a part of Home Organization. They, like the Medical Auxiliary, were concerned also with the actual foreign work. They were commissioned, as we have seen, to survey the whole mission field, and to assist the regular Foreign Committees in plans for the extension of Educational Missions. Into this branch of its functions Mr. Lunt threw himself with great energy, and produced important statements regarding colleges and schools in various parts of the world. A remarkable pamphlet entitled "Some Educational Projects" was produced, which attracted the attention of many thoughtful people not as yet too keen about Missions. Indeed a main object of all this was to instruct the C.M.S. circle at home, to lead them to study the educational side of missionary enterprise, and to obtain special contributions; and thus to form a real Auxiliary like the Medical one. A good beginning was made; educational funds began to come in; in the three years ending March, 1914, no less than £46,000 was raised.

This double function of the Educational Department was well explained by Mr. Lunt himself in the *C.M.S. Gazette* (Oct., 1911). It was, however, not unnatural that when two bodies and two officials, the Foreign and the Educational, were engaged upon the same work some minor practical difficulties should arise, as they did; and they would have soon been overcome as the development went on. But when the leaders of the National Laymen's Movement begged Mr. Lunt to take their Secretaryship, and Dr. Mott and others pressed on him the urgency of that Movement, he was constrained to accept that position; and a check was thereby given to the Educational Auxiliary. Canon Waller took it for a short time in addition to his Group work; but if it is to exercise the influence and raise the funds which it did under Mr. Lunt's leadership, it needs an able man's whole time.

Mr. Lunt retires.

III. THE INDUSTRIAL AUXILIARY.

Proposed Industrial Auxiliary.

The question of an Industrial Missions Department came to the front earlier than that of an Educational Department. The memorable "Keswick Letter" of 1890,[*] which was largely inspired by Canon Girdlestone, laid stress on the importance of Industrial

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[*] See *Hist. C.M.S.*, Vol. III., p. 670.

Missions, the Canon having specially deep convictions on the subject. A sub-committee was formed to consider it, and a report presented; but other subjects seem to have elbowed it out, and eventually the proposals for appointing working committees for both Educational and Industrial work were adopted together after the Centenary, in 1900.

But again the real question was, Where is the man to take up Industrial Missions as his own hobby? They did not need a member of the regular staff. They were as yet on too small a scale. It was hoped that some member of Committee, with even a limited amount of leisure, might volunteer. A long time, indeed, elapsed before "the man" was found; but the right one, emphatically, did come forward at last. Mr. F. S. Bishop, who was also Secretary of the Victoria Institute, would have soon organized a real Industrial Auxiliary, had his valuable life been spared. But, to the unfeigned regret of all his colleagues, he died in 1913.

Work of Industrial Missions.

Industrial mission work is of two kinds: (1) Industries, like medical appliances, may be used to help a Mission to get a footing in a difficult field. They were so used in New Zealand a century ago. Mackay maintained his position in Uganda against all obstacles largely by his skill as an engineer. (2) Converts can be helped to support themselves, when they are cast out of house and home, by means of industries set on foot for the purpose, as in many places in India: Clarkabad, for instance; Sharanpur, near Nasik, whence Livingstone obtained for his last African expedition African lads who had been rescued from Arab slave-ships and handed by Sir Bartle Frere (when at Bombay) to the C.M.S. Nasik Mission;* and the Sigra and Sikandra Orphanages. The Basel Mission has been particularly successful in this respect. There is much useful work that might thus be done; but Industrial Missions have a good influence of a much higher kind. It has been well remarked that *they make men.* They teach the real sacredness of labour; and the training given is important both morally and physically. So far, however, the C.M.S. has not contrived to develop this branch of work effectively. Mr. Bishop's appeal in the *C.M.S. Gazette* of November, 1912, and his list of the Society's industrial agencies in the field in the same periodical in March, 1913, are of great interest.†

Let us hope that, through God's blessing, "the man" may ere long be found, for both the Industrial and the Educational Missions Auxiliaries.

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* See *Hist. C.M.S.*, Vol. II. p. 432; Vol. III. p. 77.

† In Vol. V. of the Pan-Anglican Reports there are some Papers on Industrial Missions, by Mr. (now Sir) Victor Buxton, p. 52; by Bishop Foss Westcott, of Chota Nagpur, p. 55; and by the Rev. G. H. Westcott (now Bishop of Lucknow), marked S.D. 2 (b) in the appended Preliminary Papers.

CHAPTER L.

THE PUBLICATIONS.

The Editorial Secretaryship—The *Intelligencer* and the *Review*—The *Gleaner*, &c.—*Mercy and Truth* and the *Gazette*—Annual Report, &c.—Books—Hymn Book.

PART III.
Chap. 50.

NO branch of the Society's home work has had greater development in our period than its Publications. The present writer, who had charge of them for several years before that time, may fairly claim to form a correct judgment in the matter, and he has no hesitation in expressing his deep sense of the value and interest of the periodicals and books and papers issued since he retired from the Editorial Secretaryship. He acknowledges that he had not fully realized their improvement until he had to prepare himself for the compilation of the present volume; but after going through all the leading publications page by page through the sixteen years, and making voluminous notes from them, he is satisfied that, however highly their excellence may be appreciated by their readers month by month, such appreciation falls far short of what they would feel if they had the same opportunity of close study.

The Editorial Secretaryship.

Mr. Furness Smith, who was co-Editorial Secretary from 1894 to 1902, became sole Secretary at that date. Both he and his predecessor have owed much to the skilled and skilful assistance of the much respected Editorial Assistant, Mr. Walter Hensman, who has now for a quarter of a century rendered unique service in the whole department.

Mr. Furness Smith had edited the *C. M. Intelligencer* for many months at a time at intervals before, while his colleague was in Australia, India, and Canada, and while the *C.M.S. History* was being compiled. He again took it over in 1900, while his colleague was in the United States. But from 1903 onwards he was sole editor.

The *C.M. Intelligencer* becomes the *C.M. Review.*

During the next two or three years there was some discussion in C.M.S. circles about the periodicals, which was stimulated by the appearance and immediate success of *The East and The West*, edited by Canon C. H. Robinson for the S.P.G., and the Society was strongly urged to start a similar high-class periodical. There were, indeed, two reasons against attempting anything like *The East and The West*. In the first place, a C.M.S. periodical must definitely profess and proclaim what are known as C.M.S. principles. Its readers would not be satisfied with a disclaimer such as always appears on the first page of *The East and The West,* to the effect that the Society is not responsible for the views of the writers. A magazine so conducted, in which the writers might represent all Church parties and many outside denominations, valuable and highly valued as it might be, and as *The East and The West* is, would not be acceptable if issued from Salisbury Square. The C.M.S. Committee are, of course, not responsible even for articles in the Society's own magazines; a certain liberty is both necessary and desirable; still, there must be limits; a completely detached editorial neutrality would not do. Then in the second place, the C.M.S. Missions are so varied in character, and the accounts that come from them are so voluminous and so full of interest, that it would be a mistake to exclude such accounts in order to make room for the discussion of missionary problems by the writers from various opposing sides.

Nevertheless, it was eventually decided to modify the *Intelligencer* to a certain extent, and to call it the *Church Missionary Review;* and this change was made in January, 1907. The monthly issue, however, was maintained; and on this account no single number could fairly be put in competition with the larger single number of a quarterly publication like *The East and The West,* or like the still newer *International Review of Missions.** But the present writer is constrained again, after his recent studies, to express his unfeigned admiration, on the whole, of the nine volumes already completed of the *C.M. Review.* African, Indian, and Far Eastern events and problems have been dealt with, both by the editor and by his colleagues and contributors with an ability and comprehensiveness not exceeded by any other publication. Home matters have not been neglected, nor have the spiritual and Scriptural aspects of Missions. The references to the *Review* in the footnotes in this volume give indirect but abundant evidence of the completeness and the large-heartedness with which the whole missionary enterprise has been treated.

The *C.M. Gleaner.*

When our period began, Mr. Mullins was Assistant Editorial Secretary. He was editing the *Gleaner*, and preparing or supervising many of the other publications, as well as writing his popular *Wonderful Story of Uganda.* But in 1901 he was appointed Secretary of the Colonial and Continental Church Society, in which office he has earned countless laurels. Miss Irene Barnes, who had been editor of C.E.Z. publications, then came to the C.M.S., and has edited the *Gleaner* ever since. The period has been notable for great improvements in the popular literature of all the societies, and the *Gleaner* has well kept its place in the front rank. What an improvement this involves can only be realized by comparing recent volumes with the volumes of twenty-five years ago. Its contents are always attractive and instructive.

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* Larger, that is in external appearance and weight. But the monthly *C.M. Review* has sometimes had more actual matter in it, owing to the use of smaller type.

PART III. Chap. 50.

In addition to letters, &c., from all parts of the mission field, there have been useful series of spiritual and devotional articles by Canon Girdlestone, Mr. Hubert Brooke, and other accepted teachers. Mr. Wilkinson's *How to Study the Bible*, and Mr. Mullins's *Wonderful Story of Uganda* appeared in substance in its pages; also a series of sketches of Indian clergymen in 1906, and one of leading Home Workers in 1907. But Miss Barnes has done much more than edit the *Gleaner*, as will appear presently.

The Round World.

As before mentioned (p. 522), the title *Children's World* for the magazine for children, which had superseded the old *Juvenile Instructor*, was itself superseded in 1901 by *The Round World*, or, in full, *The Round World and They that dwell therein.* Miss Baring-Gould was editor for some years, and has been followed by Miss Padwick, but much of the work has been done by Miss Hensman, daughter of the Editorial Assistant before mentioned. The other smaller publications have continued as usual. The *Quarterly Paper* is now supplied for insertion in localized magazines like *Home Words* and the *Church Monthly*. Of this little paper 250,000 copies are supplied for that purpose each quarter.

Mercy and Truth.

But the period has seen two new periodicals take an important position, both started by Dr. Lankester. *Mercy and Truth*, indeed, began two years before the Centenary, in 1897, but its great success belongs to our period. It has had the real advantage of being only concerned with one distinct branch of C.M.S. operations, so that it could give all its space to that one; and it never fails in vivid interest. All the medical missions and missionaries have become familiarly known to the readers, and all their needs and trials and successes can be followed almost month by month. That is an advantage shared by all periodicals representing comparatively small sections of the great missionary enterprise, but not shared by those which have to record the proceedings of the large Societies and discuss the problems that confront them.

C.M.S. Gazette.

The other new venture was started in 1905, soon after Dr. Lankester became Home Secretary, as a medium of communication between headquarters and home workers all over the country. It was at first called the *Home Gazette*, but after two years it made a fresh start as the *C.M.S. Gazette*, simultaneously with the new *C.M. Review.* The nine volumes have had to be carefully gone through in preparation for these Home Base chapters, and the present writer can only express his admiration at their completeness for their purpose, and the unmistakable skill manifested even in the smallest matters. Since Dr. Lankester was transferred from the Home Department to become Lay Secretary, Bishop Ingham and Mr. Duppuy have been in succession the nominal editors, but they would be the first to give the lion's share of credit to Mr. H. B. Pain, who has actually conducted the periodical from the first. Besides the multifarious notices of all the varieties of home work for Missions, the different series of special articles have been skilfully planned and well executed, such as Mr. (now Bishop) Watts-Ditchfield's "Talks with Workers for Christ" (1908), Mr. Easter's "Talks to Missionary Workers" (1909), Mr. Hume Campbell's "Method in its Bearing on Life" (1911), Mr. Evill's "Story of the Evangelization of Europe" (1910–11), Mr. F. T. Woods' "Men of Vision" (1912), Principal Guy Warman's "Men and Missions in the Primitive Church" (1913), Canon J. G. Hoare's "What Missions do for me" (1914), and perhaps above all, the delightful "Sketches in the Home Base" (1911–12) by an anonymous correspondent who was obviously Bishop Ingham himself. But besides all this, about one-third of the space each month is occupied by fragments of news from the mission field, supplied by Mr. Hensman; and nowhere, certainly, can be found a more instructive and animating survey of foreign missionary work in the smallest possible space.

The circulation.

It cannot be said that the circulation of the periodicals has kept pace, as it ought to have kept pace, with the expanding work of the Society abroad and its scarcely less expanding influence at home. They maintain their good position, but do not go forward; indeed the tendency, except in the case of *The Round World*, which does increase, has been slightly retrograde. The *Gleaner* keeps up its 70,000 a month, one-half being for localization, and its profits are large enough to cover the adverse balances on some of the others. *The Round World* stands at 65,000, *Awake* at 20,000, *Mercy and Truth* at 9000, the *Gazette* at 10,000, and the *Review* at 5000.

Annual Report.

The Annual Report must be regarded as a periodical, but it is not a publication in the sense of its being produced for sale, though a few copies are in fact sold. Of its contents the present writer can only repeat what he has said of the *Review*, that after a close study of the last sixteen volumes he has the strongest feeling of admiration for the skill and completeness with which it is compiled. It has been much reduced in size in the last few years,—that is, the Report itself,—a step necessitated by the ever-increasing size of the Contribution List. Whereas in 1900 the Report proper occupied 500 pages, in 1915 it occupies 240 pages. Mr. Snell is the compiler, and a perfect master he assuredly is of the Society's whole field and work. In the *C.M.S. Gazette* of 1907 he gave some capital hints, "How to use the Annual Report." The shorter Report has in different years been produced in various forms, and been prepared by various writers, Miss G. A. Gollock for one.

Almanack.

The Sheet Almanack must be just mentioned as another annual, in producing which Miss Barnes exercises all her ingenuity, and the sale of which has gone up to 80,000 and 90,000 in the last few years.

Atlas.

In former years the Society was not a publisher of books, except in the case of three or four "Stories" of particular Missions, Fukien, Chekiang, Japan, &c., and of one important work, the *Church Missionary Atlas*, the first edition of which, a very small affair, had been issued in 1857, and the eighth, a large volume with 32 maps and 250 pages of letterpress, in 1896. A work of this kind soon becomes out-of-date as the Missions expand; but it is too laborious a task to revise it often, and no new edition has appeared in our period. The smaller *Concise Atlas* (formerly the *Gleaner's Atlas*), begun shortly before the Centenary, is more easily revised from time to time, and it has had a large sale of its seven editions, about 25,000 copies.

Books.

But the Society, towards the end of the century, began to publish books more freely, chiefly for young people, such as Miss Gollock's *Light on our Lessons* and *What's O'clock?*—though there was one, also by her, of permanent value, not only to the C.M.S., but to other societies, *Candidates in Waiting*. And this expansion has gone on vigorously in our period. Most of the books produced have been for the young, such as Miss Barnes's capital *Pip & Co.*, *Puck, M.P.*, *Doctor Alec*, *Peace Scout*, &c., Miss Baring-Gould's *Ever Westward*, and *In the Year One*, and the various "Talks" on different mission fields; or, if for adults, still of a popular character, like Mr. Mullins's *Wonderful Story of Uganda*, Bishop Ridley's incomparable Letters (under the rather undignified title of *Snapshots from the North Pacific*), and Bishop Ingham's *From Japan to Jerusalem.* Books by the missionaries are now numerous, but are generally produced by the regular publishing houses. Particularly in the case of biographies, the Society has usually thought it wisest not to have the invidious task of accepting some and declining others. But it has brought out a few works of some value by missionaries, such as R. Clark's *Punjab and Sindh Missions* (revised by Mr. Maconachie), Mrs. Crawford's *By the Equator's Snowy Peak*, Dr. E. Neve's *Beyond the Pir Panjal* (new edition), and Mrs. Rice's *Mary Bird in Persia.*

C.M.S. History.

Of course the largest work published by the Society was its own *History*, the first and second volumes of which were issued just before the Centenary, and the third just after—being delayed by its immense index. The sale of nearly 5000 copies not only paid all its cost, but also the secretarial stipend of the compiler during the two years occupied in its production. Of the smaller *One Hundred Years*, 23,000 copies were sold. Then there were Mr. Hole's wonderful *Early History of C.M.S.*, and the *Centenary Volume;* the latter of which has been noticed in our opening chapter.

Church Missionary Hymn Book.

One of the most successful of the publications has been one whose possible success was gravely doubted. This is the *Church Missionary Hymn Book*, brought out just before the Centenary. It in fact "caught on" at once; and 170,000 copies have been sold, including 24,000 of the musical edition. It has unquestionably had great influence in familiarizing large circles with many of the best missionary hymns which never get into the regular books. In nothing is the Church of England more handicapped than in this matter. One goes from meeting to meeting (except the C.M.S. book is used), and one hears over and over again two hymns, admirable in themselves, "Lord, her watch Thy Church is keeping," and "Thy Kingdom come, O Lord," with now and then the old but never exhausted, "From Greenland's icy mountains," or, "Jesus shall reign where'er the sun." Mr. Ainger's splendid "God is working His purpose out" is the one modern hymn which has made its way to the heart of the Church. But extensive C.M.S. circles are now familiar with several really animating and moving hymns, mostly produced in the last five and twenty years, which are quite unknown to the Church generally; and this is owing to the hymn book of which Prebendary Fox, Mr. Mullins, Mr. Sheppard, and the late Miss Stock were the joint editors.

Study Books.

In recent years the largest sales have been of the books for Study Circles, before referred to under that head (p. 510). Of *The Desire of India* the Society has sold 11,000 copies; of *The Future of Africa*, 11,000; of *The Reproach of Islam*, 13,000; of *The Spirit of Japan*, 7000; of *The Renaissance in India*, 9000; of three books on China, together, 15,000; of Dr. Mott's *Decisive Hour of Christian Missions*, 15,000; and others in proportion, more than 90,000 altogether.

Thought and Discipleship.

One really valuable little book must be mentioned, entitled *Thought and Discipleship*, which apparently never became widely known, probably on account of its title, which might only attract a select circle. It contains certain of the lectures and addresses delivered at the remarkable Summer School held in connexion with the "Africa and the East" Exhibition, as before mentioned; the speakers selected being the Bishop of Southwark (Dr. Talbot), the Bishop of Ely (Dr. Chase), Bishop Montgomery, the Dean of Westminster (Dr. Armitage Robinson), Dr. Arthur Robinson, Dr. Sanday, the Rev. H. J. R. Marston, the Rev. Tissington Tatlow, Dr. Walter Miller, and Mr. Theodore Lunt. The edition printed was only 1500, and four-fifths were sold; and if the demand for it were commensurate with its merits, a new edition would soon be called for.

Among recent publications whose importance is not to be measured by their size must be mentioned the new *Prayer Manual*, compiled by a special committee, and published both as a book and in several separate parts. Also the revised *Cycle of Prayer*. Of the multitude of pamphlets and booklets and leaflets this is not the place to speak.

The total number of individual publications, periodicals, books, pamphlets, &c., issued during the year ending March 31st, 1915, was no less than 5,500,963.

CHAPTER LI.

THE COLONIAL ASSOCIATIONS.

Colonial Associations and Missionaries in 1899—Growth and Present Position—Canada and the M.S.C.C.—Australia: the C.M.A.'s and the A.B.M.—New Zealand—South Africa—West Indies—Distinctions conferred.

The Colonial Associations in 1899.

THE story of the origin and formation of the C.M.S. Colonial Associations was told in the *History of C.M.S.* (Vol. III., pp. 673-7), and more in detail in letters published in the *C.M. Intelligencer* in 1892–93. Those in New South Wales, Victoria, and New Zealand were started in 1892, and that in Canada in 1895. Within the six and a half years in the one case and the three and a half in the other, to the date of the Centenary, the Australasian and Canadian Associations had sent into the mission field fifty-five missionaries, viz., eighteen men and thirty-seven women (including six wives). Two of the women, the sisters Saunders, had been massacred in China; one man had died in India; one woman had been invalided home, and one had married;[*] and when the Centenary was celebrated, there were seventeen men and thirty-three women in the field. Two or three were at their own charges; the Colonial Associations maintained the others. West and East Africa, Egypt and Palestine, Turkish Arabia and Persia, India and Ceylon, China and Japan, North-West Canada and British Columbia, all had benefited by the new development.

The Missionaries of 1899.

Among those who were working in 1899 were, of the Canadians, three who have since become bishops in China and Japan, W. C. White, A. Lea, and H. J. Hamilton; three other clergymen, also in the Far East, J. M. Baldwin, J. R. S. Boyd, and J. C. Robinson; and the Rev. Dr. Sydney Gould, medical missionary in Palestine. Of the Australians, A. R. Blackett, a leading Melbourne clergyman who had given up his parish to go to Persia; Mrs. Saunders, mother of the martyred sisters, who had gone to avenge their death by giving the Gospel to the Chinese; G. Burns, E. W. Doulton, and R. A. Maynard, still in East Africa to-day (Doulton, with his wife, interned in German territory); T. Law, still in India; Miss Martin, who has now been thirty-six years at Baghdad

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[*] Miss Amy Wilkes, at Baghdad, married Dr. S. W. Zwemer, the well-known American missionary and editor of the *Moslem World.*

(at first under the old F.E.S.); several other ladies who have worked devotedly in China for many years; and E. J. Barnett (already then at Hong Kong, though not yet on the C.M.S. list), now Archdeacon. Of the New Zealanders, Miss Pasley and Miss Hunter Brown, who have now spent twenty-two years in Japan, the latter having become Mrs. Rowlands.

Nor should we forget that there were others in the field in 1899 whom we owe to the Colonies, though they had not been sent out by the Associations. Bishop Stuart had resigned the see of Waiapu to go to Persia. Dr. Tisdall was a distinguished *alumnus* of the University of New Zealand. Archdeacon Melville Jones of Western Equatorial Africa had also come from New Zealand. Dr. Minnie Gomery of Kashmir was a Canadian. (Dr. Mabel Hanington is another medical woman, since 1899; a New Brunswicker.)

New Missionaries since.

Among other Australians who have joined since have been the late Dr. Pain of Cairo; the Rev. G. E. Brown, of Haidarabad; the Rev. H. R. Holmes, of the Santal Mission; and the Revs. E. C. Gore and K. E. Hamilton, in the Eastern Sudan. Of the New Zealand contingent, the Rev. F. C. Long, of Peshawar, and Dr. Strange, of Hangchow. Canada sent the two brothers Crawford of East Africa, the clergyman and the doctor; the Rev. Dr. Westgate, now interned in German East Africa; and the Rev. R. H. Haslam, of the Punjab, whose wife is a daughter of Dr. Hoyles, the President of the Canadian C.M.S. But Mr. Haslam, and almost all the other Canadians, are now no longer on the C.M.S. roll, having been transferred to the Missions of the Church of Canada, as will be explained presently.

The Colonies, or Dominions as we now call them, have given the Society altogether 128 missionaries between 1892 and 1915, and supported them all; which number does not include many from Eastern Canada who have worked in connexion with the C.M.S. in North-West Canada and British Columbia, including Bishops Newnham, Stringer, DuVernet, and Anderson.

The present number of Colonial missionaries on the Society's staff is—New South Wales Association, six clergymen, one layman, five wives, twelve other women, total 24; Victoria Association, six clergymen, six wives, nineteen other women, total 31; New Zealand Association, two clergymen, one layman, two wives, two other women, total 7; Canada C.M.S. (excluding those who have joined the Church of Canada Missions), one clergyman, one wife, one other woman, total 3; altogether 65. This does not include three or four accepted but not sailed before June, 1915; on the other hand, it does include two or three wives who did not originally come from the Colonies.

The Associations and the Church: In Canada.

The connexion of the Colonial C.M.S. Associations with the Church in the respective Colonies, and their influence upon it, present features of much interest. In Canada, until 1902, the Domestic and Foreign Missionary Society confined itself to receiving contributions for British Societies and to helping the

Missions within the Dominion. The Red Indian Missions have always been to us in a sense Foreign Missions (though that term is a misleading one), but to the Canadian Church they are Home Missions. They were generously helped by the Women's Auxiliary, as also were the outlying parishes and townships with small white populations all over Cañada. But the Canadian Church had no Foreign Missions. In 1888 the Rev. J. C. Robinson, of Wycliffe College, Toronto, felt himself called of God to preach the Gospel in Japan, and applied to the D. and F. Society to send him; but he was declined on the ground that it did not itself engage in Foreign Missions, though it received gifts for British Societies. He then persuaded his own College to send him; and the Wycliffe College Mission was accordingly started. That Mission was absorbed in the new Canadian Church Missionary Association (C.C.M.A.) when it was formed in 1895, and Mr. Robinson, with others just about to sail, came on to the C.M.S. roll. The Association, as we have seen, sent several missionaries to Japan, and also to China, India, Africa, and Palestine.

The new M.S.C.C.

In 1902, the Canadian Church, realizing its responsibility to assist in the evangelization of the world, developed the D. and F. Society into the Missionary Society of the Church of Canada (M.S.C.C.), on the basis that every baptized member of the Church was *ipso facto* a member of the Society. For a short time the C.C.M.A. (or rather C.C.M.S., as it preferred to be called a Society) continued its work independently; but in 1903, by mutual consent, arrangements were made for partial amalgamation. There has since then been only one mission fund, which has supported all the missionaries, whether associated with the C.M.S. or not; but as regards candidates, those who wished to work in C.M.S. Missions were referred to the C.C.M.S. for acceptance, and if accepted and sent forth came under C.M.S. direction in the field, but were counted as M.S.C.C. missionaries, and went at its charges. Now, however, that the Canadian Church has its own two missionary dioceses in China and Japan, all the Canadian missionaries working there have been transferred entirely from the C.M.S. to the M.S.C.C. The two bishops themselves, Dr. White of Honan and Dr. Hamilton of "Mid Japan," were, as we have seen, C.M.S. Canadian missionaries. The M.S.C.C. has also taken over the C.M.S. Kangra district in India, but have not to provide a bishop for it, as it is in Lahore Diocese; and as before stated, Mr. and Mrs. Haslam have been transferred to the M.S.C.C. accordingly. The three C.C.M.S. missionaries still on the C.M.S. roll (as before indicated) are the Rev. and Mrs. T. B. R. Westgate of East Africa and Miss Harris of Egypt.

The first secretary of the M.S.C.C. was the Rev. L. N. Tucker, who is now Canon and Rector of Toronto Cathedral, and represents the Canadian Church on the "Edinburgh" Continuation Committee. He was succeeded by Dr. Sydney Gould, already mentioned as for some time a C.M.S. medical missionary in Palestine. Although the members of the C.C.M.S. now miss their connexion with the relatively world-wide work of the C.M.S., they have cheerfully acquiesced in the new arrangements. The Church in Canada quite naturally wished to have its own Missions in the fullest sense, as the Presbyterians and the Methodists have. The general interest in the new dioceses in China and Japan, and in the Kangra Mission, will be the keener, an advantage to be weighed against the disadvantage of a more circumscribed outlook.

In Australia.

In Australia, the New South Wales C.M. Association, though dating in its present form from 1892, is really ninety years old, having been founded in 1825, although then, and for nearly seventy years, only for the raising of funds for the Parent Society. In 1850 an Australian Board of Missions was founded, which did some little work among the Australian aborigines, and also helped the Melanesian Mission, which is primarily an enterprise of the Church of New Zealand; but in 1881 it took up new and important work by engaging in a Mission to the Papuans of New Guinea. That great island was partly occupied by the London Missionary Society and the Wesleyans; and the honoured names of Chalmers and Lawes are for ever associated with it.* But there was abundant room for an Anglican Mission, the pioneer missionaries being the Revs. A. A. Maclaren and Copland King. A bishop was appointed in 1897. There are now 22 white missionaries, two Papuan deacons, and 29 Papuan teachers. The baptisms have been 650, and there are some 5000 adherents.†

The A.B.M.

New Guinea Mission.

Many Australian Churchmen felt their special responsibility to the heathen of the Southern Hemisphere, and (independently of any theological differences) did not look favourably upon the formation of C.M.S. Associations for sending Australian missionaries to Asia and Africa. But the missionary spirit had been growing; the Rev. H. B. Macartney was raising £2000 a year to help some of the C.M.S. and C.E.Z. Missions in India, and had actually sent thither two or three women; and several members of the Anglican Church had gone to China under the China Inland Mission for lack of a Church Society to send them. Hence the appeal to the C.M.S. to make arrangements for that purpose. The result has unquestionably been a great advance in missionary zeal and interest in the Commonwealth, and the A.B.M. has largely benefited by it. When the Jubilee of the A.B.M. was celebrated in 1900, there were great and enthusiastic meetings at Sydney, in which the members of the C.M.A. took a cordial part. The celebration was mainly inspired by Bishop Montgomery of Tasmania; and it was partly the great success of his plans and efforts that led to his being invited to England to

Origin of the Australian C.M.A.,

and its results.

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* On the life and work and death of James Chalmers see the *C.M. Intell.*, Oct., 1902.

† These particulars of the New Guinea Mission are from C. H. Robinson's new *History of Christian Missions*.

take the Secretaryship of the S.P.G. Since then the A.B.M. has continued to progress, and it has lately undertaken a Mission of its own to Japan. Its last financial year produced £12,700, which added to £15,460 contributed to the C.M.A. makes £28,160 raised for Missions by the Anglican Church in Australia. This is an immense increase on the amount given before the C.M.S. deputation went out in 1892.

Growth of missionary spirit in Australia.

There can be no doubt that in both the Canadian and Australian Churches the missionary spirit has been much fostered by the infectious zeal of the C.M.S. Associations. In Australia especially, the members of the C.M.A.'s have been prompt and keen in adopting the various methods for quickening zeal and interest which have been so successful at home. From the beginning, the Gleaners' Union has been a power for good, and the simple and unpretending meetings of its branches in Australian towns and villages,—nearly 200 in number, with about 5000 members,—have spread knowledge and incited to prayer. There are also, Lay Workers' Unions, Young People's Unions, Boys' and Girls' Bands, Sowers' Bands, Summer Schools, Study Circles, Missionary Depôts, Women's Departments, Nurses' Unions. The principal meetings are held in the huge Town Halls of Sydney and Melbourne, and draw gatherings of 3000 and 4000 people. In November, 1911, the New South Wales Gleaners' Union held its 21st anniversary in Sydney Town Hall,—"the greatest missionary meeting," it was said, "ever held in Sydney." A thankoffering of £1000 had been suggested for the occasion, and the result reported was £1111.* When the annual meeting of the Victoria Association in 1903 was held, there was a railway strike on, but 1500 people walked many miles from the suburbs of Melbourne, and some came and went in furniture vans. The funds have grown until the two Associations raise over £15,000 a year; and very moving have been the accounts from time to time of special self-sacrificing efforts. In January, 1902, the Victoria Association found itself with an accumulated deficit of over £3000 (equal, in proportion, to a deficit of £300,000 in the C.M.S. accounts); but the Gleaners set to work, with much prayer and resolute self-denial, and in three months the whole was cleared off. In the summer (our winter) of 1913–14, a Summer School was held at Austinmer in New South Wales; and Bishop Druitt, of Grafton, (formerly tutor at Islington College), wrote an enthusiastic account of it, and of the spirit manifested.† The majority of those present were young men and women from Sydney, who had given up part of their yearly holiday to attend. Twenty of them offered for missionary service, "if God permit," and £1000 extra was guaranteed for three years.

In 1911 the two Associations determined to join in a federation, while maintaining their distinctiveness for certain purposes. A strong body was the result, representing all Australia, for the Victoria Association already comprised members in South Australia, Western Australia, and Tasmania, and if there were any in Queensland they would naturally join New South Wales. The Archbishop of Sydney became President of the Federation, as he was also of the A.B.M.; and several of the Bishops are Vice-Presidents. The Secretary is the Rev. A. R. Ebbs.

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* See account, and picture, in the *C.M. Gleaner*, March, 1912.

† See *C.M.S. Gazette*, April, 1914.

The New Zealand C.M.A.

The New Zealand Association is on a smaller scale. It was originally not started without difficulty, partly owing to there being in the Islands no great centre like Sydney or Melbourne. Auckland, Wellington, Christchurch, and Dunedin, the most important cities, are separated by long distances without easy communication. The Association was in fact formed at Nelson, the capital of the smallest diocese, a diocese with many burdens of its own, and with no large Anglican population. But through the energy of Nelson friends, and of others at Auckland, Napier, Christchurch, &c., the Association has made good its footing and done excellent work. Bishop Leonard Williams, the third Bishop of Waiapu, who retired some years ago, is the honoured President; but Bishop Mules of Nelson (now also retired) bore the chief burden for many years.

C.M.A.'s help to other Missions.

There was a clause in the original constitution of the Associations as arranged in 1892, which was suggested by Bishop (afterwards Archbishop) Saumarez Smith, that they should be at liberty to supply missionaries and funds to other missionary organizations besides the C.M.S. This provision has proved very valuable, and has done not a little to give the Associations favour in the sight of Churchmen generally. In accordance with it the Australian Associations have done important work among the Aborigines and the Chinese immigrants; and Victoria also supplies women to the C.E.Z.M.S. for India and China. The New Zealand Association has done the same for work among the Maoris, and for the Melanesian Mission; and one of its missionaries, the Rev. C. C. Godden, was killed in Melanesia in 1906.

South African Association.

An Association of a different kind was formed in South Africa in 1896. The friends there preferred to support the Society direct, whether they had candidates or not; and to send any candidates they might have to England for their acceptance there by the London Committee. The Association practically consists of three congregations in and near Capetown, and affords a most remarkable example of devotion to the missionary cause as the cause of our Lord Jesus Christ. The Rev. A. Daintree, of St. Peter's, Mowbray, is the moving spirit. When he first took that parish in 1891, the contributions from the three churches amounted to £58. In 1899 they exceeded £1000. In 1913–14 they amounted to £1810, of which sum £1115 came from his own parish. Holy Trinity, Capetown, the Incumbent of which, the Rev. J. E. Beverley, is a former C.M.S. missionary in East Africa, sent £312; and St. John's, Wynberg (Rev. C. E. Sampson), £377.

The Association has sent the Society four or five missionaries; but it appropriates a large part of its contributions to the maintenance (in whole or in part) of "own missionaries" chosen from those sent forth from England. At present it supports eighteen in Africa, Turkish Arabia, India, Ceylon, China, and Japan.

West Indies Association.

There is one other Colonial Association in the West Indies, with its headquarters in Jamaica. It was formed to enlist and train black and "coloured" missionaries from the West Indian population for service in Africa. There are now eight such men working in Western Equatorial Africa, of whom one was ordained in 1913 by Bishop Oluwole.

Home recognition of Colonial work.

The C.M.S. Committee have from time to time shown their appreciation of the important service rendered by the Colonial Associations by placing the names of their leading workers on the Society's honorary lists. The list of Vice-Presidents now includes, besides the bishops of several of the dioceses, two names of laymen who have done most valuable work, Dr. N. W. Hoyles, K.C., President of the Canadian C.M.S., and Mr. C. R. Walsh, who for many years was the Hon. Secretary, and is still the leading member, of the N.S. Wales Association. Among the Honorary Governors for Life are ten Colonial names: Canon O'Meara, President of Wycliffe College, Toronto, and Hon. Secretary of the Canadian C.M.S.; the Rev. A. R. Ebbs, Hon. Secretary of the C.M.A. Council for Australia, and Secretary of the Victoria Association; the Rev. E. Claydon, Hon. Secretary, and Mr. John Kent, Treasurer, of the New South Wales Association; the Revs. A. C. Kellaway and W. T. C. Storrs, of Melbourne; Archdeacon W. G. Baker (who forty-five years ago was a C.M.S. missionary in India), the Rev. J. P. Kempthorne, and Mr. J. Holloway, of New Zealand; and the Rev. A. Daintree, of South Africa. And seven ladies are Hon. Life Members.

No modern C.M.S. development has been more entirely satisfactory than this co-operation of the great Dominions. It has truly had "the quality of mercy," as Portia would say; it has blessed those who gave and those who received,—and all the more happily because both have given and both have received. The C.M.S. and its Missions may be regarded primarily as the recipients, and most grateful they are; but have they not been donors also? A missionary Church is a Church that commands the blessing of the Lord; and have not the Churches of the Dominions proved that it is so? Yes, the Churches; not the C.M.S. sections of them only. Nor has the good influence been manifest only in the Anglican Churches. Indeed some of the others were before them, and "provoked the zeal of many." Great Britain has rejoiced in the splendid co-operation of the Dominions in the War. Should not British Christendom rejoice in their co-operation in the Greater War?

CHAPTER LII.

THE CHURCH AND THE SOCIETY.

The Archbishops and Bishops—The Church Congress—The S.P.G. Bicentenary—Bishop Montgomery—The Boards of Missions—The Pan-Anglican Congress—The Lambeth Conference of 1908—The Day of Intercession—The Society's Evangelical Position.

NO attempt is made in this volume to describe the Society's environment, as was done in the three volumes of the *History*. That is to say, the general history of the Church of England for the last sixteen years is not entered into, as its history in the nineteenth century, or at least many an episode of it, was sketched in those volumes. But the relations of the Society with the Church as a body, with the Bishops, with other Church organizations, must naturally be treated in any sketch, however slight, of its own life and progress; nor can the position and action of the Church and its authorities towards the whole foreign mission enterprise be rightly overlooked.

THE ARCHBISHOPS AND BISHOPS.

C.M.S. and the Bishops.

The intimate relations of the Society with Archbishops Tait and Benson were fully described in Vol. III. of the *History*.* It is needless to say here how enthusiastic Archbishop Temple was in the missionary cause. Both in that volume† and in this one many illustrations of it occur. The present Archbishop, Dr. Randall Davidson, is just as true a believer in the cause, and as warm a friend of the Society. He never refuses an invitation if it is possible for him to accept it; but his appearances at Exeter Hall and the Albert Hall, in the pulpit of St. Bride's and at the Hon. Secretary's Annual Breakfast, or at Salisbury Square gatherings, are but a small part of his association with the C.M.S. He likes to know everything of importance, and he gives the closest attention to the details of missionary problems.

Archbishop Davidson.

Bishop Winnington-Ingram.

The Bishop of London's official links with the Society are chiefly in connexion with the ordination of its men. Dr. Creighton and Dr. Winnington-Ingram have both shown Islington students all possible kindness. Both have spoken at Annual Meetings. The fact that the latter gave his first vacant Prebendary's stall to Mr. Fox will not have been forgotten. When he visited Egypt and the Sudan and Palestine he saw much of C.M.S. work, and when he returned to England he said, "I've been living in C.M.S." His testimony to Mr. MacInnes had no little to do with the welcome given by all parties to the latter's appointment to the Bishopric of Jerusalem.

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* See Vol. III., pp. 17, 210–14, 269–278, 387, 398–99, 524–27, 578, 591–2, 644, 671, 716, 797.

† See Vol. III., pp. 301, 304, 662, 684, 693, 799.

Other Bishops.

Of other Bishops it is needless to speak, except to say that if subscribing members, as all (or almost all) are, they are invited to be Vice-Presidents. They habitually preside at C.M.S. meetings in their own dioceses. The late Bishop King of Lincoln regularly did so. Bishop Gore has done so in all the three dioceses he has had. It must, of course, be recognized that as the C.M.S. is universally known to represent a definite school of Churchmanship, all Bishops cannot be expected to feel equal sympathy with it; but all do accept it as one of the Church's agencies for the work of the evangelization of the world. It was, of course, a special satisfaction to the C.M.S. constituency generally when Dr. Moule was appointed to Durham, Dr. Chavasse to Liverpool, Bishop Knox to Manchester, Bishop Straton to Newcastle, Dr. Drury in succession to Sodor and Man and to Ripon, Mr. Denton Thompson to Sodor and Man, Mr. Watts-Ditchfield to Chelmsford, Bishop Nickson to Bristol,—remembering their previous association with the Society; but many other Bishops have been scarcely less warm in their practical sympathy with its work.

THE CHURCH CONGRESS.

The Church Congress.

In Vols. II. and III. of the History the debates on Missions at the successive Church Congresses for twenty-eight years are noticed. From the beginning C.M.S. men have been invited to take part in them both as readers of papers and as speakers. That custom has continued ever since. In the Society's periodicals the names of those taking part year by year have been recorded, and in a few cases the papers have been reproduced in them.

The places where the Congress has been held in our period are, London in 1899; then Newcastle, Brighton, Northampton, Bristol, Liverpool, Weymouth, Barrow-in-Furness, Great Yarmouth, Manchester, Swansea, Cambridge (in the Jubilee year of the Congress, 1910), Stoke, Middlesbrough, Southampton. There has been no Congress in the past two years. Foreign Missions have had their place in almost all these meetings. Among the readers and speakers may be specially mentioned Sir Charles Elliott and Mrs. Isabella Bishop at Newcastle; Bishop Tucker at Brighton and Middlesbrough; Sir W. Mackworth Young at Liverpool and Cambridge; Bishops Ridley, J. C. Hoare, and Cassels, at Weymouth; Bishop Ingham at Barrow, Manchester, Yarmouth, and Stoke; the Bishop of Madras at Barrow; Dr. Tisdall at Liverpool and Yarmouth;

Some Readers and Speakers.

Dr. Weitbrecht at Barrow and Stoke; Archdeacon A. E. Moule at Manchester; Prebendary Fox at Weymouth; Mr. Manley at Swansea; Mr. H. G. Grey at Cambridge; Mr. A. G. Fraser at Middlesbrough; the Author of this History, at Bristol, Weymouth, Yarmouth, Manchester, Swansea. Perhaps the most impressive of all the papers was one by the present Bishop of Bombay, Dr. Palmer, at Manchester, in which he urged, in the most forcible way, the duty and the responsibility of the Church at home to make definite and large sacrifices, even to actual suffering and apparent loss, in order to accomplish the work committed to her by her Divine Head.*

THE S.P.G. BICENTENARY.

C.M.S. and the S.P.G. Bicentenary.

The C.M.S. had scarcely resumed its normal life after the excitement of the Centenary, before its elder sister began its preparations for as important a commemoration. The S.P.G. had been founded in 1701, so its Bicentenary year was 1900–01. On May 9th, 1900, the C.M.S. Committee passed unanimously a resolution of sympathy submitted by the Honorary Secretary, Mr. Fox, which after introductory clauses not calling for citation, proceeded as follows :—

> "The Committee of the C.M.S. cannot fail to share with the S.P.G. a feeling of deep gratitude to God for the blessing which has rested on the labours of that Society in the past, as well as to participate in the anxiety with which all missionary agencies must regard the vastness of the work which yet remains to be done. But being confident, as well from the assurances of the Word of God as from their own experience, that He is blessing and will bless all efforts to propagate the Gospel, until by His Church the world has been fully evangelized, they look to the members of their venerable sister Society, in all parts of the world, to go forth upon a new century of missionary service, with yet larger hope, with more urgent prayer for the outpouring of God's Holy Spirit, and with deeper self-sacrifice, knowing that labours so carried on cannot be in vain in the Lord."

In the May number of the *C.M. Intelligencer* appeared an article on the Bicentenary, giving a historical sketch of S.P.G. history and describing its world-wide work. On seeing it, Prebendary Tucker, the S.P.G. Secretary, wrote a very warm letter of thanks to Mr. Fox; and at his request the article was reprinted as a pamphlet, in which form many thousands were circulated all over the country.†

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* See an extract from the Bishop of Bombay's paper at the end of Chap. LIV. of this book. The papers of Sir C. Elliott and Mrs. Bishop at Newcastle were printed in the *C.M. Intell.* of Nov., 1900 and Jan., 1901; those of Bishop Tucker and Mr. Fraser at Middlesbrough, in the *C.M. Review* of Dec., 1912.

† The article was by the writer of this History; but he was in America at the time, and knew nothing of the satisfaction it had given to the S.P.G. He was afterwards informed that Preb. Tucker asked permission to reprint it, but Mr. Fox, instead of consenting, had the pamphlets printed off, many thousands of them, and declined to allow the S.P.G. to pay for them.

Lord Salisbury's Speech.

The S.P.G. held a great meeting in Exeter Hall on June 19th, to inaugurate the 200th year, and another in 1901 to celebrate its close and the completion of the two centuries. On the former occasion the Prime Minister, the Marquis of Salisbury, graced the proceedings with his presence, and made a memorable speech. Qualified and guarded in his characteristic way, that speech was entirely misunderstood by the newspapers, not in England only, but in the Colonies and the United States. Journalists on the look out for good "copy" of course picked out the critical and cautionary remarks, and suppressed, or never themselves noticed, Lord Salisbury's unmistakable expression of belief in Missions as the plain duty of the Church, and of his personal sympathy with them. But the difficulties with China were acute at the very time; two S.P.G. missionaries had been murdered; the siege of the Legations at Peking was causing great alarm; the Boxer riots were impending; and the Prime Minister could not help blurting out—if the term is admissible—that Missions were not very popular at the Foreign Office.

Sir F. C. Gould, in one of his clever caricatures, pictured Lord Salisbury addressing a very common-place looking person with white tie, umbrella, and Bible, and saying, "My dear sir, you are no doubt a very good man; but you are a terrible nuisance." Harm was certainly done at the time. The groundless calumny that missionaries are always calling out for gunboats to come and protect them was repeated in the newspapers *ad nauseam*; but the Foreign Office ought to have known better.

Bishop Montgomery.

The Bicentenary year was the last year of Prebendary Tucker's Secretaryship. When it closed he retired, having completed many years of able service. The eyes of Archbishop Temple, Bishop Jacob (now of St. Albans), and other leaders, turned to Bishop Montgomery of Tasmania. As the son of Sir Robert Montgomery, the great missionary-hearted ruler of the Punjab, as the chief instrument in the revival and development of the Australian Board of Missions, as one familiar with Colonial Church problems, and as having himself seen one of the most interesting of modern Missions, that of Melanesia, he seemed marked out for a great central post like the S.P.G. Secretaryship. He came home accordingly; and from that time the attitude of the venerable Society towards its sister societies, C.M.S. included, became much warmer and more sympathetic than it had ever been before. He knew as well as all his predecessors that the S.P.G. had been originally founded to be the one Missionary Society of the Church of England; but he was willing to accept facts; he did not regard the U.M.C.A. or the S.A.M.S. or the C.C.C.S. or the C.M.S., as *parvenus* and upstarts; he tendered to them with cordiality the right hand of fellowship; and his hand was grasped by them with equal cordiality. It is worth while printing here what Bishop Montgomery said, only a year ago, at the Annual Business Meeting of the

S.P.G. in February, 1915, of the new C.M. House then just dedicated :—

> "I cannot conclude without referring in warm terms to an important event in the life of the C.M.S. That great Society entered its newly renovated, and in a sense rebuilt and much enlarged House on Feb. 1st.* There was a time when we all hoped that the C.M.S. would have moved its quarters to Westminster, but it was not to be. And now on the old site in Salisbury Square the fine new building has begun its great work. You will all wish our Sister Society every rich spiritual blessing."

New S.P.G. House.

The S.P.G. had entered upon its own new house in Tufton Street a few years before. The first stone had been laid in 1907 by the Prince of Wales (our present King George); and it was dedicated to the service of God's work on April 9th, 1908. The change had been necessitated by the Government requiring the whole of Delahay Street, as well as by the large extension of the Society's operations, especially in its home work.

The BOARDS OF MISSIONS.

Central Board of Missions.

The period has been one of much increased activity on the part of the Board of Missions. In 1908 the United Boards of Canterbury and York became the one Central Board; the Committee was enlarged; many able men joined; and the result has been a great increase of influence. Bishop Ingham had been for some years Secretary of the Canterbury Board, and after him the Rev. E. D. Stead, an ardent C.M.S. friend in Sussex; but the Rev. R. T. Gardner became Secretary of the Central Board, and gave himself heart and soul to the work. On his retirement, the Rev. H. Saumarez Smith, son of the late Archbishop of Sydney, succeeded. Bishop E. Johnson, formerly of Calcutta, was Acting Chairman when the Bishop of St. Albans was absent. Bishop R. S. Copleston, of Colombo and Calcutta, is now the regular Chairman. A recent interesting development is the inclusion of women members both of the Board and of the Executive Committee. The annual Reception of Missionaries by the two Archbishops continues to be an attractive function; and the Board has occasionally arranged other gatherings. In 1906, for instance, it planned a course of Lent lectures on various missionary subjects, which were given by the Bishops of Derry (Chadwick), St. Albans (Jacob), Birmingham (Gore), Bristol (Browne), and Bishops Ingham and Montgomery.

Diocesan Boards of Missions.

The Diocesan Boards of Missions have grown in activity and influence. Their meetings and intercession services have done much to interest both clergy and laity in the great cause. The C.M.S. in particular has gained not a little by getting thereby the chance of making its work known to very many who never hear of it in any other way; and the truth proclaimed by the Society for a century and more, that the evangelization of the world is the primary duty of the Church, is now constantly set forth in the ears of those most responsible to act upon it. The London Diocesan Board has done excellent service by analysing all the contributions to Missions of all Societies from all the parishes in the diocese,—the work, it should be added, of one of its members, Mr. T. G. Hughes of the C.M.S. Lay Workers' Union. It has also arranged courses of sermons, one of which may well find place here on account of the singularly apt titles :—

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* See p. 449.

Unenlightened East—Bishop Price of Fukien.
Unevangelized India—Bishop Macarthur, late of Bombay.
Unsubdued Islam—Dr. H. U. Weitbrecht.
Unshepherded Colonies—Bishop Perrin, late of B. Columbia.
Unsatisfied Judaism—Bishop Paget of Stepney.

Budget of Missions.

The Central Board of Missions has also latterly done the useful work of preparing a "Budget" of the needs of the Societies for the ensuing year, compiled from figures furnished by the Societies themselves. The amount thus ascertained to be required for 1915 was £1,396,550; whereas the amount actually received in the preceding year was given as only £1,105,229, or, according to the figures annually compiled by the S.P.C.K. £1,097,845. And it must be borne in mind that this figure was largely swollen by the C.M.S. Swanwick Fund. Unhappily the Church has no Chancellor of the Exchequer with authority to provide the amount needed, and thus to avert the prospective deficit of about £300,000.

Should the Church employ Societies?

There has been a nervous feeling manifested by some C.M.S. friends that the influence of the Boards of Missions is antagonistic to the Missionary Societies, and particularly to the C.M.S. Of course it is true that there has been in certain quarters a good deal of wild talk about the Church being her own Missionary Society, and occasionally a rather contemptuous reference to "societies" as if they were stupid things very much in the way. Moreover, we can all admit that for the Church to undertake the evangelization of the world officially as its primary duty is the ideal. But for the ideal to be actual we need a Church which has no serious divisions, and which also is fully alive to its duty; and even then, it is not clear that "societies" would not be the best machinery for it to adopt. Certainly that is the method of the Church of Rome, which works entirely either by religious Orders or by bodies that actually adopt the word "society." The Jesuits, indeed, who assuredly have done much missionary work, are both an Order and "the Society of Jesus." Considering the estimation in which Roman Missions are held by some who object to the C.M.S., this fact might be commended to their remembrance. But Englishmen, after all, are practical people who are content to work without a theory rather than have a theory that will not work,* and as the S.P.G., the C.M.S., and all the other Societies, actually exist, and have all the much-needed experience, it is the part of wise men to accept facts, and to use the machinery at hand. Now the Boards of Missions, when they were founded, were expressly designed, not to supersede the Societies, but to help and support them; the majority of their members are themselves active members and many of them leaders of the Societies; and in December, 1912, in view of some unauthorized statements that were being circulated, the Central Board, at a numerously attended meeting with the Archbishop of Canterbury in the chair, adopted the following resolution unanimously:—

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* In a paper at the Rhyl Church Congress in 1891, the present writer asked whether the Congress itself, if it had waited for official initiation by Convocation, would yet have come to the birth, and whether its parent was not an

Important Statement of the Central Board.

"The Board think it desirable at this juncture to re-affirm, for general information, the original design for which, and the principles on which, the Boards of Missions were formed, viz., not to engage in the conduct of Missions by sending out missionaries and raising funds for their support, but to promote the missionary spirit in the whole Church, and to assist in every possible way the Societies, large and small, which are the actual agents for carrying on what is the Church's own work." *

THE PAN-ANGLICAN CONGRESS.

The Pan-Anglican Congress.

From the Central Board of Missions originally emanated the Pan-Anglican Congress of 1908. The idea was Bishop Montgomery's, but the Board, incited by him, started the scheme. The result was a gathering absolutely unique. It must be confessed that a Congress originally designed to promote the cause of Missions did, in the event, turn its chiefest attention to other subjects. The sections were, A. The Church and Human Society; B. The Church and Human Thought; C. The Church's Ministry; D. The Church's Missions in non-Christian Lands; E. The Church's Missions in Christendom; F. The Anglican Communion; G. The Church and the Young. It was not unnatural that Sections A, B, and F, should command the most distinguished speakers; and the consequence was that they secured the largest halls and the largest audiences. On the other hand, of the papers, some hundreds in number, sent in beforehand at the Committee's request, Missions were the subject of the largest number, and very instructive they were, and still are, as printed, in the Congress Reports. So also were the discussions at the Caxton Hall, where the Bishop of Durham (Dr. Moule) presided over Section D throughout. Among the C.M.S. contributors of papers were Bishops Ingham, Cassels, J. Johnson, and Oluwole; Archdeacon A. E. Moule, Dr. Weitbrecht, Dr. A. Neve, Dr. A. Lankester; the Revs. L. Byrde, W. S. Moule, E. F. E. Wigram, W. H. T. Gairdner, J. J. Willis; Dr. Emmeline Stuart,

C.M.S. Writers and Speakers.

individual, to wit, Archdeacon Emery; and was not this the English way of doing things?

* On the work of the Boards of Missions in relation to the Societies, see Sir W. Mackworth Young's article in the *C.M. Rev.*, Oct., 1913. See also an extract from the Bishop of St. Albans' speech at the C.M.S. Annual Meeting in May, 1913, *C.M. Rev.*, June, 1913, p. 370.

Albert Hall Meetings.

Miss A. Bosanquet, and several other missionaries. Each diocese abroad was invited to send six delegates, and among them were some of the foregoing, and also Archdeacons Melville Jones and Dennis, and some African and Indian clergymen. Among the Bishops who came were Elwin, Tugwell, Oluwole, and J. Johnson, of West Africa; Tucker of Uganda; Gill of Travancore; Hoare, Cassels, and G. E. Moule of China; Evington and Fyson of Japan—to mention here only those on the C.M.S. roll. Of the great Evening Meetings at the Albert Hall and the Church House, two were allotted to Section D; and among the speakers were the Archbishop of Canterbury himself, Bishops Tucker, Tugwell, and Oluwole, Mr. Fraser of Kandy, and Mr. Holland of Allahabad. It is worth recalling now that one speech at the Albert Hall was so moving, and created such a profound impression, that the Archbishop stopped the proceedings and called for special prayer; and that speaker was the present Bishop of Zanzibar.

The Anglican Communion.

But there is no doubt that the principal effect of the Congress was the quickening and deepening in the minds of men of the reality and significance of the Anglican Communion as a great federation of Churches: some wholly independent like the American Church; some virtually independent, as in the great self-governing Colonies, Canada, Australia, New Zealand, South Africa; some with a limited local autonomy, as in West Africa, Ceylon, Japan; some still in the age of infancy; but all one in the faith of Christ. The problems of these Churches were most ably dealt with in Section F, under the quite brilliant chairmanship of Bishop Collins of Gibraltar; especially in the papers and addresses by Bishop Copleston of Calcutta, Bishop Whitehead of Madras, Bishops Awdry and Foss of Japan, Chancellor P. V. Smith, Dean Wace, Dr. A. W. Robinson, Archdeacon Melville Jones, Prebendary Fox, and the Rev. J. T. Imai of Japan.

Devotions of the Congress.

One feature of the Congress was particularly notable, and that was its devotional spirit. No one who was present could ever forget the introductory service at Westminster Abbey, arranged by Dean Armitage Robinson, begun with the solemn unaccompanied chanting of the 51st Psalm, and marked by the humblest tone throughout; and in Sections D and F, at least, Bishops Ingham and Montgomery gave a quite fresh idea of how impressive the opening prayers of a public meeting may be.

C.M.S. Receptions.

The C.M.S. gave three Receptions in Salisbury Square to members of the Congress from overseas: to the Bishops, when the Bishops of Durham, Missouri, and Calcutta spoke; to the women delegates, when the speakers were Mrs. Creighton, Mrs. J. C. Hoare of China, Mrs. Oluwole, Mrs. McLean of Agra, Miss G. E. Bird of Uganda, and Nurse Crowther of Cairo; and to the lay delegates, the speakers being Mr. Silas McBee of New York, Mr. Bryan of Virginia, Mr. Sajima of Japan, and Mr. McGregor of the C.M.S. East Africa Mission. Sir John Kennaway presided on all three occasions.

The Thank-offering.

The Pan Anglican Thankoffering, amounting to about £350,000, was solemnly dedicated to the service of God at the memorable concluding service at St. Paul's. A special Committee, comprising many leading men, was commissioned to distribute it; and this task proved to be a long and by no means easy one, much correspondence being found necessary with all parts of the world.* About a third of the whole sum was ear-marked by the contributors, most of it for the Colonial Churches. Of the rest, the Colonies received about £40,000, India and Ceylon about £60,000, China and Japan £65,000, Africa (Missions) about £40,000; and Western Asia, South America, and the great Islands, together about £12,000. C.M.S. Missions benefited, directly or indirectly, to the extent of between £50,000 and £60,000; and in several chapters of the present work individual grants are mentioned.†

THE LAMBETH CONFERENCE.

The Lambeth Conference, 1908.

The Pan-Anglican Congress was immediately followed by the Lambeth Conference. Its Report dealt ably with many missionary problems; and the Encyclical Letter of the Bishops set forth in the most impressive words the true attitude of the Church, to be able in effect to say to the world what its Lord said to His disciples, "I am among you as he that serveth." Its own words must be quoted:—

Impressive words of the Encyclical.

> "At the heart of that conception of the Church which Christ our Lord has taught us is the thought of Service. For He came, 'not to be ministered unto, but to minister'; and the Church is set to portray and to represent Him amongst men; to keep the vision of Him, of His work, His ways, before the eyes of men. Therefore the Church must take for its own this central note of His purpose and His mission; the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims, 'I come, not to be ministered unto, but to minister'; and it must be feared that the Church's forgetfulness of this, its obscuring or effacing of this essential characteristic, has at times disastrously hindered the world from recognizing the true nature and office of the Church."

Then, observing that "the spirit of Service is awake," it goes on to give illustrations of this, one of which is the increasing sense of the importance of Foreign Missions.

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* Happily many of the great men on the committee only attended once or twice at the beginning, and left the real work to be done by a few who could closely compare all the needs of the different Churches and Missions. These comprised the Archbishop himself, who only missed one of the many meetings, extending over four years; Bishop Talbot of Southwark (occasionally), Bishops Ingham and Montgomery, Mrs. Creighton and the Hon. Mrs. Fremantle, and the author of this History; with the indefatigable Treasurer and Secretary, Mr. G. A. King and the Rev. A. B. Mynors. It is only right to add that some of the grants to C.M.S. Missions were due to the influence of Bishop Montgomery.

† Some of the details were given in the *C.M. Rev.* of Oct., 1909.

Problems of Missions.

One of the largest Committees of the Conference was that on Foreign Missions. The Bishop of St. Albans was Chairman, and the Bishop of Madras, Secretary. There were no less than fifty other members, almost all of them bishops abroad. Their Report to the Conference pressed the urgency of the missionary call, particularly on three grounds, (1) that the difficulties in the field now arise, not from failure, but from success, owing to the large number of converts; (2) that there is a rapid growth of racial and national feeling in Asia and Africa; (3) that Islam is seriously challenging the Christian Church. It further made various recommendations touching the conditions of baptism, adaptation of the Prayer Book, forms of marriage, adaptation of native customs, self-support and self-government, racial problems, and correlation and co-operation of missionary agencies. On this last subject the Report is very important, and it is quoted from in Chapter XL. on the Kikuyu Proposals. On the adaptation of the Prayer Book it uses this language:—

> "While fully recognizing the educative value of the Book of Common Prayer, and the importance of retaining it as a bond of union and a standard of devotion, the Committee think that every effort should be made under due authority to render the forms of public worship more intelligible to uneducated congregations, and better suited to the widely diverse needs of the various races within the Anglican Communion."

The Resolutions of the Conference as a whole adopt these words as they stand.

Question of Wine for Holy Communion.

Another Committee considered the difficulty of providing "wine" for the Holy Communion in countries like Uganda. They could not see their way to approve definitely of Bishop Tucker's substitutes for "the fruit of the vine," but they expressed sympathy with him, and "left the burden of responsibility" in such cases with "those who have borne it." Similarly, the Conference, as a whole, while declining to "pronounce judgment" upon the course taken by individual bishops in cases of "imperative need," insisted that "any such divergence from the practice of the Church, if it is to be justified by actual necessity, ought to cease as soon as the conditions of necessity are over." *

Convocation on the Appeal of Missions.

When the Convocations of Canterbury and York met in the following February, Foreign Missions, for the first time in the history of the Church, occupied the first place on the agenda. In the Upper House of Canterbury, Bishop Talbot, then of Southwark, moved a long resolution referring to both the Pan-Anglican Congress and the Lambeth Conference, and calling upon the two Archbishops to put forth a "solemn appeal," with "an emphatic reference to the present marvellous emergency and opportunity in the Far East," pressing the duty of prayer and work for Missions in every parish. This was seconded by the Bishop of St. Albans,

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* The *C.M. Review* of Oct., 1908, gave twenty-five pages to the Report of this Lambeth Conference.

and a reference to Africa added at the suggestion of the Bishop of Birmingham (Dr. Gore). It was carried unanimously after an impressive speech from the Archbishop of Canterbury, and in due course adopted also by the Lower House. In the York Upper House, the Bishops of Liverpool and Durham (Chavasse and Moule) fathered a similar resolution. In pursuance of its request the two Archbishops did put forth a joint letter.*

INTERCESSION FOR MISSIONS.

The Day of Intercession.

The annual Day of Intercession for Missions has been observed, certainly, with increasing earnestness. The Central Board of Missions has made a special point of pressing St. Andrew's-tide as an opportunity for prayer; and it is needless to say that the Societies have used all their influence to promote the observance. Many other Intercession Services have been held from time to time. In 1902 an annual Service was begun at St. Paul's Cathedral, quite independent of the regular Day of Intercession, for it was held in April. The new Bishop of London preached, and the sermons have usually been taken by one or other of the bishops whose spheres (or parts of them) are in London. At the opening of the new century, the Bishops put forth an united appeal for prayer, very impressively worded. Whatever may be unfavourable in the condition of the Church, it is surely a cause of profound thankfulness that the place of prayer in Christian enterprises is more definitely recognized.

Other Services.

THE SOCIETY'S EVANGELICAL POSITION.

C.M.S as an Evangelical Society.

While thus taking a deep interest in Church affairs, particularly in Church Missions and missionary movements, and gladly joining fellow-Churchmen in promoting the missionary cause, the Church Missionary Society never for a moment forgets its distinctive Evangelical position and principles derived from the founders and fathers of the Society. To that position and to those principles it will, by the grace of God, assuredly always hold with firmness, though also by His grace, without partisanship.

The C.M.S. position and principles are not always rightly understood, even by its own members and friends. From time to time doubts and suspicions arise. The Committee and the Secretaries are supposed to be going too far in one direction or another, generally in regard to friendly co-operation with other Churchmen and other Church Societies. No one who really knows anything of the Society's early history can fail to see that such friendly co-operation is in accordance with the practice of its founders and fathers, and has again and again been proved to be fully consistent with loyalty to Evangelical principles. Yet again and again have questionings arisen regarding it.

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* The letter, and the speeches in both Convocations, are printed in the *C.M. Review* of April, 1909.

Joint Meetings.

For instance, in 1902, a section of the members of the Society complained of the C.M.S. allowing itself to be enticed, as they would say, into what are called "Joint Meetings." Now there are clear objections to joint meetings of any two societies if they are official or business meetings. Every separate society has its own rules, its own interests, its own funds, its own work to report; and it is obviously the right course for each to have its own regular meetings, annual or otherwise. Moreover, two societies, even those that are supported by the same section of Churchmen, may be wont to put their respective cases in ways not quite in agreement. Illustrations of this might be easily cited. And naturally it is all the more so in the case of two societies which, though engaged in similar work, represent different sections of the Church. They will, in an ordinary way, work more effectively and more happily if they work separately. It may be a pity, but it is the fact. But there are important exceptions to this reasonable rule. There are parishes in which societies representing different sections are supported, and while normally they may meet separately, it is not a bad but a good thing for the Vicar to call them all together now and again as members of the same great Church and of the same congregation, that all may hear what each is doing, and that while each section holds to its own principles and methods, all may unite in common prayer. Still more is this both legitimate and desirable in a diocese. But it is better in such cases that the gatherings should not be definitely joint meetings of two particular societies, but general meetings of Church people to view the work as a whole, and at which half-a-dozen societies may in fact be represented, though no one of them pushes its own particular interests. Such gatherings may be a great blessing, whether they are expressly limited to the work of the Anglican Church or comprise the work of different Christian communions; and certainly there would be loud and natural complaints from C.M.S. friends if C.M.S. work was excluded from them. The C.M.S. Committee, in 1903, considered the whole question carefully, and expressed their opinion in a long memorandum, upon which the foregoing remarks are based; adding these words:—

Opinion of Committee in 1903.

> "There are meetings which are sometimes, but incorrectly, termed Joint Meetings, to which the objections just indicated do not apply. A Church is greater than a Society, and a common Christianity is greater than a particular Church. A Church has a right to hold meetings designed to represent and set forth the work as a whole which is done by members of the Church in their different Societies; and Christian men of different Churches and Communions have a right to hold meetings to represent and set forth the work done by members of those Churches and Communions." *

It would not be candid to omit the fact that in the last few

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* See the article on "Joint Meetings" in the *C.M. Intell.*, Jan., 1904, in the course of which the whole Memorandum is quoted; also a previous article on "Misconceptions" in April, 1902, and further remarks in the May number.

Recent Memorials from anxious friends.

years these doubts have found not infrequent expression. Three times has a Memorial on the subject been signed by a good number of honoured brethren who are sincerely attached to the Society. Not that there is anything new in this. Mr. Venn, Mr. Wright, Mr. Wigram, Mr. Fox, and Mr. Bardsley have all as chief Secretaries had to hear complaints of the kind.* The fact is that the great school or party in the Church of England known as Evangelical, with which the Society has from the first been closely identified, has its sub-divisions; and there is a tendency sometimes to forget this, and to expect that one sub-division is always to have its own way; whereas from the nature of the case the C.M.S. does, and must, represent them all, and it is simple truth that both its working Committees and its staff of missionaries comprise men of different sub-divisions. Some are more and some less strict in what may be called their Churchmanship; some are by temperament more "modern," and some more "conservative," than others. Unvarying agreement never has been attained, and never will be. Yet all alike avow their faith, not only in the same Lord and Saviour—*that* goes without saying, and would include many who are outside all the sub-divisions,—but in the same general system and principles, those that are understood by all as "Evangelical." Recently the question of Biblical criticism and inspiration led, or partly led, to one of the Memorials. Certainly, with regard to the details of that very important subject, there do exist differences in the Evangelical circle, and therefore it is practically inevitable that there should be differences among C.M.S. men both at home and abroad; but there is really no ground for doubts about the essential loyalty of all to the Bible as God's revelation. Let it be clearly understood, however, that the C.M.S. has never presumed to put forward a Creed or a list of Articles of its own. It stands by the Bible and the Prayer Book.†

The C.M.S. Creed.

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* In the *C.M.S. History*, one whole chapter is devoted to certain controversies in Mr. Wigram's time. In the remarkable article by Prebendary Fox, entitled, "Changing Conditions and Unchanging Principles," which appeared in the *C.M. Review* of June, 1909, and which is quoted from in the last chapter of this book, he observed that while in the Society's early days it was "severely left alone by the Bishops and the great body of the clergy," and "High Churchmen would not touch it," "now, a strange form of *lex talionis* seems to commend itself with unconscious irony to some of our well-meaning but short-sighted advisers."

† See the Committee's official utterance in 1903, in Chap. III. of this book, p. 27.

CHAPTER LIII.

THE LARGER CO-OPERATION: EDINBURGH, AND AFTER.

Retrospect: United Conferences—The Student Movement—The World Conference at Edinburgh—Debate on Unity and Co-operation—The Question of South America—The Continuation Committee—The New *Review*—The Board of Study—"Faith and Order" Conferences—Other Cases of United Work.

C.M.S. and other Societies.

THE Church Missionary Society stands, not only for a generous appreciation of and interest in the work of other Anglican Societies, and for co-operation with them as far as possible, but also for similar interest, appreciation, and co-operation with Societies connected with other Christian communions. The remarkable magazine, *The Missionary Register*, which the C.M.S. Secretary, Josiah Pratt, started in 1813, and edited for many years, recorded the work and progress of all the Societies at home and abroad, including the "Institution for the Propagation of the Faith," founded at Lyons in 1822, which did so much for the revival and extension of Roman Catholic Missions; and the official Annual Reports of the C.M.S. frequently noticed with thankful sympathy the new enterprises of the S.P.G., the L.M.S., and other leading organizations, both Anglican and non-Anglican. United meetings, however, were not common; and it is doubtful whether there were any at all before the Liverpool Missionary Conference of 1861. In India, the united Decennial Conferences began at Lahore in 1862, and these probably led to the first London one being held at Mildmay in 1877. The C.M.S. was not officially represented either in 1861 or in 1877, but several of its leading members were present in their individual capacity;* but in 1888 what was called "the Centenary Conference"† was held at Exeter Hall, and then the Society nominated two delegates to serve on the Executive Committee. The S.P.G. was also invited, but declined. The S.P.C.K. was invited, and nominated two delegates, who attended the first committee-meeting; but at that Society's next Monthly

The United Conference of 1888.

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* One incident of the 1877 Conference is a curious recollection in view of more modern developments. The C.M.S. Hon. Secretary was present at some of the meetings, but declined to sit on the platform because there were to be women speakers.

† "Centenary Conference" was not quite correct. The year 1786 was a memorable year in missionary history (see *C.M.S. Hist.*, Vol. I., p. 57), but 1788 meant nothing.

Meeting of Members, certain extreme High Churchmen whipped up a majority, and the two delegates had to be withdrawn. The great attraction of the two Conferences of 1877 and 1888 was the presence of able and eloquent Americans, secretaries and missionaries; but although there were so many Societies to help to make up large audiences, Exeter Hall was not once full. Although it would be crowded out at each Society's own meeting, there was not sufficient general interest in the missionary enterprise as a whole to bring their respective supporters together in adequate numbers.

The Ecumenical Conference of 1900.

These facts show how slow has been the progress towards that larger outlook represented by "Edinburgh." America was far ahead of England. When the "Ecumenical Missionary Conference" was held at New York in 1900, not only was the Carnegie Hall, holding 4000 people, crowded at every meeting, but overflows had to be arranged. It was obvious, too, that our sister Church in the United States was more liberal than many Anglicans in England. Although a small minority in that Church grumbled, several of the Bishops who would be regarded as definitely High Churchmen took part, including Bishop Doane of Albany, the Chairman of its Board of Missions, who in the following year came to England expressly to preach the S.P.G. Bicentenary Sermon at St. Paul's Cathedral. To this New York Conference the C.M.S. sent official representatives, Bishop Ridley, the Rev. C. T. Wilson of Uganda and Palestine, and the Author of this History.*

New Spirit fostered by the Student Movement.

But the twentieth century brought with it a new spirit in England. Is it not clear that the chief instrument in introducing it has been the Student Movement? That Movement has been criticized as being too broad, but its basis is the right one, whole-hearted allegiance to Jesus Christ as God and Saviour. On that basis the strict High Churchman and the Broad Nonconformist find common ground; and gradually the Student meetings, managed by the students themselves, have come to be the most striking manifestation of Christian unity. At the Liverpool Student Conferences of 1908 and 1912 might be seen a young Presbyterian or Baptist layman in the chair with grey-headed and well-known High Church bishops and divines seated round him; and so also at Baslow and Swanwick. Unquestionably these gatherings led the way, so far at least as Anglicanism is concerned, to the memorable Edinburgh Conference of 1910; and the influence of the Student Movement was significantly illustrated by the fact—really a notable fact—that the chairman even of the great Edinburgh meetings was not a nobleman,† or professor, or bishop, or divine, or Church authority of any kind, but the comparatively young leader of the students of the world.

The World Conference at Edinburgh, 1910.

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* See an account of this Conference in the *C.M. Intell.*, June, 1900.

† Lord Balfour of Burleigh was President, but Dr. Mott was chairman at all the debates.

PART III.
Chap. 53.

Convocation on Edinburgh.

It is a fact to be remembered that before the Conference took place, in February, 1910, a resolution of sympathy and interest was passed by the Convocation of Canterbury. In the Upper House it was moved by the Bishop of St. Albans, seconded by the Bishop of London, approved by the Archbishop of Canterbury, and carried *nem. con.* In the Lower House there was some opposition, but it was carried by 73 to 14.

The Edinburgh Commissions.

The World Missionary Conference was unique in many ways. First, the Commissions of eminent missionary experts appointed beforehand were quite a new feature. They corresponded with all parts of the world, and collected a mass of important information upon which were based most able and exhaustive Reports; and when these Reports were drafted, and put into shape, and presented to the Conference, by such men as Bishop Gore, Professor Cairns, Sir Andrew Fraser, and the Hon. Seth Low, they gave an authority to the statements made which was universally recognized.

There were eight Commissions, as follows:—

		Chairman.
I.	Carrying the Gospel to the Non-Christian World	Dr. J. R. Mott.
II.	The Church in the Mission Field	Dr. J. C. Gibson.
III.	Education, and the Christianization of National Life	Bishop Gore.
IV.	The Missionary Message and the Non-Christian Religions	Prof. Cairns.
V.	Preparation of Missionaries	Dr. D. Mackenzie.
VI.	The Home Base	Dr. J. L. Barton.
VII.	Missions and Governments	Lord Balfour.
VIII.	Co-operation and Unity	Sir A. Fraser.

Eight volumes contain the Reports of these Commissions, and of the discussions upon them when submitted to the Conference. They are full of interest.*

Special features of the Conference.

Secondly, the Conference was a strictly representative one. Membership was limited to delegates officially appointed by the Societies and proportionate in number in each case to the extent of the Society's work; through which rule the large Societies were duly represented, and not swamped by the numerous small ones. Thirdly, no other missionary gathering has ever received so much attention from the Press. The *Times*, for instance, sent a well-known clergyman to Edinburgh as its special correspondent, besides reporters. Fourthly, the Conference had the great honour of receiving a message from King George, which Lord Balfour of Burleigh read at the first meeting:—

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* The *C.M. Review* had a series of articles on the Commissions and on the Reports they presented. No. 1 was treated by Miss Ruth Rouse in Oct., 1908, and by Mr. Hubert Brooke in Feb., 1911; No. 2 by Mr. Baylis in May, 1910, and by the Rev. S. Bott in July, 1911; No. 3 by Mr. H. G. Grey in Nov., 1909; No. 4 by Mr. Manley in April, 1910; No. 5 by Miss G. A. Gollock in Dec., 1909, and by Canon Ransford in March, 1911; No. 7 by Mr. H. Morris in March, 1910, and by Sir W. M. Young in April, 1911. Nos. 6 and 8 seem to have been missed; at least there is nothing in the *Review* about them. It should be added that these articles embodied the views of C.M.S. sub-committees which examined the Edinburgh Reports.

King George's Message.

> "The King commands me to convey to you the expression of his deep interest in the World Missionary Conference being held in Edinburgh at this time.
>
> "His Majesty views with gratification the fraternal co-operation of so many Churches and Societies in the United States, on the Continent of Europe, and in the British Empire, in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world.
>
> "The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind.
>
> "His Majesty welcomes the prospects of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by divine wisdom, and may be a means of promoting unity among Christians, and of furthering the high and beneficent ends which the Conference has in view."

Fifthly, the Conference did not come to an end with the Edinburgh meeting. Although it had been settled that no resolutions should be passed, one exception was happily made, and by an unanimous vote a Continuation Committee was appointed, carefully balanced in membership to represent different nationalities and denominations.

Professor Cairns's Report.

Some of the Reports on particular missionary problems are referred to elsewhere. One of the most valuable was that of Commission IV., drawn up by Professor Cairns. He had taken infinite pains to collate the evidence obtained from all parts of the world, and nowhere else is there so illuminating an account of the non-Christian religions in a comparatively short form, while his own "Conclusion" on the Missionary Message to be delivered to their votaries is a masterly statement of the right methods of presenting Christianity to them.

Debate on Unity and Co-operation.

The only debate in the Conference itself needing to be noticed here was that on Unity and Co-operation. Much enthusiasm was manifested, but there was a certain amount of unreality in some speeches, and awkward questions were raised in others. Some of the "higher" Anglicans undoubtedly felt themselves not a little compromised. Bishop Montgomery good-humouredly likened himself to a lion in a den of Daniels;* Bishop Brent of the American Church and Bishop Talbot of Southwark (now Winchester) reminded the Conference that the unity of Christendom was incomplete while the great Roman Church was (albeit by its own fault) out in the cold; while the loudest applause of the day was gained by an American speaker who protested against any suggestion that the Reformation needed an apology. On the other hand, there were speakers who enlarged effusively on the unity of different denominations in the mission field, but who represented Missions that are not entirely guiltless of gathering adherents from the districts of other Missions. It seems only right just to notice these features of the discussion, because much has been said about it which scarcely conveys a true impression of what occurred. It must be acknowledged, however, that this debate was regarded by many as the best of all. Certainly the whole influence of the Conference was unifying; and although the extremer High Anglicans have denounced such a manifestation of "Pan-Protestantism," a great number of those who are usually classed as High Churchmen have been led by it to perceive more clearly that they cannot ignore work which plainly commands the blessing of the Most High.

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* Dr Lankester wrote in the *C.M.S. Gazette*,—"Many felt that it was very good for the Bishop's lions to be brought into close touch with the Daniels. They roared from time to time, and the Daniels listened attentively and heard much worth hearing; but undoubtedly the lions must have come to the conclusion that they could not do without the Daniels, and so it was no good talking of eating them."

Other Meetings.

The devotional half-hours in the midst of the morning meetings, one of them conducted by the Bishop of Durham, were singularly impressive; and the great evening meetings, for addresses without discussion, not less so. At the first of these, the speakers were the Archbishop of Canterbury and Dr. Robert Speer, Secretary of the American Presbyterian Board; and Mr. Gairdner, the C.M.S. Cairo missionary, in his brilliant account of the Conference, fastens with unerring instinct on one sentence of the Archbishop's as touching the highest level of the week. It was certainly a supreme moment when his Grace closed a masterly address with these words:—

The Archbishop's memorable Words.

> "The place of Missions in the life of the Church must be the central place, and none other. Let people get hold of that, and it will tell for us at home as it will tell for those afield. . . . It may well be that if that comes true, *there be some standing here to-night who shall not taste of death till they see*—here on earth, in a way we know not—*the Kingdom of God come with power.*"

Gairdner's Book.

That book of Mr. Gairdner's, which was written at the request of the Conference Committee and published under the simple title *Edinburgh, 1910*, is a fascinating work. The eight volumes containing the Reports of the Commissions and the debates of the Conference are of high permanent value.

Question of Missions to Roman Catholics.

One feature of the Conference calls for a few words. The general design was to consider the evangelization of non-Christian peoples. But some of the American Societies have Missions on the Continent of Europe, for the conversion of Roman Catholics. Could these Missions be included, for instance, in the Statistical Tables? A plan was proposed in England, and agreed to in the States, for including in the figures the missionaries employed, but excluding the converts, as not being gathered from non-Christian

South America.

peoples. But the result was to exclude South America as a mission field, and this caused a good deal of soreness. It was earnestly pleaded that the nominal Christians in the South American Republics are little if at all better than the heathen, and need the Gospel quite as much. This, it is to be feared, is too true; and unquestionably the sympathies of the immense majority at Edinburgh are with Christian work to give the pure Gospel to multitudes in those countries who are ignorant of it. But on the other hand, the line had to be drawn somewhere. If Missions to Roman Catholics in South America ought to be included, why not similar Missions in Belgium and Italy? Well, some would reply, include them by all means. But then, why exclude Roman Catholics in England? And if they need the Gospel, and assuredly they do, so also, as assuredly, do the masses of nominal Protestants. Why not then include all Home Missions? Take, for example, the crowd at Epsom on Derby Day: are they less an object of our Christian solicitude than the people of Brazil and Peru? We see at once that it is a question of where the line should be drawn; and if a Conference is arranged on Missions to non-Christian peoples, is not the obvious line, and indeed the only reasonable line, that of the ordinary geographer or statistician? The most earnest Protestant Christian, if he colours a map of the world according to religions, does not colour Brazil and Peru with the black of heathenism. "Edinburgh," therefore, in the judgment of the present writer, was correct in its decision. But at the same time, South America does, most emphatically, need the Gospel; and the vast majority of us will be glad that a gathering of workers there has lately been held at Panama, and that most of the Bishops of our sister Church in the States have been in sympathy with the meeting, and with the whole movement. Indeed they have a missionary bishop of their own working in Brazil.

Panama Conference.

The Con-tinuation Committee:

The Continuation Committee, as originally appointed, consisted of thirty-five members, viz., ten representing Great Britain, ten the United States and Canada, ten the Continent of Europe, and five the rest of the world. The ten of Great Britain comprised seven for England and three for Scotland; and of the seven, three were Anglicans (the Bishop of Southwark, now of Winchester, Mrs. Creighton, and the Author of this History), and the other four were a Congregationalist (Dr. Wardlaw Thompson, Secretary of the L.M.S.), a Wesleyan (Dr. Ritson), a Baptist (Sir G. MacAlpine), and a Friend (Dr. Hodgkin). Among the eight of the United States, one was an "Anglican" (Mr. S. McBee), and so also was one of the two Canadians (Dr. Tucker, Secretary of the Missionary Society of the Canadian Church). Among the five for the rest of the world was one Anglican (Bishop Pain of Gippsland); which made six Anglicans altogether. The Continental members comprised four from Germany, and one each from France, Switzerland, Holland, Denmark, Sweden, and Norway. There were also three "native" ministers, an Indian Presbyterian, a Chinese

Congregationalist, and a Japanese Methodist bishop. The 35th member represented the Dutch Church of South Africa.*

The Continuation Committee have met four times: at Edinburgh immediately after the Conference; at Auckland Castle, the residence of the Bishop of Durham, in May, 1911; at Lake Mohonk, in the United States, in Sept., 1912; at the Hague, in Sept., 1913. The War has prevented any later meeting being held.

Its work.

Three important steps have been taken by the Continuation Committee. First, several Committees on definite subjects were appointed, comprising many experts from outside itself. One of these, led by Dr. Richter of Berlin, took great pains in remodelling the whole system of missionary statistics. Secondly, Dr. Mott was commissioned to undertake another of his great tours, this time with a direct view to bringing the Missions into closer co-operation; and the remarkable success of the journey he took will be seen from the chapters on India, China, and Japan. It is much to be wished that he could some time visit the African fields also. Thirdly, it was resolved to establish a new missionary periodical on a broad basis, and with the definite aim of scientific observation of facts and consideration of problems. The result was the launching of the *International Review of Missions* in 1912, with Mr. J. H. Oldham, the Secretary of the Edinburgh Conference, as Editor. Of its brilliant success there is now no doubt whatever; and the C.M.S. may well be especially gratified that Miss G. A. Gollock, who gained part of her extensive knowledge and experience while in Salisbury Square, and whose health is happily re-established, was appointed Assistant Editor.

The new Review.

Inter-Society Conference.

Two other recent developments are the fruit of "Edinburgh" influence. First an arrangement to hold an annual inter-Society Conference of delegates officially appointed by the different Committees on the same proportionate basis as to numbers as at Edinburgh. The first of these Conferences was held at York in 1911, and since then they have been held at Swanwick. The S.P.C.K. is officially represented, and although the S.P.G. did not accept the invitation formally, an arrangement was made for the proper number of members to come on their own account and be received as visitors. Secondly, the new interdenominational Board of Missionary Study, for imparting to missionaries before they go out some knowledge of the religions, languages, and customs of the non-Christian peoples, and of educational and other problems, and assisting them in their personal studies. The Board appointed as its Secretary Dr. H. U. Weitbrecht, who had come home from the C.M.S. Punjab Mission; and he, after giving the scheme a good start, has been succeeded by the Rev. Dr. Steele. This is a

Board of Study.

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* The above particulars are given as historically interesting. There have been changes since. Two or three have died, and two or three resigned. The C.M.S. member is now the Hon. Secretary, Mr. Bardsley. One of the Americans is Bishop Lloyd, the chairman of the Board of Missions of the Protestant Episcopal Church.

move of real importance. The C.M.S. itself has perhaps not profited by it so much as some other Societies; but there is no doubt that a new sense has grown up of the need of missionaries going out better furnished with such knowledge of their future fields as can be gained at home, and the Board will do much to supply that need. Some interesting Vacation Courses of Study have been held. At one of these at Oxford in August, 1912, the lecturers were Canon Waller, Mr. Roscoe of Uganda, Archdeacon Fuller of the S.P.G., Dr. Garvie, Miss Small of Edinburgh, &c. A writer in the *C.M.S. Gazette* summed up his impressions as "Fellowship and Equipment."

The Edinburgh Conference, by the sale of tickets and otherwise, paid for its own expenses, and left a good balance, which was used to float the new Review. But the expenses of the Continuation Committee, and of the inter-Society Conference, and of the Board of Study, are borne by the Societies, whose grants for the purpose are proportioned to their respective shares as regards number of members. The C.M.S. Report calls them grants for "Co-operative Work"—a new item in the Society's expenditure, but one which its members will heartily approve.

Question of "Faith and Order."

Yet one more fruit of "Edinburgh" deserves a passing notice, though it is not directly connected with Missions. After all was over, some members of the Protestant Episcopal Church of the United States began to remind one another of the very important matters touching which the different Churches and denominations differ, which were carefully excluded from the Edinburgh programme. Questions of "Faith" and of "Order" found no place in it, and, if they had been raised, would have been disallowed by the chairman. But, thought these American Churchmen, after such an experience of the possibility of frank and friendly discussion upon one branch of subjects, why should it be impossible to meet as Christian men and discuss other subjects in as frank and friendly a way? Why not look forward to a future World Conference on "Faith and Order"? Apparently Bishop Brent, the Missionary Bishop in the Philippine Islands, whose addresses at Edinburgh were one of the features of the great Conference, was the first to start the idea. At a mass meeting at Cincinnati on Oct. 11th, 1910, when the Church was holding its Triennial General Convention, he gave an account of the Edinburgh gathering, which he regarded as a great event "making for unity"; though he added that "when questions of faith and polity were touched at Edinburgh, a nervous tremor ran through the assembly." But he urged that the way to settle questions was not to bury them but to bring them out into the light and study them. Why should there not be a Conference of all Christendom on Faith and Order? "Oh, the difficulty of it," one would say; "Oh, the peril of it," another would exclaim; "But I say, Oh, the opportunity of it!" A few days later, the House of Bishops and the House of Deputies unanimously passed an important resolution on the subject, and

Action of the American Church.

appointed a Commission to follow it up, with Bishop Anderson of Chicago, a large-minded and large-hearted man, as chairman.

English Committee and Conferences.

They then approached the other great Churches of the United States, meeting with a cordial response from them; and a deputation of bishops actually crossed the Atlantic and came to England to enlist the approval of our Episcopal Bench. The two Archbishops eventually appointed a representative Committee of bishops, clergymen, and laymen, to consider the whole question. This Committee has not only held its own meetings, but, through a sub-committee, has freely discussed with able Nonconformist divines the questions at issue on both Faith and Order; and this sub-committee has prepared a Statement of both points of agreement and points of difference which has lately been published. The Americans have held a large united Conference early in this year, 1916. But whether any great Conference of all Christendom will ever take place, as the American promoters hope, it is not possible now to say. Of course the War has brought all such things to a standstill. But the proposal, and what has so far come of it, have an interest as an indirect result of "Edinburgh." It may be added that the C.M.S. has a sad interest in the proceedings in one respect, because it was when Bishop Tucker was on his way to attend one of the Committee meetings, and indeed at the very entrance to the Jerusalem Chamber, where the meeting was to be held, that his sudden and lamented death took place.

Other United Gatherings.

Many other incidents of the religious life of England from time to time suggest and illustrate the value of Co-operative Work. No one who was present at the memorable United Prayer Meeting at the Queen's Hall in 1902, when King Edward's Coronation was stopped by his sudden illness, will ever forget the solemnity of the combination in prayer of the Bishops of London (Winnington-Ingram), Winchester (Davidson), Durham (Moule), and Ripon (Boyd Carpenter), with the leading Nonconformist ministers of London; * or, only lately, the meeting to promote Family Prayer, with the Primate in the chair and Bishop Talbot of Winchester among the speakers.† Among other occasions let us recall the "United Centenary Meeting of Protestant Missions in China," which was held at the Albert Hall in October, 1907, when the late Marquis of Northampton, President of the Bible Society, was in the chair, and the Rev. Lord W. Gascoyne Cecil and Canon E. A. Stuart were among the speakers. A year later, another meeting, arranged by the Student Movement, was held in the same hall, when the Bishop of London presided, and Dr. Mott gave an address on "God's Challenge to the Church" in connexion with the crisis in the Far East. Again, an united meeting on Missions in India, designed to inspire the members of Study

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* See an article in the *C.M. Intelligencer* of August, 1902, entitled, "An Empire on its Knees," confessedly inspired by *Punch's* memorable cartoon of Britannia kneeling on the floor of Westminster Abbey.

† Both these meetings were arranged by the World's Evangelical Alliance.

Circles who were about to take up India as the subject of their studies, was held in the Queen's Hall in February, 1909, when the Bishop of St. Albans, Sir Andrew Fraser, and others, set forth India's claims. Mention should also be made of the great meeting at the Albert Hall in April, 1911, to celebrate the Tercentenary of the Authorized Version of the Bible, when impressive speeches were made by the Archbishop of Canterbury, the American Minister (Mr. Whitelaw Reid), the Prime Minister (Mr. Asquith), and Dr. F. B. Meyer. Of course, the Bible Society's anniversaries always illustrate the same custom of cordial co-operation.

Further possibilities.

But occasional united gatherings like these fall far short of what our enthusiastic American brethren long for. They want Christian Churches and denominations to come into closer fellowship and co-operation, with a view to eventual, albeit probably distant, actual union. One illustration of this is the new Canon adopted by the Protestant Episcopal Church, giving its bishops the right to permit and to invite Church laymen and ministers of other Churches to preach in the churches on special occasions. Another is Mr. Silas McBee's new periodical, *The Constructive Quarterly*, to which eminent members of all Christian Communions, Anglican, Roman, Russo-Greek, Presbyterian, Methodist, &c., contribute freely. Even in our own more slowly moving country and Church, there comes now and then a vision of union and unity to replace our disastrous present divisions. Such for instance was the memorable sermon of Dr. Armitage Robinson, when Dean of Westminster, on the occasion of the Communion Service for the Bishops before the Lambeth Conference of 1908, when he uttered generous and lofty words which produced a profound impression at the time.*

These subjects, however, tempting as they are, scarcely fall within the range of topics admissible in these pages. But we can all desire and long for at least some such oneness as our Lord had in mind when He spoke of its result being "that the world might believe." Dr. Mott was right when he said that "the great need of the hour" is for "Apostles of Reconciliation."

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* See the *C.M. Review*, August, 1908, p. 503.

CHAPTER LIV.

THE HOUR OF SETTING SUN.

Is it "the Hour of Setting Sun"?—Certainly a "Crowded Hour"—C.M.S. Progress—The Day of Opportunity—Dr. Mott on Present Needs—Books on Revival—Prebendary Fox on Changing Conditions and Unchanging Principles—Bishop Palmer on the Call to the Church for Sacrifice.

Dr. Mott's favourite couplet.

THERE is a couplet which many readers will recognize as one that has been repeatedly used by Dr. Mott in his speeches and writings, evidently as embodying a message which has come home to himself, and which he would impress upon all our memories and all our hearts. These are the words:—

> The work that centuries might have done
> Must crowd the hour of setting sun.*

The suggestion plainly is that the present hour is "the hour of setting sun," the eleventh hour of our Lord's familiar parable. Is this really so?

Is this the "hour of setting sun"?

Some students of Scripture base upon its prophetical passages the belief that we are now in, not the eleventh, but actually the twelfth hour, and that the Lord is at hand indeed. Others, not less reverent and earnest, mistrust such interpretations and calculations. No opinion either way is offered here. But the question is whether, all through the centuries that have elapsed since the Ascension of our Lord, it has not always been, potentially at least, the hour of setting sun. Were His solemn words, "What I say unto you I say unto all, watch," practically unreal for hundreds of years? Was there no urgency in them until the twentieth century? Was His Second Advent so absolutely fixed in date that even if the Church had fulfilled His Last Command in the first century, He could not have come then? Could He not have come at any time if His way had been duly prepared? Did His affirmation of the Father's foreknowledge of the day and hour—not His own, be it remembered, as the Son of Man, for He expressly disclaims it—mean that the day and hour were fixed by absolute divine decree? Did it not rather mean that the Omniscient Father knew, and knows, when the World and the Church will have arrived at that moment in their history when the Advent is possible, and necessary, and certain?—when, in fact, the events that must precede it, whatever they may be, have actually taken place? *

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* The present writer is not aware whence Dr. Mott obtained the lines, but he recognized them at once when he first heard them quoted. They occur in a little missionary poem by Mrs. Clara Thwaites. It was written for the *C.M. Gleaner*, and appeared in No. 203, Nov., 1890. It is also in the *C.M. Hymn Book*, No. 29.

Now if we accept the remarkable statement of our Lord in its apparently plain meaning, the Advent must be preceded by the Evangelization of the World,—not its Conversion, but its Evangelization, that is the proclamation of the Gospel to all mankind. "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come." If these words mean what they appear to mean,—allowing for a possible first partial fulfilment in the Roman Empire before the destruction of Jerusalem,—the period of the Advent has always depended, in part at least, upon the Church's obedience to her Lord's Commission. In that case, there was no reason why He should not have come centuries ago, if only that commission had been fulfilled. God in His Omniscience knew the long delay that would ensue,—and, for aught we know, may yet ensue. But the Church did not know, nor does she know now. Therefore to the Church in every century it has been "the hour of setting sun," and emphatically it is so to the Church to-day. Who can measure the tremendous responsibility resting upon every member, upon every Christian?

Is it not always so?

Whatever differences of opinion there may be on this supremely great subject, that responsibility remains. For no one will dare to say that the present is *not* "the hour of setting sun." Our clear duty, then, and our only course of safety, is to assume that it is so; and "the work that centuries might have done" it is for us to "crowd" into that hour.

Then "crowd the hour" now.

That word, "crowd," is a suggestive one. In the life of the world, events have of late been indeed crowding one upon another; and not events only, but those "movements" that lead to events. It is difficult to realize that within the short period of sixteen years which we have been reviewing, China has emerged from the stolid immobility of ages, exchanging Boxer massacres for the insistent demand for Western science and education, and turning out the foreign dynasty that had so long oppressed her; that Japan has displayed her extraordinary organizing skill, and the self-sacrificing patriotism of her people, in her war with one of the greatest of European Powers; that India, which has no word for "nation" in her vocabularies, has evolved a consciousness which—notwithstanding the agitations of a reckless minority—gives promise of an

Recent "crowds" of public events.

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* This view is most impressively set forth by Professor A. G. Hogg, of Madras, in his remarkable book, *Christ's Message of the Kingdom*, especially in two chapters significantly entitled, "Why does it Tarry?" and, "It need not Tarry."

honourable national life; that British generosity to a brave but beaten foe has been rewarded by the spectacle of a "Union of South Africa" whose loyalty to the Empire has stood the test of both civil and foreign war; that the Pax Britannica now reigns over the vast territories once devastated by Mahdism; that both aviation and wireless telegraphy, practically non-existent when the century opened, have come into daily and common use; that mechanical locomotion has, since the same date, gone far to substitute what is figuratively called "horse-power" for the actual power of the horse. Our physical earth, this "dark terrestrial ball," has not quickened its pace. Its stately evolutions, and those of the whole system,—yea, of the myriads of worlds beyond,—continue as they were from the beginning. But the world of mankind is ever moving with accelerated speed; and each man's allotted span of life embraces history on a scale never before dreamed of. If for the present world-order or dispensation it is indeed the "hour of setting sun," that hour is "crowded" as no previous "hour" has been since the day when "in the beginning God created the heaven and the earth." And what changes will be brought into all departments of material, social, intellectual, and national life by the appalling world-conflict in which, to our own amazement, we have suddenly become engaged,—who shall venture to say?

But what events are really great?

Shall we come down from these rather ambitious considerations and reflections, and seek to concentrate attention on our humble missionary work? But let us not forget that the relative greatness or insignificance of events cannot be estimated at the time of their occurrence, nor indeed for long after. Who in the reign of Nero could have conceived the possibility of an obscure Jewish prisoner in the charge of his Pretorian guards being, nineteen centuries later, the most famous character of the period, so that the name of Paul would be familiar to multitudes who never heard of Nero himself, and that the story of his voyage and shipwreck would be read in detail when every other journey across the Mediterranean was forgotten? What great statesman or nobleman in the time of George II. could anticipate that the best remembered names of that reign would be the names of two itinerant preachers, Wesley and Whitefield? Or to come down to the Victorian era, when the Queen's young husband made his first public speech at a great meeting called to promote civilization in Africa, which of all the men around him, distinguished in Church and State, could have imagined that a young unknown Scotsman humbly sitting in a distant corner was destined to be the greatest of African travellers and missionaries, and that the name, and life, and death of Livingstone would prove the chief inspiration of good work for the enlightenment of the Dark Continent? If this is indeed the hour of setting sun, that sunset will not be the end of all things. There are ages and ages to follow, and it may well be that when the sun has risen upon a new dispensation, some individual now amongst us unnoticed, some casual incident of our day now thought of no consequence, may then be recognized as among the chiefest men and the most conspicuous events of the twentieth century.

The "crowding" in recent C.M.S. history: Increase of missionaries,

But the "crowding" of this hour of setting sun: is there anything of the kind in the recent history of the C.M.S.? Take one illustration from the increase of the Society's missionary forces. Henry Venn became Hon. Clerical Secretary in 1841, a few days before King Edward VII. was born. H. E. Fox retired from that office in 1910, a few days after King Edward died. During the sixty-nine years of King Edward's life there were four Hon. Clerical Secretaries. During Venn's thirty-one years, the Society sent into the mission field 440 men and 48 women, an average of sixteen per annum. During H. Wright's eight years, 154 men and 15 women, an average of twenty-one. During F. E. Wigram's fifteen years, 434 men and 230 women, an average of forty-two. During Fox's fifteen years, 572 men and 581 women, an average of seventy-seven.

and of converts.

Or take the number of converts baptized in the year, adults, upon their own confession of faith, after careful individual instruction. In 1887, a year from which is dated so much of our recent progress, the number of adult baptisms was 2600, or seven on the average for each day in the year; not a result to be ashamed of, rather to be viewed with unfeigned thankfulness. In the Centenary year, the number reported was 8000, or twenty-two for each day in the year. In 1914 it was 19,440, or fifty-three for each day in the year. But why omit the additional baptisms of young children, indicative as they are of the multiplication of Christian families?—reported in 1887, 6000; in 1899, 11,000; in 1915, 16,700, making with the adults, ninety-nine baptisms on an average for every day in the year.

Again, take the total of Christians, the baptized and the catechumens in the Society's Missions, a net number, be it observed, allowing for deaths and removals, which naturally are numerous in communities of many years' standing: in 1887, 182,000; in 1899, 268,000; in 1915, 480,000.

History, we are told, is the true remedy for discouragement and depression. If the deficits of recent years have tried the faith and courage of some of our friends, let them see from these simple facts how God is "crowding" His blessings in this "hour of setting sun." A quite startling suggestion was made a few years ago, not only that we have all around us the answers to the prayers of past years, but also that "in many instances *we are ourselves the answers to the prayers of others*." * Some of us remember Salisbury Square forty years ago: let us honestly ask ourselves whether any one then dreamed, or could have dreamed, of the manifold developments of work, both in the mission field and at the Home Base, detailed in the preceding chapters?

But are we satisfied?

Should we then be satisfied? God forbid! But is there any sign that we are satisfied? Are we not constantly showing signs of dissatisfaction? Are we not continually agitating and pressing for advance in all branches of both our home and our foreign work? The fact is that our standard is ever rising. We have got far beyond the standard even of that great year, 1887; so far, indeed, that it is hard now to realize what the standard then was; and we quite fail to realize the "crowding" of God's mercies and blessings. But while it is right never to be satisfied, it would be right to be more thankful. "Forgetting those things which are behind, and reaching forth unto those things which are before," is a good and true motto; but so also is, "Thou shalt remember all the way which the Lord thy God led thee." That is one of the many paradoxes of Scripture. We need not try to find a formula that will reconcile them; but we shall do well to adopt both. We are, indeed, unprofitable servants of the Lord, and cannot even plead that "we have done that which was our duty to do." But all the more should we be eager to "forget not all His benefits."

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* Miss M. C. Gollock on "The Day of Opportunity," *C.M. Rev.*, Nov., 1909.

The "Day of Opportunity."

In 1908, in the midst of the successive deficits, the Society put forth a fresh appeal for men and means on the ground of the period being a "Day of Opportunity." It was, in fact an effort to carry on the influence of the Pan-Anglican Congress, which had just been held; and several of the bishops wrote warmly of the proposal. Special meetings and services were held all over the country. Two years later, Dr. Mott's book, *The Decisive Hour of Christian Missions*, was published, which has since been systematically studied by the Study Circles; and it must have taught thousands the tremendous significance of both phrases, "The Decisive Hour" and "The Day of Opportunity." It is worth noting that the word "opportunity" only occurs five times in our English Bible. Twice it is used of the "convenient season" that Judas sought for the betrayal of his Master, and the Greek word there is a compound one used nowhere else. These two cases we may put aside. In two other cases the simple word καιρός, which is usually rendered "time" or "season," has "opportunity" for its equivalent. The fifth case is one where an English verb, with the noun "opportunity," is used to render the compound Greek verb ακαιρέομαι. Let us look at these three cases together:—

"Opportunity" in the Bible.

> Gal. vi. 10. "As we have therefore opportunity, let us do good unto all men."
> Heb. xi. 15. "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned."
> Phil. iv. 10. "Ye were also careful, but ye lacked opportunity."

First, we have the direct exhortation, Do good unto all men as ye have "opportunity." Is there not an unprecedented opportunity in this decisive hour? Then we have the warning reminder that it is possible to begin and then to draw back. Abraham and the patriarchs could have gone back to Mesopotamia when they found that the Promised Land was not to be given in their lifetime.

Had they seized the "opportunity" to do so, the whole history of mankind would have been different. But, like Abraham under another test, they "staggered not," but were "fully persuaded that what God had promised He was able also to perform." What an example for us in dark days and under disappointing experiences! And then, when the loving succour St. Paul was expecting from the Philippian Church failed to come, he knew that it was not their fault, but that they "lacked opportunity." When the succour that the C.M.S. is expecting fails to come, can we allow that plea?

Lessons from the War.

The War has given a fresh significance to all these three texts. "Let us do good unto all men": have we not been acting on that principle? Did English people ever before deny themselves to help Belgians or Serbians? But certainly there is a tendency on the part of some to do what the Patriarchs did not do, and to back out of an enterprise calling for exceptional faith: "Is this a time, a season, a καιρός, for Missionary Societies to press their claims?"—and so they seize the "opportunity to return" to their old attitude of cold indifference touching the Lord's command, if not to direct opposition to it. And then, "lacked opportunity": well, it is true that owing to the War French and German societies have "lacked opportunity" to send either men or money to their Missions. But it is one of the services of our splendid Navy that British Christians have *not* lacked opportunity. The question is, Have they *used* this Day of Opportunity? For surely it is emphatically a Day of Opportunity to vindicate Christianity from doubts and cavils by displaying its power to save and to sanctify men of all nations and kindreds and peoples and tongues!

Will the "Opportunity" be ever greater than now?

And is there likely to be in the future a greater Day of Opportunity? Dr. Mott replies, at least in one sense, No:—

> "Where, after China, is there another nation of 400 millions of people to turn from an ancient past and to swing out into the full stream of modern Christian civilization? Where, after India, is there another vast empire to be swept by the spirit of unrest and to be made peculiarly accessible to the reconstructive processes of Christianity? Where, after Africa, is there another continent for which Mohammedanism and Christianity can contend? Where, after Turkey and the Nile Valley, is there another keystone to the vast arch of the Mohammedan world, with seams of weakness which made possible the disrupting of the whole stucture?" *

No doubt, although there may be no other great fields like these; the door of entry may yet open wider; but meanwhile our responsibility to recognize and to use such opportunities could scarcely be greater. Whether, therefore, we face the retrospect of the Past, the aspect of the Present, or the prospect of the Future, the Call to seize the Day of Opportunity, the Decisive Hour, is loud indeed. We look back, and wonder at the divine guidance that has led us all the way, and at the divine blessing that has followed our unworthy service. We look around, and see the unprecedented openings for fulfilling the Lord's Commission. We look forward, and know that "the hour of setting sun" will be succeeded by the dawn of a new and brighter day. Retrospect, Aspect, Prospect, speak to us the same solemn word. All with one voice call upon us to see that "the work the centuries might have done" *shall* "crowd the hour of setting sun."

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* *The Present World Situation*, p. 1.

Needs of the Hour.

What, then, in the face of Past, Present, and Future does the Church of God need? When Dr. Mott found himself in the chair at the memorable National Conference at Calcutta in December, 1912, with able bishops, experienced missionaries, and leading Indian Christians before him, his spirit was stirred within him, and he sketched in powerful language the needs of the Church at such an epoch.* They were (1) larger plans, (2) larger knowledge, (3) larger comprehension of the varied racial and denominational points of view, (4) larger comprehension of our Message, as adequate to satisfy the highest aspirations and deepest longings of the human race, (5) larger co-operation and unity, (6) a larger dynamic, (7) a larger sense of immediacy. As he spoke on this seventh need his favourite couplet burst from him:—

> The work that centuries might have done,
> Must crowd the hour of setting sun.

Especially the right men.

But the point now to be noticed is a remark under the sixth head, "a larger dynamic." He said that after his first journey round the world he had laid great stress on the necessity for a large increase of foreign missionaries; that after his second tour he had urged rather the raising of an army of native workers; but that after a third journey he realized that he had taken a superficial view, and was now "constrained to shift the emphasis from numbers to quality." He felt that the eyes of the Lord were running to and fro throughout the whole earth, to find men whose hearts were perfect toward Him, that through them He might show forth the mightiness of His power. So, while we do require missionary statesmen with the needed large knowledge and comprehension, able to form and to carry out large plans, it is profoundly true that the men, after all, who correspond to that ideal are the men who depend wholly on God, and *through whom He is able to work effectively.*

But Mr. Burroughs says not mere *Men.*

To the same effect spoke Mr. E. A. Burroughs at the Oxford Laymen's Conference arranged by the National Laymen's Missionary Movement in June, 1915. "Using," he said, "a strong phrase advisedly," he affirmed that "whenever human nature has consented to become divine, it has wielded divine power." He recalled St. Paul's rebuke to the Corinthians for being *only men.* "When one saith, I am of Paul, and another, I am of Apollos, *are ye not men?*"—are ye not mere human creatures? † The Apostle's account of himself was, "Not I, but Christ liveth in me." If we may descend to one modern example by way of illustration, who would have regarded Hudson Taylor as in any earthly sense "a great man"?—yet through him the divine power of the indwelling Christ accomplished a work unparalleled, as the work of one man, in the history of modern Missions. "Wherever," Mr. Burroughs went on, "there is human personality to start from, there may be an embodiment of God. It is not what are called *personalities* that are wanted—*persons* will do. Many of the men and women of the past . . . began as mere 'persons', with no advantages, and *became* 'personalities' by surrendering their self-hood to the embodiment of God." "Leaders, no doubt, are sometimes born; but they can also be made, if they will let God make them." *

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* The address was reproduced in the *C.M. Review*, May, 1913.

† In the A.V., "are ye not carnal," σαρκικοί; but the R.V. follows all the best MSS., which read οὐκ ἄνθρωποί ἐστε. See Robertson and Plummer on 1 Corinthians, *in loc.*

Not personalities, but persons wholly yielded to God.

Three booklets on Revival.

But the question at once arises, What are the conditions of that divine indwelling? To questions of this kind an answer is suggested in three booklets recently published under the inspiration and auspices of Mr. Bardsley. One is entitled *When God Came*, and shows from three historic examples, Francis of Assisi, John Tauler, and John Wesley, what manner of men God can use. "Through penitence and humiliation they were purified from every base desire," "their whole soul intent upon the glory of God"; and they were men "filled with a glorious spirit of adventure, ready for anything to which God might call them," "ready to follow the Lamb whithersoever He goeth," "caring not at all what the world might think of them, because entirely taken up with the tremendous realities of the soul and God." The second pamphlet, by Mr. Bardsley himself, is entitled *The Way of Renewal*. In most impressively searching and yet animating words it sets forth "the possibilities of life in Christ," asks how they may be ours, replies simply, "God gives, we humbly receive," and lays down the three conditions, obedience, detachment, surrender. "Think," it suggests, "of one life surrendered to God," "what may not happen through such a life." "Think of a group of men and women with life renewed—what power in prayer they represent." And "think of the Church"—"the Spirit of Pentecost outpoured upon it, throbbing with new life, possessed with the spirit of victory, throwing itself into its own great task, the bringing of the world to a unity, the bringing of all things to the feet of Christ." The third is a small book, entitled *Studies in Revival*, comprising contributions by the Bishops of Durham and Stepney and others, full of important suggestions.

When the last pages of the *C.M.S. History* were being written, in 1899, the writer, to avoid winding up only with his own thoughts and words, gave two pages to the insertion of utterances by the then Hon. Clerical Secretary, Mr. Fox. The writer again, as he now approaches the end of this volume, desires to express in other language than his own what it is upon his heart to say. He has already put Dr. Mott and Mr. Burroughs and others under contribution. But after all he falls back upon the same friend whose words were used in the last pages of the *History*. Prebendary Fox, at the time of the C.M.S. Anniversary of 1909, wrote an article for the *C.M. Review* of June in that year, entitled "Changing Conditions and Unchanging Principles," which expresses in substance what is needed; and from that article a few sentences are now extracted. It begins with the "changing conditions":—

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* The address was printed in the *Laymen's Bulletin*, Aug., 1915.

A remarkable article by Preb. Fox.

Changing Conditions.

"Eleven decades of the Society's history lie behind us; but they cannot be measured by years, still less by statistics. They have witnessed changes as great as, if not greater than, those which followed the passing of Mediævalism, the rise of the Renaissance, or the new liberty which the Reformation brought to birth. Even Evangelical circles, though guarded by a conservatism for the most part judicious, have not escaped them; and C.M.S. workers may quote with easy conscience the threadbare line of the unknown poet,—

Tempora mutantur, nos et mutamur in illis."

Then there is a little picture of the surprise of the founders of the Society if they could see it as it is at present; for instance, what would Charles Simeon or Josiah Pratt feel if they were conducted "round the busy rooms in Salisbury Square from Medical to Publication, from Cash to Candidates, or even the remoter recesses which seclude our lady workers?" *—or (a little later in the article) if they were driven up to the "Africa and the East" Exhibition (which was then just opening) in a taxi-cab?

Changing Problems.

But the reader's attention is quickly diverted to more important changes. "Our missionary problems of those old days were few and simple; now they are many and complex. Questions of mission administration, of Church development, of the inter-relation of Societies and Churches, and many more, increase year by year." Moreover, "our conception of missionary policy is greatly enlarged." "There is a Science of Missions now which plans the lines of advance." "Our grandfathers never dreamed of what we know as 'movements.' To us they are the most interesting, both for difficulty and encouragement, of our home and foreign problems." Then as for our motives: "They have deepened rather than changed. We are not less conscious of the pitiful state of the unevangelized world, though we say less about its future. The great purposes of the Gospel, the goodwill of our Father, the desire and honour of our Lord, these have a fuller place in our thoughts."

Changing Methods.

There is a difference, too, Prebendary Fox points out, in our methods. "Our attack on Heathenism and Islam is not now so much by a frontal assault as by outflanking and turning movements which make the lines of the enemy untenable. Wherever a gleam of truth is seen, we use it to lead to fuller light." As regards the infant Churches, they should not be "bound up in the swaddling clothes of Anglican ritual." "We have grown in later years . . . to a fuller hope in the contribution which the Christian offspring of ancient civilizations may bring to the fulness of Christ." Educational and other collateral agencies are more approved and employed: "We count the teacher as much as the preacher; the medical man, and his brother who translates or writes, and the greatly growing company of holy women—we count them all to be evangelists before all things and in all things. They are soul-seekers for Christ, or they have as missionaries no business there at all." *

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* And this, of course, was written long before the recent enlargement.

Some changes for evil.

Prebendary Fox acknowleged that "some of the by-products of our religious activity are more for hindrance than for help." "Ill weeds often grow in good soil faster than honest herbs." "Doubts, delusions, distractions, and divisions have sprung up thickly amongst us." Among the "ill weeds" specified are "the speculations of modern criticism," "the trivialities of professional religion," "inter-Christian polemics"; and "a growing spirit of discontent and self-assertion is weakening old habits of loyalty and discipline, not only in social and political circles, but even to some extent among those who are known as evangelical."

But most changes for good.

So the then Secretary of the C.M.S. was not blind to the dangers of the age. "But," he went on, "setting changes for good against changes of the other sort, who will not say that the balance is vastly in favour of the first?" There might be "enough on the debit side to restrain the exuberance of youthful optimism," but there was "far more on the other to rebuke the senile sin of pessimism." "Even with our factions and follies—even with our critics captious and critics destructive—how would our fathers have rejoiced and praised God if the advantages which are ours today had been theirs a hundred years ago!" "For both to them and to us had been given that which could never change—the eternal Jehovah and His unalterable covenant—Jesus Christ, the same yesterday and to-day and for ever—the everlasting Gospel."

"Get to facts."

We needed—so the article closed—to "get to facts, the greatest of all facts—the Living God, the fact of redemption and what it means for sinners, the fact of the indwelling Spirit and what it means to the believer, the fact of stewardship and what it means for all of us." If these facts "gripped and possessed our hearts," then—

> "Then there would be nothing which the Church of God could not do. Then she would carry all before her. Then we could sweep away the costly machinery by which we are forced to arouse interest, to stimulate

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* Curiously enough, in the very same number of the *C.M. Review* in which Prebendary Fox's article appeared, there was also one by Canon Barnes-Lawrence on "Modern Religious Thought and its Influence on Missionary Societies," which said much the same thing in other words. It quoted the same familiar line, *Tempora mutantur*, &c., and pointed out the changes in (1) the Conception of Missionary Enterprise, (2) its Methods, (3) the Inter-relation of Societies; under this last head defending the C.M.S. practice of joining in Board of Missions meetings and the like.

sympathy, to procure means for the spread of the Gospel. Then we should only have to tell the Church where men and women were wanted, and the best would be given at once. Perhaps half our clergy and church-workers would have started for the foreign field, but the other half could probably be doing their work much better, conserving their time and energies for the chief things of their ministry, and no longer wasting strength and thought on things paltry and profitless."

Bishop Palmer's solemn Appeal to the Church.

That would indeed be the right "crowding" of "the hour of setting sun." Those last words are in fact an echo of the memorable utterance of the present Bishop of Bombay in his address at the Manchester Church Congress, which had only been delivered a few months earlier, and which the author of this volume has done his best to circulate by printing it over and over again in various forms. They shall be printed once more here as the final message of this book. Dr. Palmer was enforcing the lesson of the picture in Isaiah of the suffering Servant, that the Church herself must suffer if she is to be a true servant of the Lord. He referred to our vast tasks abroad in the work of Foreign Missions, and pointed out that to grapple with those tasks would *cost something* :—

"Let me tell you what it would cost. It would cost the destruction of most of your present parochial organizations throughout England. It would cost the reduction of staffs of clergy all round. It would cost considerable suffering to town-born and town-bred clergy who went abroad. . . . It would cost the laity time and personal service. . . . It would cost some people the difference between a large house and a small house, some that between four servants and two, others that between two servants and one, others that between frequent holidays and rare holidays, and so on through all the comforts and pleasures of life. It would mean the marks of suffering all over the Church. It would mean everywhere the savour of death; and what we have not yet faced, *death as a Church*, renunciation of spiritual privileges and delights. . . .

". . . But this would be a savour of death unto salvation. 'Except a corn of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit.' I call upon the Church of England to lay down its life in some real sense for the missionary cause. . . . I repeat solemnly—I believe that in order to do anything like this you in England must lose much of what you call your Church life. You have the Lord's warning. This losing of it is the only way to save it. You have the Lord's example. The Son of God came upon earth to be crowned as Son of Man—*with the crown of thorns*."

APPENDIX.

The War and the Missions.

The Plans of July, 1914—The sudden Outbreak of War—Anxiety for German Missions—The Appeal of German Divines—The Missionaries sailing: The *Falaba* and the *Persia*—Missionaries and Home Officials join the Forces—Deaths at the Front—The Mission Fields: West Africa, German and British East Africa, Uganda, Egypt; Palestine, Turkish Arabia, Persia; India: its loyalty—German Missions in India—The Far East and Far West—The Maori Contingent.

SCARCELY anything has been said in the preceding pages about the great War in which the Empire has so unexpectedly become engaged. The original design of this book was to bring the history of the Society and its Missions up to the commencement of the War, and to stop there; but, as explained in the Preface, the scale of the work was enlarged, and its publication takes place a full year later than was at first intended. It has therefore become necessary to give some account of the effects of the War upon the Society's work; and it has seemed to be the most convenient way of doing so to leave the missionary chapters as they would have been apart from the War, and to add this chapter by way of appendix. The chapters, therefore, on West and East Africa and Uganda, on Egypt and Palestine, on Turkish Arabia and Persia, do not refer to the grave events which have in the past year and a half so seriously affected them; nor do the chapters on India, &c., notice the effects of the War upon the peoples of those countries. All has been left for this concluding additional chapter.

Limited purpose of this chapter.

No attempt, however, is here made to discuss the many important questions connected with the future of the Missions which arise out of the War; still less even to refer to the controversies that have arisen touching the War itself. The purpose of this chapter is simply to state facts, so far as they concern the C.M.S. and are within its knowledge. And as the book is intended to outlast, not the War only, but the controversies occasioned by it, we should all desire to think of the German Missionary Societies and missionaries in no other way than as fellow workers in the same great cause.

On July 14th, 1914, a large number of leading members and

Plans of July, 1914. friends of the Society assembled at Westfield College, Hampstead, to consider the Plans for Advance which had been prepared to carry out the earnest desires and hopes of the Swanwick Conference of the preceding year. The result was a stirring appeal to the country by Mr. Bardsley, headed, "Ready for Advance," which appeared in the *C.M. Review* of August, and was otherwise widely circulated. But on the very first day of that month of August Germany declared war against Russia; and, two days later, against France, the German army thereupon invading her innocent neutral neighbour, Belgium. Great Britain, aroused by Sir Edward Grey's memorable speech on Monday, Aug. 3rd, solemnly faced the grave responsibility of joining in what promised to be the most terrible war in history; and at midnight on Tuesday, the 4th, the die was cast.

Outbreak of the War.

What should the Society do? The ordinary autumn reinforcements for the mission field had been arranged, and passages for them by the great liners secured. They were sorely needed; but would they be able to sail? The shipping companies at once cancelled many of the earliest fixtures, and could make no engagements about later ones. The outgoing missionaries, especially the doctors and nurses, would be faced with the question whether they ought not to hold themselves ready for the country's service. And what of the finances, in the sudden stoppage of banking operations? How were we to send remittances to distant countries?* And what would be the effect of war on the Society's income? Perplexities were indeed on every side.

Sudden Problems.

The General Committee met on its regular date, the second Tuesday in August, and practically resolved itself into a prayer meeting after the immediate and ordinary items of business; "nearly every member present pouring out his soul in turn in short, audible supplication." But the Secretaries had not waited for this meeting. They had already cabled to all the Missions, "Postpone all capital expenditure, restrict to utmost drawings on bank, borrow temporarily local funds, urgent"; and this action the Committee approved. Further, it was agreed unanimously that the work at home and abroad should be persevered in as normally as possible, and that missionaries should be sent out so far as the necessary arrangements could be made; but that any of them, or any member of the House staff, who wished to serve the country should be free to do so.†

1799 and 1914.

The *C.M. Review* of September set forth the solemnity of the position, and in particular reminded the readers of C.M.S. difficulties in previous war times.* The Society was actually founded at one of the darkest moments in English history. In 1799 Napoleon was in Egypt with designs on India; Ireland was in rebellion; there had only just been a dangerous mutiny in the Fleet; financial straitness was such that private persons *gave* the Government (not *lent*) large sums of money to help in carrying on the war; the first missionaries sent out had to sail under protection of armed convoys. For sixteen years the Society lived under all the pressure of a great war. Through the heavy trials of those days England was brought safely by the over-ruling providence of God; and on that providence must her reliance be to-day.

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* Even American missionary societies found themselves in difficulties owing to the suspension of international banking facilities. They had altogether about 2000 missionaries in the Far East alone, and the quarterly payments aggregated £50,000. Considering that the United States are much nearer to Japan and China than we are, the world-wide character of financial operations is strikingly illustrated by the existence of any difficulties in their case at all.

† The Committee meeting a year later, on July 13th, 1915, when the effect of the War on the financial position was discussed, is noticed on p. 486.

The first anxieties, for German Missions.

But the first thoughts of many Christian people in England who cast their eyes round the world were not for our own missionaries. Only in East Africa, where the C.M.S. and the U.M.C.A. were in German territory, was it supposed that any real difficulty might arise; and there had always been the utmost friendliness between the missionaries and the German authorities. Indeed, the contrast between the appreciative treatment of the C.M.S. men there and the grave difficulties which the S.P.G. and L.M.S. had encountered in French Madagascar was remembered.† No serious apprehensions, therefore, were felt. The real apprehensions were for the large German Missions in British territory, both in Africa and in India. Not that any unkind treatment on the part of the British authorities was feared; but how were those Missions to be supported? Some of the British societies put forth an appeal in behalf of Continental missionary societies generally, hoping to be able to show Christian sympathy with all fellow-workers in the great cause who might find themselves in an awkward position. A letter on the subject, written by Mr. Oldham in behalf of the Edinburgh Continuation Committee, was answered by Herr Oehler, Chairman of the German Missions-Ausschus, who wrote:—

> "Our hearts have been touched by the kindness of our British friends in offering their fraternal help to German missionaries in distress, wherever such help is possible. Please express . . . our sincerest

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* These were further traced out by Mr. Snell in an article in January, 1915. The *Gazette* also printed a series of "Messages for Workers" which, at the editor's invitation, were sent by the Archbishop of Armagh (Dr. Crozier), Bishop Ingham, Archdeacon Gresford Jones, Canon Barnes-Lawrence, Prebendary F. S. Webster, the Rev. F. T. Woods, Mr. (now Sir) Victor Buxton, &c.

† "One result of the War has been to make the attitude of the authorities in Madagascar much more cordial towards both the French and the British Missions."—*Int. Rev. Miss.*, Jan., 1916. The Bishop of Madagascar writes, "The close alliance of England and France has created a very real bond of sympathy between ourselves and those who govern us. . . The Acting Governor-General has shown himself sympathetic, and his example has been followed by most of the chiefs of the provinces and their subordinates" (*Mission Field*, Feb., 1916).

appreciation and gratitude. . . . May God abundantly bless your labours for the supra-national Kingdom to which we all belong, and may He soon grant us renewed fellowship of peaceful work."

But the Ausschus did not feel able to accept British bounty, and suggested that English Christians should transfer their gifts to French Missions. In fact, the Paris Protestant Missionary Society was included in the British appeal, its missionaries and home officials alike having been summoned to join the colours; and its Secretary, in acknowledging the kind purpose, expressed his hope that England might find a way of giving aid to German Missions also if they needed it. "Christians in England," he wrote, "stand above all questions of nationality when it is a question of the Kingdom of God." It is much to be wished that this kind judgment were better deserved.

German Appeal to Evangelical Christians.

To those who deeply sympathized with the spirit of these letters it was a painful surprise when the manifesto appeared which was addressed by thirty Germans held in high honour in this country "to the Evangelical Christians abroad." Among them were Drs. Axenfeld, Deissmann, Eucken, Harnack, and John Warneck; Drs. Richter and Haussleiter, and Bishop Hennig, the German members of the Continuation Committee; and the truly respected and beloved Dr. Spiecker, President of the Home Mission Society of Berlin, and Vice-President of the Foreign Mission, who had been the chief leader in the movement for promoting peace between England and Germany. This appeal is only mentioned here as a matter of history. The present writer, in a book meant for permanent use, would refrain from any words that might hurt honoured brethren whose co-operation in Christian work is still hoped for when a happier day arrives. Suffice it to say that a Reply was prepared and sent by the Archbishop of Canterbury, which was signed by Archbishops and Bishops, by distinguished Christian scholars, by leaders of the various Christian denominations, &c.; and the Prime Minister, Mr. Asquith, in a speech at Cardiff, referred to it as "a calm, reasoned, and dignified statement of our case." * In due course Professor Harnack answered it; and we cannot be surprised at his indignation when it is clear that he and his colleagues really believe that England is responsible

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* Some of the signatories had themselves been members of the large party of representatives of British Christendom who, on the invitation of some of the distinguished Germans who signed their Appeal, had visited Germany in 1909 in the interest of peace and goodwill. Some English newspapers imagine that the party on that occasion consisted of unpatriotic socialists. In point of fact, the Anglican members at least, bishops and clergymen and laymen, were mostly well-known and highly respected men, including several Conservative M.P.'s. Among them were the C.M.S. President and Treasurer, Sir J. Kennaway and Colonel Sir R. Williams. Do men like these regret what they then did? Assuredly not. The honest effort on both sides has failed, but it was a Christian thing to do, and no true Christian will ever be ashamed of his part in it. But they saw no inconsistency in also signing the Archbishops' Reply to the German appeal about the War. There will be, through God's mercy, a day of enlightening and reconciling in due time.

for the War. Every allowance must be made for Christian men who honestly think that. How little desire there was among C.M.S. men to widen the breach was shown by the printing in the *C.M. Review* (Dec., 1914), of Dr. Axenfeld's address on Christianity and Islam, which had been sent by a German friend.

Torpedoed liners: losses of Missionaries.

The Society was successful in arranging for the sailing of the majority of the missionaries, both the new recruits and those returning to their respective fields, in the course of the autumn; and there was for a time no hindrance to men and women coming and going as usual,—due, under God, to the wonderful dominance of the British Navy. More recently, owing to the activity of the German submarines, some restrictions have been found necessary. Three times have they succeeded in their attack upon vessels carrying C.M.S. missionaries. The *Falaba* was the first of the passenger liners sunk by submarines; and the horror and indignation aroused by that event on the Palm Sunday of 1915 are scarcely remembered since the *Lusitania* and the *Persia* were sent to the bottom with hundreds of innocent men and women and children. But three C.M.S. missionaries *en route* for Nigeria were on board the *Falaba*; and while two through God's goodness were saved, Miss Wait and Dr. J. C. Fox (son of the late Hon. Sec.), the third, the Rev. A. Field, was lost. He was a young and promising missionary, returning to Africa after his first furlough.* On board the *Persia*, also, were two women missionaries of the Society, Miss Bull and Miss Lees, on their way to India. The latter, a new recruit, was happily saved; but Miss Bull, a valuable worker of many years' standing, formerly at Benares, and latterly of the Bhīl Mission, was lost, a heavy blow to the work among that interesting people. Also the Japanese liner, the *Yasaka Maru*, carried Miss Preston, returning to Japan; but she was mercifully saved.†

C.M.S. Members, Officials, and Missionaries, join the Forces.

But the Missions have otherwise suffered heavy losses through the War. The internment of the missionaries in German East Africa, and the departure of others from Palestine and Turkish Arabia and Persia, will be noticed presently. Meanwhile, let us mark how many have felt it their duty to offer their services to the Government. They number about fifty, up to April, 1916, chaplains, doctors, nurses, &c. Bishop Price of Fukien has done important service as chaplain at the Dardanelles and in Egypt. Several leading Indian Christians also, including the Rev. Dina Nath, have ministered to their countrymen at the Front. Some accepted recruits, and candidates in training, have offered for enlistment. Nor must we forget Bishop Gwynne, of Khartum, who was for some years on the C.M.S. staff, and is now Deputy Chaplain-General for the Front.

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* See *C.M. Rev.*, May, 1915, pp. 259, 307. Two S.P.G. missionaries were on board the *Lusitania*, but were among the saved.

† Letters about these losses and escapes are published together in the *C.M. Review* of April, 1916.

APPENDIX. And it is not missionaries or intending missionaries only who are serving the country. About fifty members of the House staff are doing so, including a few liable under Lord Derby's scheme. Among them are Dr. C. F. Harford, now attached to the R.A.M.C.; the Revs. R. Bulstrode, D. C. Woodhouse, and W. D. Stedman, who have been accepted as chaplains;* and Dr. Jays, who went to Egypt under the Y.M.C.A., and afterwards to the Dardanelles as a surgeon. Mr. Theodore Lunt must also be mentioned, who has received a commission in the Royal Field Artillery. The Rev. B. G. O'Rorke, who was a chaplain to the Forces before the War, and represented both C.M.S. and S.P.G. in the Army, was taken prisoner in the early days of the War, but has since been released, and has written an interesting account of his experiences.† Mr. John Kennaway, the only son of the President, is an officer in the 4th Devon (Territorial) Regiment, and has been in India and Mesopotamia.

Two V.C.'s. There are not a few missionaries' sons in the Army. Lieut. Cyril Martin, who was awarded the D.S.O. for capturing and holding a German trench during the retreat from Mons, and the V.C. for holding back German reinforcements for two hours and a half at Spanbroek Molen, is a son of the Rev. John Martin of Foochow. Another V.C. has been awarded posthumously to Sub-Lieut. A. W. St. Clair Tisdall, son of Dr. St. Clair Tisdall, the distinguished scholar who was for some years a C.M.S. missionary in India and Persia. At the first landing at Gallipoli, a young officer displayed heroic courage in rescuing wounded men, but was not at the time identified. A month later Lieut. Tisdall was killed; but it was not till long after that the War Office ascertained that he was the unrecognized officer, and then the V.C. was awarded. He was a brilliant Cambridge man, double first, Chancellor's medallist, &c.

Deaths at the Front. Death has already exacted its tribute from those named above as having joined the Forces in various capacities. A member of the House staff, Mr. S. E. B. Hazell, was killed while on patrol duty on Jan. 9th, 1916. A very grave loss is that of the Rev. J. R. Stewart, who was, in his capacity of acting-chaplain, conducting a funeral service at the Front, and was struck by a shell and killed instantly. The Western China Mission is indeed stricken by this sad event. Besides these, two who had been short-service men, under the Society, have been killed: one, Lieut. W. G. Furness Smith, son of the late Editorial Secretary, who worked at St. John's College, Agra, for two years, and died in July of wounds received in Flanders; the other, Lieut. R. Burrows, son of the Bishop of Sheffield, who worked for a time with Mr. Holland at the Calcutta College, and of whom Mr. Holland in a private letter wrote, "Our men loved, trusted, revered him in no ordinary way." Mention should also be made of Mr. J. E. Robinson (B.Sc., Lond.), who was on the list of missionaries for two or three years as science master at the English College, Jerusalem, and who was killed at the Dardanelles.*

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* Mr. Stedman described his work at one of the camps in the *C.M.S. Gazette* of Dec., 1914 (he has been in France since then); and in the same number Mr. R. G. Parsons, one of the clerks, who had enlisted in the Rifle Brigade, described the daily routine in his camp.

† In his book, *In the Hands of the Enemy* (Longmans).

The number of members and friends of the Society who have lost sons is large. Besides the Bishop of Sheffield, Dr. Tisdall, and Mr. Furness Smith, already mentioned, they include the Bishop of Winchester (of whose son, Gilbert Talbot, such striking accounts have appeared), the late Bishop Blyth, Bishop Fyson (late of Japan), Lord Kinnaird, Colonel Sir R. Williams (C.M.S. Treasurer), the Rev. Lord W. Gascoyne Cecil, the late Archdeacon Eyre, Professor Carless, Mr. Sydney Gedge, Mr. Herbert Arbuthnot, Mr. T. Cheney Garfit, Prebendary Grose Hodge, the late Rev. G. F. Whidborne, the Rev. W. F. T. Hamilton, the Rev. T. C. Chapman (Sec., C.P.A.S.), the Rev. A. E. Bowlby, the Rev. J. P. Haythornthwaite, the late Revs. H. C. and R. A. Squires (Bombay), the Rev. Worthington Jukes (formerly of Peshawar), the Rev. J. B. Panes (Telugu Mission), the late Rev. J. G. Garrett (Ceylon), the Rev. W. J. Abigail (Punjab); and the Rev. J. A. F. Warren (India), has a son "missing." Also Mr. F. H. Hawkins, Foreign Secretary of the L.M.S., and two Secretaries of the W.M.S,. have lost sons. These lists, alas! will assuredly be added to before the great conflict comes to an end.

We will now take up the C.M.S. mission fields in order, and see how the War has affected them. Mr. Oldham's annual Missionary Survey, in the *International Review of Missions* for January, 1916, briefly notices the effects of the conflict in all parts of the world; but it is necessary in these pages to confine our attention to our own fields.†

WEST AFRICA.

West Africa in War-time.

The War instantly affected the West African colonies. Adjoining the Gold Coast colony was the German territory of Togoland; and adjoining Nigeria on the east was the far larger possession, Cameroon. Both were eventually occupied by British forces, in the latter case after a prolonged struggle. It is significant of the

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* See the notice of him by the Rev. H. Sykes, *C.M. Rev.*, Jan., 1916.

† The Survey draws special attention to the trials and sufferings of the Jews owing to the War. "The great Jewish population has been almost cleared out of Poland—where a wave of anti-Semitism added to their share in the common lot of sorrow—and out of Galicia; while Russia . . . has been opened to them." "In Palestine, the labour of a generation in building up Jewish colonies has been swept away, and the Jews are either facing starvation in the land which was once their own, or have been driven into exile in Egypt." The L.J.S. and other societies for work among the Jews have had to withdraw many of their missionaries. Among other items in the Survey one is particularly welcome, viz., the immensely increased circulation of the Scriptures everywhere.

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spirit in which Great Britain desired and hoped to conduct the War, that the very first news from West Africa published in the C.M.S. periodicals was the noble proclamation of the Governor of the Gold Coast, exhorting the British there to treat the Germans in the colony, including the Basel missionaries, with "more than charity—they are entitled to our chivalry." In Togoland many German missionaries, both Protestant and Roman Catholic, have been allowed to continue their work, though under some restrictions. But from Cameroon all were deported. Native teachers, however, are ministering to the Christian congregations; but the schools have been closed. It is sad to hear of a recrudescence of heathenism.

One result of the War was the sudden stoppage of the liquor traffic which has been so disastrous to the welfare of West Africa; and the Bishop of Sierra Leone, Dr. Walmsley, expressed the fervent hope that they had seen the last of it. It is to be feared that no such result has ensued. British traders have prevented that.

Prisoners of War in C.M.S. College.

One of the first incidents of the War was the capture of the German liner *Professor Woermann*. The 300 prisoners of war taken with her were brought to Sierra Leone, and a large number of them were interned in Fourah Bay College, the well-known C.M.S. institution which has so long served the whole coast. Tutors and students were turned out, and British officers took their place; the whole precincts being surrounded by barbed wire entanglements. Bishop Walmsley visited the prisoners, and wrote: "Most seem very contented, but it is terribly hard to understand their point of view; their ideas of war seem so utterly different from ours." Similar accommodation was given by the Society in Nigeria. When our forces took Duala, in Cameroon, some of the German women and children were brought to the mission houses at Ibadan and Oyo. Others were taken charge of by the Roman Catholics.

Special Services and Prayer Meetings.

From the beginning, the African Christians gathered in prayer. At Lagos, and in the Yoruba Country, special daily services actually began on Sunday, August 9th, only five days after the declaration of war; and "crowded congregations testified to the seriousness and earnestness of the people." The Nigerian Land Contingent, formed of Englishmen at Lagos, was inaugurated by a service on the following Sunday, August 16th, conducted by Bishop Tugwell. A remarkable special prayer meeting was held in one of the Lagos churches at the request of the chiefs generally, and was attended not only by Christians, but by Mohammedans and Pagans—"a representative and unique gathering." "Every day at noon," wrote Bishop Tugwell, "the Peace Bell is rung, and meetings for prayer are everywhere largely attended." At Sierra Leone, too, there was much prayer, "Week by week," wrote Bishop Walmsley, "and day by day, in many districts people meet to pray for British victory. I passed through the village of Waterloo the other day, and found that they meet daily, and on

Thursdays the pastor [an African, of course] reads to them a summary of the telegrams of the week."

Loyal contributions.

The loyalty and liberality of the people have been conspicuous, both in the Sierra Leone and Gold Coast protectorates and in Nigeria. "We have had collections in all our churches," wrote Bishop Walmsley, "and it is wonderful how the money has come in. The Mohammedans are doing the same, and are raising large contributions." From Nigeria Bishop Tugwell wrote, "The attitude of the people throughout the country is one of intense loyalty to King George." Sir F. Lugard, in a dispatch to the Colonial Office, summarized "innumerable expressions" of loyalty from chiefs and people. The Emirs of Northern Nigeria gave him £38,000 as a contribution to expenses and loss of revenue through the War. An Emir in Sokoto Province gave £1000 from his own purse to the Prince of Wales's Fund, and minor chiefs added £371. At Lagos, the African merchants and other leading men collected £1700. An Arabic letter from the native council at Lokoja, sending £300, said, "The King must use it as he sees fit. We are the servants of the King." From the Gold Coast over £25,000 was sent. At Benin, which was only occupied by the British in 1897, and which, on account of the cruelties prevailing, has always been regarded as a specially hard and backward place, Bishop Tugwell held a special service, at which the local king and chiefs were present, and £200 was collected.

GERMAN EAST AFRICA.

The Missionaries in German East Africa.

There has naturally been much anxiety about our missionary brethren and sisters in German East Africa: Archdeacon and Mrs. Rees, the Rev. and Mrs. J. H. Briggs, the Rev. and Mrs. E. W. Doulton, the Revs. D. Deekes, S. J. King, and T. B. R. Westgate; Mrs. Pickthall, and Misses Ackerman, Forsythe, Mellows, and Miller.* Mr. Doulton and Miss Miller are from Australia; Mr. Westgate from Canada. No letters were received from them for a year after the War began. But they were always on friendly terms with the German authorities (see p. 79), so it was reasonable to hope for the best. A Canadian missionary from British East Africa, the Rev. E. W. Crawford, had been visiting Mr. Westgate in the German territory, and left in a German ship just before the War, and he and other English passengers were detained; but H.M.S. *Pegasus* took him off, and he said he had rather enjoyed his few days' experience as a prisoner of war.† It will be remembered that the *Pegasus* was afterwards disabled in Zanzibar harbour by the German cruiser *Königsberg*.

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* Miss Jackson (of Sydney) and Miss Spriggs were on furlough when the War broke out, and are now in British East Africa, as also is a new man, the Rev. R. Banks. Mrs. Deekes, Mrs. Westgate, and Miss Fendt are now in England.

† See his account, *C.M.S. Gazette*, March, 1915.

APPENDIX.

Interned in the interior.

In January, 1915, information was received by the Universities' Mission (which had forty missionaries in the hands of the Germans) from the Bishop of Zanzibar, that the C.M.S. party were interned at Tabora, 500 miles from the coast. This is the place formerly known as Unyanyembe, and as a half-way house to the Victoria Nyanza in the days when the journey was taken that way, to the south end of the Lake. It is from the Bishop that most of the later news also has come. At last on Aug. 18th, 1915, came the first direct communication, from Mr. Westgate, who wrote:—

> "*June* 2.—Just a line to let you know that I am well and have been enjoying good health since last I wrote to you. I am now at ——— as 'prisoner of war,' and all the other C.MS. missionaries, so far as I know, are at ——— along with many U.M.C.A. missionaries. All are well as far as I know. We were kindly left on our stations until the last week of May, then I was taken to ———, and from there I came here.
>
> "*June* 11.—On Sunday last I preached to the other 'prisoners of war,' from Isaiah xxvi. 2, 3, and I feel the peace therein mentioned. I have translated Leviticus, Judges, 1 and 2 Samuel, 1 Kings, and the fifth Book of Psalms, since August of last year." *

A German message to C.M.S.

It is pleasant to hear from Pastor Würz of the Basel Missionary Society that Dr. Axenfeld of Berlin (already mentioned in this chapter) had written to him as follows:—

> "If you are writing to a member of the C.M.S. please send a cordial greeting from me, and say that I have received news from our missionaries in German East Africa that the brothers of the C.M.S. are, under the circumstances, doing well, and that our brethren are in every possible way helping them and their work. Also that I have written a cordial greeting to the brethren of the C.M.S. (in German East Africa), and that we should like to do whatever is in our power for them and their work."

BRITISH EAST AFRICA AND UGANDA.

Fighting in British East Africa.

British East Africa marches with German East Africa for several hundred miles from the east coast to the Nyanza; and the Uganda Railway runs nearly parallel with the frontier, fifty miles from it for the first part of the way. That railway is an important fact; and when the War broke out, it was natural for the Germans to seek opportunities of injuring us by cutting the line. There has been fighting from time to time, with varying results. Our force has consisted mainly of Indian troops; but the Africans themselves fought with no less bravery. Wusi, in the Taita district, is a sanatorium for British troops, and the Rev. V. V. Verbi is there as interpreter. Mr. Verbi's own case is remarkable. He is a Bulgarian, who joined the Mission while in Africa in 1895. He has done important missionary service, and was ordained by Bishop Peel just before the War broke out. The accession of Bulgaria to the German Alliance appeared to make him an enemy alien, but the British Government gave him a commission, which, with its oath of allegiance to King George, forfeited his nationality.

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* P.S., April, 1916. News has been received, gathered from native prisoners by the Rev. V. V. Verbi in British East Africa, that all were well at the end of 1915. The advance of General Smuts raises new hopes.

Loyalty of the People.

Some 3000 natives of Kikuyu, and a 1000 from Bunyoro, came down to the coast, and the British authorities encouraged the missionaries at Mombasa to work among them. The loyalty of the people generally has been as marked as in West Africa, though they have not the wealth to make the large offerings we have seen given in Nigeria and the Gold Coast colony. But Zanzibar raised £2000, the Mohammedans giving a large part of that sum. The Sultan of Zanzibar wrote to the various Swahili chieftains, exhorting them to unswerving loyalty, and affirming that the Turks, by yielding to German influence, had lost the sympathies of the Moslem world; and all along the coast the Swahili Mohammedans were praying for British success. At the other end of the British Protectorate, bordering on the eastern shores of the Nyanza, is Kavirondo, where the people are, or were, naked savages; but they did their "bit" by giving 3000 goats for the troops.

Uganda: the Mission and the British Authorities.

Uganda is for the most separated from German East Africa by the great Lake, as large (be it remembered) as Ireland; but on the west side of the Lake the two territories meet. There fighting has taken place; besides which armed vessels have bombarded villages and settlements on the coasts of that great inland sea.

Not a moment was lost, when the cable news of war reached Uganda, in the Mission placing itself bodily at the service of the British administration. Within six days of the memorable 4th of August Mr. Millar wrote, "We have all offered our services to the Government." The boys in the important central schools were drilled, and some were formed into a cyclist messenger corps. Colonel Hickson, the British Commandant, "gravely disapproved of being embarrassed with these lads," but "after inspecting them he was delighted with them." "He saw all their squad drill and stretcher drill, and at once ordered them to the front." From Toro "thousands" were sent to help as carriers of food and munitions, and "were quite pleased to have some definite share in the work, and thus show their loyalty to King George." Sir Apolo Kagwa, the Katikiro, announced his readiness to march against the Germans at the head of an army of 5000 Baganda; and five chiefs begged leave to go to England and join the British army with 500 men. One leader of the Baganda troops, Nasanieri Mayanja, a Christian, was at one time Bishop Tucker's servant; but he went to the King's School at Budo, and was one of the first Budo boys to get an official chieftainship. Another, Ashe Mutasa, has been promoted to be an "effendi" or lieutenant.

Hospital Work.

The Mengo Hospital proved to be an important agency. Dr. Albert Cook at once placed one hundred beds at the disposal of the Government, and started a Red Cross class for the C.M.S. women and others. The beds were soon filled, and 150 more were added, wards being "run up" for the purpose, and another building commandeered. We read also of "hospital ships" on the Lake bringing the sick and wounded across. One night in March, 1915, thirty-one Indians were brought in; and Dr. Cook wrote:—

> "The main hospital was brilliantly lit up with electric light, shining out against a velvety black tropical sky, while a dozen rickshaws and a fussy little motor-car brought the soldiers from the station. The worst cases were carried in on stretchers. In an hour we had them all comfortably in bed, and the large men's ward presented an unusual spectacle, crowded with these Rajput soldiers, each with his rifle leaning against the head of his bed."

On the frontier of German Territory.

Drs. A. R. and J. H. Cook were appointed surgeons in charge, with the rank of captain. Some of the missionaries were gazetted as chaplains, Archdeacon Buckley, Mr. Blackledge, and others, with the same rank. Mr. Blackledge's account of his work is delightful.* He was cordially received by Colonel Stewart, the Commander of the Expeditionary Force at the south-west frontier, who attended the Sunday services regularly, together with other English officers. In one place a Christian chief put up a large reed church, and in other places a large store was used, or the service held in the open. All were largely attended by the Christian native soldiers, porters, &c.

An official letter was received in June, 1915, in Uganda, conveying the thanks of Mr. L. Harcourt (who was Colonial Secretary of State before the Coalition Government was formed) for the assistance rendered by the C.M.S. in these various ways.

The Roman Catholic Missions in East Africa and Uganda have suffered much through the War, particularly through the recall of the French missionaries for military service.

One other matter must be just mentioned. The Baganda ask, What is the War all about? and, What does God think of it? "It is sad work explaining," writes one missionary. Sad indeed!

EGYPT AND THE SUDAN.

British Protectorate in Egypt.

One of the immediate results of Turkey joining in the War was the proclamation of a British Protectorate over Egypt, in December, 1914, which put an end to Turkish suzerainty there; and this step was followed by the deposition of Abbas Hilmi Pasha, the then Khedive, and the appointment of Prince Hussein Pasha in his place. The Moslem population have accepted the new régime with quiet acquiescence. An old sheikh said, "We remember Turkish rule in Egypt, and we do not want to have it again." The Sudanese chiefs have been even more openly loyal. Sir R. Wingate sent to the Foreign Office more than one hundred spontaneous expressions of devotion to the British Government. The Grand Mufti and the Board of Ulema publicly disapproved of Turkey's action, and warmly acknowledged the peace and prosperity the Sudan enjoyed under British rule. When, in February, 1915, the Turks attempted to cross the Canal and attack Egypt, they found no support from the Egyptians, and were easily repulsed.

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* See *C.M. Review*, Dec., 1915.

Bishop MacInnes reached Port Said from England on the very day of the announcement of the new régime, and on Dec. 27th he attended a service of thanksgiving and intercession at the Coptic cathedral at Cairo. He and the missionaries have had many opportunities of ministering to the British and Australian troops, and the Bishop has held some interesting confirmations for them.

Escape of Missionaries from submarines.

A party of C.M.S. missionaries for Egypt had a narrow escape on Nov. 15th, 1915. Their ship, the *City of Marseilles*, was attacked in the Mediterranean by a submarine "which showed no number and flew no flag," and which fired seven shells at her. The crew stood ready with the lifeboats, and the passengers with their life-belts on, and there was no panic, though a torpedo was momentarily expected. Hymns were sung and prayer offered, and when the hostile vessel gave up the chase, the National Anthem was sung. A thanksgiving meeting followed, and a presentation was made to the captain, who publicly acknowledged the good hand of God in preserving the ship.

PALESTINE.

Difficulties in Palestine.

The Palestine Mission caused anxiety from the first; not that Turkey's alliance with Germany was anticipated, but that banking difficulties impeded the Society's remittances. No bank in Jerusalem would cash the drafts, which made it impossible to pay the native teachers, &c. An agent had to be sent from Egypt to convey money to the missionaries. Moreover, no foreign produce entered the country. Rice, sugar, tea, &c., "became practically non-existent." Several of the missionaries were withdrawn, and either returned to England or took up work in Egypt. Among the latter was Miss Bedells, who had been a nurse in the mission hospital at Nablus, and who died at Khartum, after twenty-one years' faithful service.

Missionaries interned.

But when Turkey joined Germany, the remaining missionaries at Jerusalem, Mr. Sykes and Mr. and Mrs. Webb, were in due course interned; and so were Dr. and Mrs. Sterling at Gaza. They were kept as hostages against the bombardment of an open port by the Allies; but they were "not unkindly treated," and suffered little personal inconvenience. Schools and hospitals were occupied by Turkish soldiers, and anything in them that would be useful was commandeered; but all was done with due courtesy; and the Turkish authorities, wrote Mr. Sykes, "acted with real kindness," in not confiscating the C.M.S. balance at the bank, but allowing it to be transferred to an agent of the Society, a Turkish subject, to be disbursed by him. Dr. Sterling, seeing that his presence at Gaza did not tend to the safety of the native Christians there, obtained leave to move with his wife to Jerusalem. There were rumours that all would be sent far away into the interior of Syria or Asia Minor; but these were happily put an end to by an order permitting "teachers" to leave the country. This was obtained by Dr. Glazebrook, of the U.S.A. Consulate, who spared no trouble in the matter. Many counter-orders came, and disappointments were frequent, but Dr. Glazebrook always said, "Please God, we shall win through." At length the mission party, including some Scottish and American workers, were allowed to leave Jerusalem to catch an Italian steamer at Jaffa. Many difficulties arose there, but Dr. Glazebrook actually went down by rail on Christmas Day to see that they "won through." At last they found themselves on board the ship, "like unto them that dream," and eventually "escaped all safe to" England. So wrote Mr. Sykes, whose narrative, and that of Dr. Sterling, are curiously interesting.*

But allowed to leave.

Meanwhile, there was one other C.M.S. missionary, Miss Lawford, who declined to leave Nazareth, and stayed on in charge of the Orphanage there; but the Turks have now emptied it of everything.

Condition of Palestine.

The congregations connected with the Society have suffered from financial difficulties, but the pastoral work has not been suspended, and the native clergy have continued their ministrations, though one was imprisoned for a time. The general condition of the country is in many ways distressing. The Paris correspondent of the *Times* communicated painfully interesting details, thus summarized in the *C.M. Review* (Nov., 1915):—

> "All the convents in Jerusalem have been transformed into barracks. Recruits exercise in the Plain of Samaria, and on the Mount of Olives, where German officers are said to have installed posts of observation. A shooting range has been organized on Mount Golgotha. All the roads are almost choked with convoys of munitions and food stuffs, and thousands of peasants have been requisitioned to dig trenches along strategic positions."

Dr. Ethel Griffiths wrote at the beginning of the War, "Everything is at a standstill. The soldiers are everywhere looting. All able-bodied men have been dragged from their homes. The land is neglected, the people terribly taxed. Travelling is impossible; life and property are insecure."

Strange news in Arabic Papers.

Dr. Sterling gave some strange items of information. "One Arabic paper described how a Zeppelin had visited Petrograd, and by means of a powerful magnet drawn up the Czar and taken him captive; then it proceeded to Paris and, in like manner, took up the French President; and then, at Buckingham Palace, it caught up King George. London was being bombarded by big guns at Antwerp; Paris was in the hands of the Germans; and the German fleet had sailed majestically up the English Channel. Moreover, the whole Moslem world had risen against the Allies." But many Turks disliked the war, and resented the dominance of the Germans. The Turkish Commissioner at Jerusalem, whose sympathies were with the Allies, was dismissed, and a German installed in his place.

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* Dr. Sterling's appeared in the *C.M. Review* in April, 1915, and Mr. Sykes's in the May and June numbers.

Syria, Asia Minor, &c.

In Syria the Missions have suffered, as well as in Palestine. Buildings of the British Syrian Mission, and the Edinburgh Medical Mission, for instance, at Beirut, Damascus, and other places, have been confiscated. Even the great work of the Americans has been grievously impeded, notwithstanding the neutrality of the United States. The American missionaries in Asiatic Turkey have laboured heroically for the persecuted Armenians, and some have themselves been imprisoned and ill-treated. It is remarkable that the Bible Society's agent at Constantinople, the Rev. T. R. Hodgson, has been able to maintain his position and carry on his work.

Future of the Holy Land.

Dr. Sterling mentions a rich Jewish merchant at Gaza who regarded the extinction of the Turkish Empire as imminent, and as fulfilling Daniel's prophecy. He looked for the speedy appearance of the Messiah, and declared that "in the event of this hope being unfulfilled, his people would call in question the rightness of their nation in rejecting Christianity." Dr. Sterling himself looks forward hopefully:—

> "The future of the Holy Land is one full of promise and hope. The passing away of Turkey with her iniquitous rule will be as new life to the Christian races and the Jewish people who have suffered so mercilessly throughout her long reign. There can only be one end to this present war, and the overthrow of the civil power will undoubtedly lead to the decadence and passing away of the religious power, as the strength of Islam consists not so much in the creed which she professes as in the power of the sword by which that creed is upheld. The persecution of converts has ever been rife, and apostasy has always meant death. A new era under a righteous government will give fresh life and power to peoples and races of alien faiths that have been under her rule. And thus a day of blessing is at hand for the Eastern Churches of Christendom and for the work of Missions in that Empire."

TURKISH ARABIA.

Baghdad and Mosul.

The missionaries at Baghdad in the autumn of 1914, were Dr. and Mrs. Johnson, Dr. Stanley, the Rev. and Mrs. P. V. Boyes, and Miss Gutsell; and Miss Martin was alone at Mosul. (Dr. Lavy had gone to India; Miss Butlin and Miss Hill were at home.) On Oct. 12th, 1914, the Acting Consul, Major Scott, though giving no order, advised the departure of ladies and children. Eventually Mr. and Mrs. Boyes went to India, while others at Baghdad remained, sending word to Miss Martin to join them. Presently the two doctors, and other male British subjects, were interned in the British Residency under armed guard. In December Dr. Stanley was allowed to leave for Aleppo, and after various adventures reached Alexandria. Dr. Johnson was confined for some days in the Baghdad police station; but at last he and the ladies were sent off, also viâ Aleppo, and all came on safely to England.*

Bishop Durrant at the Front.

Bishop Durrant of Lahore has been with the British and Indian forces in Mesopotamia, and was mentioned in the Mesopotamian Dispatches of April 5th, 1916, for his distinguished services. He sent an account of deep interest to his Diocesan Magazine.† The Bishop of Madras wrote thus about it:—

> "Sir John Nixon, the Commander-in-Chief in Mesopotamia, sent a most appreciative telegram to the Bishop of Lahore when he left the Persian Gulf. The Bishop won golden opinions from all ranks by sharing all the hardships of the 'Tommies' and living on the same food, and by his coolness and bravery under fire at the great battle of Kut-el-Amara. He was in the firing line apparently all through the battle and helped to carry away the wounded and in various other ways."

PERSIA.

Persian Unrest.

Persia has had much unrest of its own quite apart from the War, as stated in Chap XIII.; and the War has greatly increased the dangers of the position there. But the coming of Turkey into the conflict was only known after the missionary party of 1914 had sailed, consisting of Dr. White, Mr. and Mrs. Linton, and two recruits. They left on Oct. 10th for Bombay, and it was after passing Aden that the news of Turkey's action reached their ship by wireless. Nevertheless they transhipped at Bombay for Bushire, and Dr. White reached Yezd, in the heart of Persia, in December. Both at Yezd and at Kirman there seems to have been little cause for anxiety at that time. But at Ispahan there was already great trouble.. An illuminating article on the whole position, by Dr. Catherine Ironside, appeared in the *C.M. Review* of January, 1916, which gives significant information of the various influences, open and secret, which so perplexed the Persian authorities. She describes also the successive murderous attacks on British Consuls and others. At length, in September, 1915, the British, French, and Russian communities left Ispahan. Miss Ironside and Miss Braine-Hartnell accompanied the Russian party northward, the Russian Consul having asked that a doctor, preferably a lady, might be allowed to go with them; and the former eventually arrived in England. The rest went southwards to Ahwaz, and thence to the Persian Gulf, where the C.M.S. missionaries embarked for Bombay. This journey was an

A trying journey.

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* Dr. Stanley's narrative, which is of unusual interest, appeared in *Mercy and Truth* of May, 1915. Dr. Johnson's account was in the *Gleaner* of October.

† Parts were quoted in the *C.M. Review* and *C.M.S. Gazette* of Feb., 1916.

exceedingly difficult and trying one, involving great privations and many dangers. From Ispahan to Ahwaz occupied three weeks of travelling, including the crossing of twenty mountain passes. The party were fourteen in number, including two babies and four other children. Frightful thirst was a special hardship, water being rarely procurable, and when obtained was mostly drunk up by the muleteers and donkey-boys.* Meanwhile the party at Kirman came down to Bunder Abbas on the Persian Gulf, and eventually reached India safely; while the Yezd party went northwards to Teheran and came under Russian protection.

Persian Opinion.

Dr. Carr wrote that the leading Persians at Ispahan greatly deplored the various parties leaving. It was not their desire, nor their fault, but for the time German influence seemed dominant. There is also the fact that, at least in Northern Persia, there was a good deal of fear of the increasing tendency of Russia to control the country; and Mr. Allinson, one of the C.M.S. men at Ispahan, found the chief mullah there perplexed at finding the English, whom he esteemed, allied with the great Northern Power. He was, however, shocked at the destruction of churches in Belgium and France, saying, "You might expect this of us, but we cannot understand Christians destroying Christian churches."

A pitiful account of the misery in Persia caused by the War is given by Dr. Catherine Ironside in the *C.M. Gleaner* of March, 1916.

Possible resumption of Work.

The recent Russian successes have opened the way for work in Persia to be resumed; and several of the missionaries have already gone back.

INDIA.

Loyalty of India.

Its limitations.

One of the great facts of the War is the loyalty of India to the Empire, which has been both expressed in words and acted on in deeds. Not that it has been universal. The disloyal section of the population, that is, in the main, certain educated Bengalis, have not all joined in the general enthusiasm; yet some of those known as leading agitators have been noble exceptions. One has well used his previously disloyal newspaper on the British side, and another (who some years ago was deported for sedition) has been active in providing ambulances for the Expeditionary Force. Upon the whole the spectacle has been one as gratifying as it was (at least in its intensity) unexpected; and the House of Commons has rarely been so stirred with grateful enthusiasm as when, first Mr. Montagu, and then Mr. Austen Chamberlain, announced the gifts in men and money of the princes of India.

Its causes.

Canon (now Bishop) Waller contributed an illuminating article to the *C.M. Review* (Dec., 1914), which pointed out three causes for the outburst of loyalty. (1) The instant response of the fighting men, especially in the protected native States, was due to their keen readiness to draw the sword anywhere against anybody. (2) The educated Indians (barring the small disloyal minority) are filled with one great desire, to see India taking the place in the Empire to which its greatness is entitled, a place equal (at least) to that occupied by a Dominion like Australia; and they were proud to send their sons to fight alongside British troops in Europe on equal terms. (3) The masses, so far as they can be influenced at all, were profoundly stirred by King George's visit, and now regard him with an affectionate devotion beyond anything that our Western minds can understand. But Dr. Waller pointed out that an unrighteous war would have failed to produce such an enthusiasm. "The ideal of British justice has laid hold of the mind of India." "It is an ideal which is consciously witnessed in the life of a Lawrence, a Roberts, or a Pennell, and often unconsciously in the lives of known and unknown Britishers, who stand as a matter of course for fair play and honour." And India has perceived that we honestly desire the triumph of honour, justice, and fair play.*

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* See the graphic narrative, by Miss M. J. Stuart, in the *C.M. Gleaner*, April, 1916.

Its steadfastness,

Indian loyalty has proved to be no transient emotion. When the War had lasted a year, and "Declaration Day" was observed, "thousands of meetings throughout the land," wrote the *Times* correspondent, "protested India's unswerving devotion to the Empire"; "in church, mosque, temple, all the communities of India assembled to pray for victory in the righteous cause."

Testimonies of missionaries: Dr. Hooper,

The missionaries on the spot shared in the general surprise and satisfaction. The veteran Dr. Hooper wrote:—

> "Column after column in the daily papers are filled with news of expressions of the most widespread and enthusiastic loyalty to the British Crown which India has ever known, exceeding what the wildest imagination had before conceived possible. Offers of service from native princes were not so wonderful, for the Rajput loves an opportunity to fight; but the amount of *money* which has been poured forth, all over India, to swell the war-funds which are being raised, would be incredible if one were not sure of the reality. The funds are being raised through the banks, and are being subscribed to liberally."

Mr. Haslam,

The Rev. R. H. A. Haslam, late of the C.M.S., now of the new Mission of the Canadian Church in the Kangra district, wrote:—

> "Never in the history of India have all classes been drawn together in sympathy and in prayer as at present. The Hindu community arranges days of prayer for the success of the British arms. Every mosque has likewise been the centre for Mohammedans to assemble to pray for the same object. The opening up of the life and sympathy of the people in this way presents to us an unparalleled opportunity for reaching them. Prejudice is easily overcome when the heart of a people is Godward, as it certainly is at present. An example of this may be quoted. On Sunday morning last we had a service of intercession in

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* The *Times* correspondent at Bombay said much the same, *Times*, Nov. 7th, 1914. See extract in *C.M. Review*, Dec., 1914, p. 703.

Upper Dharmsala for the English residents. A Parsi merchant came and listened throughout with keenest attention. In the evening I announced a service for English residents in the lower station. On Saturday I had a talk with an Indian lawyer, telling him we would like any English-speaking Indians to attend who wished to do so. The Arya Samaj Hall was offered us, and at the evening service 200 Indians were present and were most reverent, standing throughout the offering of prayers and paying the closest attention to an address on 'Our grounds for believing that God will hear prayer.' This gathering is remarkable for being held in the hall of a neo-Hindu sect which is usually violently anti-Christian."

Mr. Tubbs.

The Rev. Norman Tubbs, Principal of the Collegiate School at Agra, wrote, after a holiday in Kashmir:—

"The Maharajah of Kashmir has proved his loyalty since the war has broken out, and is not only giving large sums of money to the relief funds, but also taking the greatest trouble to make comfortable in Kashmir the many English ladies whose husbands have been suddenly recalled from leave, and his arrangements to help the officers to report themselves at head-quarters have been admirable. Indeed, it is splendid to see how adversity is bringing out the innate loyalty of Indians to our Raj. The keenness to back us up is really wonderful, for after all we are foreigners. It says something for the justice and peace of our rule that at such a time, when it has always been said that in the event of a European war Indian malcontents would create trouble out here, that there is hardly a breath of disloyalty. In Bengal, the home of sedition, the movement to send medical aid to the front has been quite remarkable."

Again, Mr. Tubbs wrote:—

"The war has not hindered our Christian message one iota. . . . The fact is, Indians would have been horrified if we had not gone to war. They would have doubted our sincerity and Christian principles. A small boy in our hostel put it in a nutshell. Some of the boys were discussing why we had gone to war. 'It is like this,' he said; 'suppose you saw a big boy bullying a little one, you would immediately try to stop him. Germany is bullying Belgium, and of course England steps in to stop it.'"

Mr. George Brown.

The Rev. G. Brown, of the New South Wales C.M. Association, now at the Nizam's capital, Haidarabad, wrote:—

"During the war in Tripoli, and later in the Balkan war, the sympathies of Indian Moslems were entirely with Turkey. Now not even a finger is lifted for the Turk. In 1857 they said, 'Lose Haidarabad and we lose India.' Haidarabad is loyal to-day: witness H.H. the Nizam's firman as soon as Turkey sided with Germany in this war. The fact that Indian Moslems are fighting shoulder to shoulder with our brave men is a great strength to the Empire at this time. . . . In preaching you never meet an old Moslem soldier without finding respect for the Englishman and his religion. Soldiers form a mighty brotherhood. There is a mightier one when they are in Christ, and this brotherhood is coming too. The faith is spreading among the fighting races of the Punjab, and Christian regiments will soon be seen under the flag for justice and liberty."

APPENDIX.

Mr. Butler.

And the Rev. E. T. Butler wrote from Calcutta of the good influence of the War upon actual missionary work (which is illustrated by the fact that large audiences of students have been gathered for open-air addresses in College Square):—

> "The tremendous bond of sympathy created through the War has given the evangelistic missionary a unique opportunity. I doubt if the Christian message was ever listened to with such attention as at the present time."

Liberal contributions.

A recent writer in the *Contemporary Review*, an Indian, pointed out that not only were 200,000 Indian soldiers sent forth during the first five months of the War, to France, the Dardanelles, Mesopotamia, Egypt, East Africa, Aden, and Tsingtau, but since April, 1915, £47,000 had been contributed in money, besides hospital equipments, motor-cars, horses, &c. From missionary letters let us take a humbler illustration or two. The students at the C.M.S. Edwardes College, Peshawar, sent the whole of the money which was to have paid for college prizes to the Y.M.C.A., and the Deputy-Commissioner who came to give the prizes gave certificates instead. The girls in the mission school at Multan requested that the money to be used for Christmas presents might be given to the War funds. A poor man stopped the Bishop of Lahore in a village to give him a 10-rupee note for the Belgians. A village schoolgirl, when blankets were given out, said, "Please give my second blanket to the poor people of Belgium."

Personal service has been offered by the Indian Christians. Several hundreds have enlisted in South India, and the Rev. L. Dhan Singh conducted parade services for them at Bangalore. There are Christian companies from the Punjab in two South Indian regiments. A double company of Indian Christians of the Punjab who belong to the Anglican Church has been formed, and added to the 63rd Light Infantry. The regiment is in East Africa, but the company has been sent to the depôt at Palamcotta.

The German Missions.

Much sympathy was felt and expressed by British missionaries in India with their German fellow-workers in the same cause, in the difficult position in which the latter were necessarily placed. Their remittances from Germany to a large extent ceased; and contributions came from many parts of India to help them, which were largely aided from America, and also (as before mentioned) to a smaller extent from England. The new National Missionary Council (see p. 190) raised a large sum in India. But of course the German Missions were bound to suffer still more by the necessary restrictions on the free movements of the missionaries. The Government of India, indeed, was reluctant, and slow, to interfere with them. For nearly a year, the majority were (in the circumstances) dealt with in a kindly way. In June, 1915, it was officially stated in Parliament that, including both Protestants and Roman Catholics, 115 were interned under military control, 70 restricted to one place under civil control, and 442 at liberty, but on parole. Those

Government Policy.

interned were mostly from the south, many of them belonging to the Basel Mission. From the important Gossner Mission in Chota Nagpur only one had been taken. Moreover, the Government had made special grants to keep the schools open under native teachers. But soon after, a severer policy was adopted. Obviously, while it was quite natural that the sympathies of the Germans should be with their own country, any possible attempt to arouse ill-feeling among the Indians against England could not be tolerated. Many more, accordingly, were interned, and many not of military age were sent back to Germany. The C.M.S. had *one* of its old staff of German missionaries still surviving, the Rev. P. M. Zenker of Muttra, and he received the repatriating order. He was aghast: he had been in India fifty years without once returning to Europe; he knew hardly any one in Germany; he was a clergyman in English Orders; he was not far from eighty years of age. There were also two ladies, Miss Goetze and Miss Stroelin, taken over from other societies by the C.M.S., who were repatriated. In the south, however, several missionaries were allowed to stay, on health and other grounds, at the earnest request of the Bishop of Madras.

Mr. Zenker.

Important resolution of the new Mission Council.

At the annual meeting of the new National Missionary Council of India (formed after Dr. Mott's Conferences in 1912–13, see p. 190), which was held in November, 1915, the following important resolution was passed on the subject of the German Missions :—

> "The National Missionary Council desires to place on record an expression of its deep thankfulness to God for the disinterested and self-denying labours of German missionaries in India, to which we owe the establishment not only of the existing German, but also of some of the most flourishing British Missions. The Council is convinced that their labours have throughout been inspired by devotion to Jesus Christ, and directed to the spiritual elevation of the people of India. The Council regrets and would wholly dissociate itself from those imputations of ulterior political motives which have been so freely made against them. The Council recognizes the grave difficulty of the situation created by the War, and greatly appreciates the sympathetic consideration which has characterized the attitude of Government in dealing with it. At the same time the Council deeply regrets that the labours of the missionaries have inevitably been interrupted, and sympathizes with them in their present separation from the work which they love. Further, the Council deplores that the exigencies of the War have led to the interruption of that fellowship between German and other missionaries which was enjoyed before its commencement, and earnestly hopes that on the conclusion of peace, in the good providence of God, conditions may be such as to make possible the resumption of this happy co-operation in the task of extending Christ's Kingdom. In such co-operation lies one great hope of accomplishing the complete reconciliation of the nations now so widely sundered."

This resolution was adopted unanimously, except that one member declined to vote. Among those present were the Bishops of Calcutta (Lefroy), Bombay (Palmer), Chota Nagpur (Foss

APPENDIX. Westcott), Dornakal (Azariah); also, of the C.M.S., Canon Hensley, the Rev. W. E. S. Holland, and Dr. A. C. Lankester.

The German Chota Nagpur Mission.

The Gossner Mission in Chota Nagpur, which is the largest of the German Missions, has been seriously affected by this stricter policy. Nearly 100,000 Indian Christians are connected with it, and there were fifty missionaries, nearly 500 Indian workers, and over 300 schools. Bishop Foss Westcott, who superintends the large S.P.G. Mission in the same district (a country as large as England, be it remembered), had already taken the lead in raising a considerable sum of money to help the Germans. He now undertook the entire supervision of their Mission, and appealed in India and England for both men and means. Not only has the S.P.G. sent several men to his assistance, but at least two C.M.S. missionaries have been spared for him, although the Society has no direct connexion with those districts.* Only general supervision is intended, and responsibility for the use of the government school grants. The congregations remain under the charge of the Lutheran Indian pastors, and the Bishop undertook that there should be no attempt to win them over to the Anglican Church.† "Fortunately," wrote Bishop Palmer of Bombay, "there are enough Indian Lutheran clergy to provide the people with the sacraments." ‡ The whole enterprise is an example of Christian sympathy and fellowship. Moreover, Bishop Lefroy of Calcutta, as Metropolitan, and as Chairman of the National Missionary Council, and the Secretary of the Council, Mr. Anderson, a leading Baptist missionary, have issued a public statement authorized by the Government, to the effect that the removal of the German missionaries was not on account of any conduct of theirs, but merely as an unavoidable political move.

Anglican Bishops befriend German Missions.

Roman Missions.

The Roman Catholic Missions in India have suffered severely. German and Austrian missionaries have been interned or repatriated. Frenchmen and Belgians have been summoned to Europe, and the funds for their work have failed. ||

Mr. R. Maconachie (*C.M. Review*, Oct., 1915) writes encouragingly of the outlook of missionary enterprise in India. He quotes a missionary letter which said that "only one man, and he a Christian, had spoken of the scandal of Christian nations fighting one another," adding that the *Epiphany*, the excellent paper of the Oxford Mission, which is an authority on the currents of Indian opinion, has not received a single letter on that point. But elsewhere (*C.M. Rev.*, June, 1915) he writes sadly on another matter, viz., What did the wounded Indians in England gather regarding religion in England? The one thing satisfactory in this connexion

Wounded Indians in England.

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* See the Rev. W. V. K. Treanor's article in *C.M. Gleaner*, June, 1916.

† See Bp. Foss Westcott's own statement, copied from his Diocesan Paper in the *C.M. Rev.*, Feb., 1916.

‡ *The East and The West*, Oct., 1915, p. 377. This is a significant utterance in view of the Kikuyu controversy. Clergy not episcopally ordained can "provide the people with the sacraments."

|| *Int. Rev. Miss.*, Jan., 1916, p. 44.

is that they all received copies of the New Testament in their own languages. No doubt also there were such private and prayerful efforts as could be exercised without the forbidden "proselytism." For instance, Dr. Neve took some from Brighton to the Memorial Service for Miss Cavell at St. Paul's Cathedral.* We may also take encouragement by the effect produced on the Indian troops at the Front by the Y.M.C.A. work on their behalf, work partly done by fine young Indian Christian students fresh from the Indian Universities. The effect, we are assured, "has been profound." "What! you Christians? We always thought Christians were good-for-nothing menials; we know now who our true friends are."

Indian troops at the Front.

On the other hand, it is good to hear that some of our Territorials, who were sent to India to replace the seasoned troops brought back to the Front, have seen something of our Missions in India with interest and pleasure. At Bombay, Canon Heywood showed a party of three of them over the C.M.S. institutions there; and at Sharanpur, the old industrial settlement near Nasik (where Livingstone got his "Nasik boys") a party of Devonshires from Deolali expressed great appreciation of what they saw. At Meerut, when the centenary of the Mission was celebrated, not only were there services in the mission church, but the English church opened its doors for a special service, to which Christians from the rural districts around were invited, to their own astonishment; while the English residents and troops, sent up to the galleries, were still more surprised at what they saw. "The grand church in the cantonments was filled on the floor with 700 village converts. . . . The service was in Urdu, with parts in English interspersed. . . . There were lots of Territorials present." It is pleasant to add that our President's son, Mr. John Kennaway, has been greatly interested in the work in the Punjab.

British troops in India seeing the Missions.

In this way the wishes of the three Field Marshals, Lords Roberts, Grenfell, and Methuen, were fulfilled, which they expressed in their joint letter to officers serving abroad:—

The Letter of the three Field Marshals.

> "You will almost certainly come into contact with the representatives of various Christian Missionary Societies, whose special work it is to show to non-Christian peoples the love of the Christ Whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most Missions will bear looking into, and we are convinced that, if you will do this, you will never afterwards condemn or belittle them."

It should be added that temporary but important help has been given to the depleted medical and educational missions in the

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* See Dr. Neve's interesting letter in *Awake*, May, 1916.

APPENDIX. Punjab and on the Frontier by missionaries, both men and women, driven, as already stated, from Palestine, Turkish Arabia, and Persia.

CEYLON.

Buddhist Prayer for the War.

Ceylon is practically a part of India so far as the War is concerned. Its loyalty is the same, with similar exceptions. An interesting advertisement in a Buddhist newpsaper of July, 1915, may be mentioned. It announced the holding of an "Intercession Service"—borrowing our exact words—"and to offer Special Prayer to Almighty God for the success of the British arms"; and it was signed, "M. Somaskanda Kurukkal, High Priest, Trustee, and Incumbent." The people were deeply impressed by the accounts of the King and Queen visiting wounded soldiers.

Fraser's boys to the Front.

Trinity College, Kandy, was represented, up to the end of 1915, by twenty-eight Christians, boys, old boys, and masters, in the British forces. One of the last to go is a son of Mr. Rudra, the well-known Principal of the S.P.G. College at Delhi. Four were passengers in the French steamer *Ville de la Ciotat*, which was torpedoed; and one of them, a very fine character, was among the victims.

THE FAR EAST.

China and Japan.

China and Japan have had their share in the War, the former involuntarily, the latter through the Anglo-Japanese Alliance. China was the scene of an important conflict when Japan, as one of the Allied Powers, attacked the territory of Kiaochau, which the Germans had seized some years ago in retaliation for the murder of two Roman Catholic missionaries. The Japanese besieged and captured the capital, Tsingtau, and made the garrison prisoners, including some German missionaries. Japan also did great service with her fleet in the Pacific, to say nothing of her supply of munitions to Russia.

Chinese Prayer.

Some of the Missions at Peking observed Sunday, Oct. 18th, 1914, as a day of prayer for peace; and the Chinese President, Yuan Shih Kai, telegraphed to the different provinces calling on the Chinese Christians to pray on the same day, and ordering the local officials to attend the services. At Hong Kong, the British authorities deported the German missionaries there.

The C.M.S. Western China Mission has suffered a heavy loss through the War, in the death of the Rev. J. R. Stewart, before mentioned.

Bishop Price, of Fukien, occupied part of his furlough in Europe in ministering to the troops in Egypt and at the Dardanelles. His own account of his work, in the *C.M. Review* of Feb., 1916, is most interesting.

Japan and German Philosophy.

One notable effect of the War has been the opening of the minds of educated Japanese to the real tendency of modern German criticism and philosophy. They have been wont to admire the writings of Nietzsche, Bernhardi, and others; but they now see whither such teachings lead. Miss Bosanquet, one of our most experienced missionaries in Japan, writes:—

> "People are awake, alert, sensitive to impressions, turning more to England and to English ideals. The general sense of insecurity makes some, at least, realize the inadequacy of materialism and intellectualism, and desire spiritual foundations. There is, naturally, some talk of the failure of Western civilization and religion, but I think it is pretty widely recognized (certainly it is preached by the Christians) that the one hope for Europe and the world lies in a more vital faith, in a return to the true principles and practice of Christianity. I myself have not found any special difficulties arising out of the war, but rather, on the contrary, new openings almost daily, and any amount of personal work to do. The conduct of the British troops and the line taken by the Government henceforth will be of tremendous importance."

Some Japanese Christians sent two-thirds of their Christmas festivity money to the Belgian Relief Fund; and they wrote, "The stand which your country has made for righteousness, and the splendid attitude of your nation, fill us with admiration."

On the other hand, a Japanese pastor says that "the spectacle of so-called Christian nations engaged in mutual strife is a hindrance to educated men who have been taught that European civilization is based on Christianity."

THE FAR WEST AND NORTH.

Red Indians hit by the War,

It takes a long time for European news to reach some of the C.M.S. Missions in North-West Canada. Mr. Walton, for instance, of Fort George, Hudson's Bay, wrote in October, 1914, that the accounts received stated that Germany and Austria were fighting against France and England, but differed as to which side Russia was on. Yet already "the fur market was ruined," and Indians and Eskimo would be very hardly hit. No further news would reach them for six months. Some stations would not hear of the War at all before that. One missionary heard of it in August, 1915, a year after it broke out.

but loyal.

The Red Indians everywhere emulated the white population in expressions of loyalty; and large contributions to War funds were made by some tribes. The Blood Indians of Saskatchewan sent £200, the Blackfeet, £240, the Sarcees, £100, &c.

NEW ZEALAND.

The Maori troops at Gallipoli.

Although the Society has now no New Zealand Mission (see p. 389), the important and leading part it took a century ago in training and educating and Christianizing the Maoris may well constrain us to take a special interest in the contingent furnished by them to that part of the "Anzac" force contributed by New Zealand to the War. Twice in Sir Ian Hamilton's memorable despatch from Gallipoli (published in the *Times* of Jan. 7th, 1915)

APPENDIX. are the Maori troops mentioned. He tells us that "the Wellington Battalion, the 7th Battalion, Gloucestershire Regiment, the Auckland Mounted Rifles, the 8th Welsh Pioneers, *and the Maori contingent*, the whole most gallantly led by Lieut.-Colonel W. G. Malone," "raced one another up the steep. Nothing could check them. On they went, until, with a last determined rush, they fixed themselves firmly on the south-western slopes and crest of the main knoll known as the height of Chunuk Bair." And again, "The attack along the Chailak Dere was not so cleanly carried out—made, indeed, just about as ugly a start as any enemy could wish. Pressing eagerly forward through the night, the little column of stormers found themselves held up by a barbed-wire erection of unexampled height, depth, and solidity, which completely closed the river bed—that is to say, the only practicable entrance to the ravine. The entanglement was flanked by a strongly-held enemy trench running right across the opening of the Chailak Dere. Here that splendid body of men, the Otago Mounted Rifles, lost some of their bravest and their best, but in the end, when things were beginning to seem desperate, a passage was forced through the stubborn obstacle with most conspicuous and cool courage by Captain Shera and a party of New Zealand Engineers, supported by the *Maoris, who showed themselves worthy descendants of the warriors of the Gate Pah.* Thus was the mouth of the Chailak Dere opened in time to admit of the unopposed entry of the right assaulting column."

Moreover, a friend writes that he lately found himself with some New Zealand soldiers in a train, and "it was delightful to hear them express their unbounded admiration for their Maori comrades; and they recognized the indebtedness of these people to English Christians."

This is not the place to enlarge on the general aspects or prospects of the War, or on the tremendous problems that will face the Empire when in God's great mercy it comes to an end. Let our present prayers ascend to the Majesty on High that the Church of Christ may then have grace to rise to the occasion and engage with its whole soul in the Greater War against sin and evil of every kind at home and abroad; and especially to go forth against the great enemy of mankind, to carry to his unhappy captives in all lands—none the less unhappy because so unconscious—the glad tidings of Redemption, to deliver out of his hands those whom the Lord our God shall call, and thus to prepare the way for the complete and final triumph of their rightful Sovereign, the Lord Jesus Christ.

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CORRIGENDA IN VOLS. I., II., AND III.

During the six years following the publication of the three volumes of the *History of the C.M.S.*, a careful record was kept of all corrections suggested from various quarters. These were published in March, 1905, for the information of the possessors of the three volumes. The majority are very slight and unimportant, but the following seem to be worth noting in the present volume:—

VOL. I.

Page 20, Bishop Whipple, when in England for the C.M.S. Centenary, corrected the account given of John Eliot. Eliot worked, not among the Iroquois Indians, but among an Algonquin tribe, probably the Cherokees. The language, though not now spoken, is similar to the Ojibbeway, and a missionary working among the Ojibbeway tribe under the Bishop had found that he could make out Eliot's Bible.
,, 204, line 1, *for* " priest " *read* " doctor," as correctly stated on p. 223.
,, 372, line 19, *for* " Blackburn " *read* " Bolton."
,, 383, line 2, *for* " Chester " *read* " Gloucester."

VOL. II.

Page 62, 3rd line from bottom of footnote, *omit* " E.F.E. and ".
,, 65, line 30, *for* " Worcester " *read* " Wadham."
,, 76, The story of Mr. Ronaldson is quite incorrect, though taken almost verbatim from a lecture by the Rev. C. F. Childe, then Principal of the C.M.S. College.
,, 252, line 37, *for* " Captain Cuttle " *read* " Jack Bunsby."
,, 257, line 4, *for* " a graduate of Wadham " *read* " an Oxford graduate."
,, 447, line 25, *for* " Wanstead " *read* " Warminster."
,, 465, in Latin speech, line 9, *omit* comma ; line 12, *read* " fungaretur " ; line 16, *read* " possit " ; line 17, *read* " barbaras " *and* " propagetur " ; line 18, *read* " totam."
,, 471, lines 38–40, *read* " The Island also enjoyed at this time the rule of Governors who showed favour to the Missions, among them Sir H. Barkley and Sir A. Gordon " ; and *omit* corresponding sentence.
,, 474, line 19, *omit* " who had just triumphed in the first Lambeth Conference." (The first Lambeth Conference was after this.)
,, 540, 14th line from bottom, *for* " having been a medical man " *read* " having studied medically."
,, 551, line 24, *for* " nephew " *read* " cousin " ; and in line 26, *for* " niece " *read* " connexion."
,, 564, line 32, *for* " son of a Hindu convert of the Gorakhpur Mission " *read* " a descendant of a native Roman Catholic family."
,, 607, 10th line from bottom, *for* " Aberdonian educated in Canada " *read* " Scot, a high honour-man at Aberdeen."
,, 638, There are some inaccuracies in the story of Hipango's conversion, which was taken from a book by the Rev. R. Taylor.

VOL. III.

Page 307, alter the last few lines to show that the Band was founded by two young laymen who, with others, met in Mr. Walker's rooms.
,, 321, line 8, *for* "had founded" *read* "helped to found."
,, 355, line 16, *after* "1889" *insert* "H. J. Jackson in 1891"; and in the footnote, *for* "ten" *read* "eleven."
,, 421, line 22, *for* "Usagara" *read* "Usambara." (The latter, not the former, was, and is, the U.M.C.A. field.)
,, 466, lines 33–36, omit three lines, *from* "Sikh municipal" *to* "wife,—and" inclusive, *and insert* "a pandit, and lambardar of Uttoki"; and in footnote, *omit* references to C.M. Reports, but *retain* reference to *C.M. Intelligencer*. (As the passage stands, two men of the same name are confused.)
,, 484, line 13, *for* "Mahratta" *read* "Gujarati."
,, 515, 3rd line from bottom of text, *for* "cousin" *read* "son-in-law."
,, 553, lines 29, 30, *for* "son" *read* "nephew," and *for* "nephew" *read* "son."

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